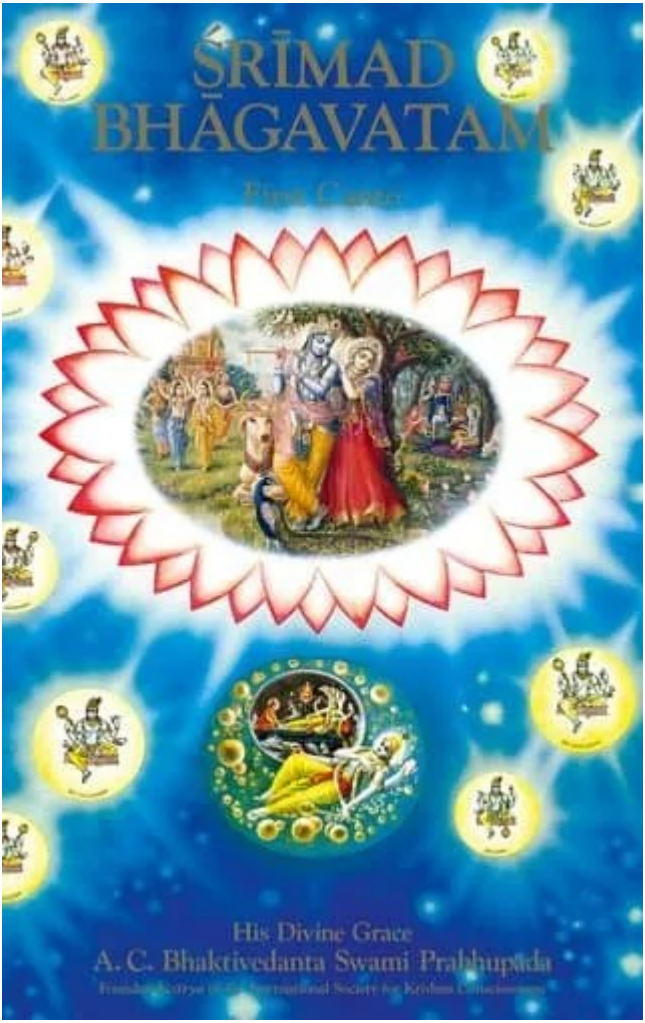
ŚRĪMAD
BHĀGAVATAM
His Divine Grace
A. C. Bhaktivedanta Swami Prabhupāda

Chapter 1

10.1.1

śrī-rājovāca
kathito vaṁśa-vistāro
bhavatā soma-sūryayoḥ
rājñāṁ cobhaya-vaṁśyānāṁ
caritaṁ paramādbhutam

SYNONYMS

śrī-rājā uvāca—King Parīkṣit said; *kathitaḥ*—has already been described; *vaṁśa-vistāraḥ*—a broad description of the dynasties; *bhavatā*—by Your Lordship; *soma-sūryayoḥ*—of the moon-god and the sun-god; *rājñām*—of the kings; *ca*—and; *ubhaya*—both; *vaṁśyānām*—of the members of the dynasties; *caritam*—the character; *parama*—exalted; *adbhutam*—and wonderful.

TRANSLATION

King Parīkṣit said: My dear lord, you have elaborately described the dynasties of both the moon-god and the sun-god, with the exalted and wonderful character of their kings.

PURPORT

At the end of the Ninth Canto, Twenty-fourth Chapter, Śukadeva Gosvāmī summarized the activities of Kṛṣṇa. He spoke of how Kṛṣṇa had personally appeared to reduce the burden on the earth, how He had manifested His pastimes as a householder, and how, soon after His birth, He had transferred Himself to His Vrajabhūmi-līlā. Parīkṣit Mahārāja, being naturally a devotee of Kṛṣṇa, wanted to hear more about Lord Kṛṣṇa. Therefore, to encourage Śukadeva Gosvāmī to continue speaking about Kṛṣṇa and give further details, he thanked Śukadeva Gosvāmī for having described the activities of Kṛṣṇa in brief. Śukadeva Gosvāmī had said:

> *jāto gataḥ pitṛ-gṛhād vrajam edhitārtho*
> *hatvā ripūn suta-śatāni kṛtorudāraḥ*
> *utpādya teṣu puruṣaḥ kratubhiḥ samīje*
> *ātmānam ātma-nigamaṁ prathayañ janeṣu*

"The Supreme Personality of Godhead, Śrī Kṛṣṇa, known as *līlā-puruṣottama,* appeared as the son of Vasudeva but immediately left His father's home and went to Vṛndāvana to expand His loving relationships with His confidential devotees. In Vṛndāvana the Lord killed many demons, and afterward He returned to Dvārakā, where according to Vedic principles He married many wives who were the best of women, begot through them hundreds of sons, and performed sacrifices for His own worship to establish the principles of householder life." (SB 9.24.66)

The Yadu dynasty belonged to the family descending from Soma, the moon-god. Although the planetary systems are so arranged that the sun comes first, before the moon, Parīkṣit Mahārāja gave more respect to the dynasty of the moon-god, the *soma-vaṁśa,* because in the Yādava dynasty, descending from the moon, Kṛṣṇa had appeared. There are two different *kṣatriya* families of the royal order, one descending from the king of the moon planet and the other descending from the king of the sun. Whenever the Supreme Personality of Godhead appears, He generally appears in a *kṣatriya* family because He comes to establish religious principles and the life of righteousness. According to the Vedic system, the *kṣatriya* family is the protector of the human race. When the Supreme Personality of Godhead appeared as Lord Rāmacandra, He appeared in the *sūrya-vaṁśa,* the family descending from the sun-god, and when He appeared as Lord Kṛṣṇa, He did so in the Yadu dynasty, or *yadu-vaṁśa,* whose descent was from the moon-god. In the Ninth Canto, Twenty-fourth Chapter, of *Śrīmad-Bhāgavatam,* there is a long list of the kings of the *yadu-vaṁśa*. All the kings in both the *soma-vaṁśa* and *sūrya-vaṁśa* were great and powerful, and Mahārāja Parīkṣit praised them very highly (*rājñāṁ cobhaya-vaṁśyānāṁ caritaṁ paramādbhutam*). Nonetheless, he wanted to hear more about the *soma-vaṁśa* because that was the dynasty in which Kṛṣṇa had appeared.

The supreme abode of the Personality of Godhead, Kṛṣṇa, is described in *Brahma-saṁhitā* as the abode of *cintāmaṇi: cintāmaṇi-prakara-sadmasu kalpa-vṛkṣa-lakṣāvṛteṣu surabhīr*

abhipālayantam [Bs. 5.29]. The Vṛndāvana-dhāma on this earth is a replica of that same abode. As stated in *Bhagavad-gītā* (Bg. 8.20), in the spiritual sky there is another, eternal nature, transcendental to manifested and unmanifested matter. The manifested world can be seen in the form of many stars and planets such as the sun and moon, but beyond this is the unmanifested, which is imperceptible to those who are embodied. And beyond this unmanifested matter is the spiritual kingdom, which is described in *Bhagavad-gītā* as supreme and eternal. That kingdom is never annihilated. Although material nature is subject to repeated creation and annihilation, that spiritual nature remains as it is eternally. In the Tenth Canto of *Śrīmad-Bhāgavatam,* that spiritual nature, the spiritual world, is described as Vṛndāvana, Goloka Vṛndāvana or Vraja-dhāma. The elaborate description of the above-mentioned *śloka* from the Ninth Canto—*jāto gataḥ pitṛ-gṛhād* (SB 9.24.66)—will be found here, in the Tenth Canto.

10.1.2

yadoś ca dharma-śīlasya
nitarāṁ muni-sattama
tatrāṁśenāvatīrṇasya
viṣṇor vīryāṇi śaṁsa naḥ

SYNONYMS

yadoḥ—of Yadu or the Yadu dynasty; *ca*—also; *dharma-śīlasya*—who were strictly attached to religious principles; *nitarām*—highly qualified; *muni-sattama*—O best of all *munis,* king of the *munis* (Śukadeva Gosvāmī); *tatra*—in that dynasty; *aṁśena*—with His plenary expansion Baladeva; *avatīrṇasya*—who appeared as an incarnation; *viṣṇoḥ*—of Lord Viṣṇu; *vīryāṇi*—the glorious activities; *śaṁsa*—kindly describe; *naḥ*—unto us.

TRANSLATION

O best of munis, you have also described the descendants of Yadu, who were very pious and strictly adherent to religious principles. Now, if you will, kindly describe the wonderful, glorious activities of Lord Viṣṇu, or Kṛṣṇa, who appeared in that Yadu dynasty with Baladeva, His plenary expansion.

PURPORT

The *Brahma-saṁhitā* (5.1) explains that Kṛṣṇa is the origin of the *viṣṇu-tattva*.

> *īśvaraḥ paramaḥ kṛṣṇaḥ*
> *sac-cid-ānanda-vigrahaḥ*
> *anādir ādir govindaḥ*
> *sarva-kāraṇa-kāraṇam*

"Kṛṣṇa, who is known as Govinda, is the supreme controller. He has an eternal, blissful, spiritual body. He is the origin of all. He has no other origin, for He is the prime cause of all causes."

> *yasyaika-niśvasita-kālam athāvalambya*
> *jīvanti loma-vilajā jagad-aṇḍa-nāthāḥ*
> *viṣṇur mahān sa iha yasya kalā-viśeṣo*
> *govindam ādi-puruṣaṁ tam ahaṁ bhajāmi*

"The Brahmās, the heads of the innumerable universes, live only for the duration of one breath of Mahā-Viṣṇu. I worship Govinda, the original Lord, of whom Mahā-Viṣṇu is but a portion of a plenary portion." (Bs. 5.48)

Govinda, Kṛṣṇa, is the original Personality of Godhead. *Kṛṣṇas tu bhagavān svayam* [[sb/1/3/28|[SB 1.3.28]]]. Even Lord Mahā-Viṣṇu, who by His breathing creates many millions upon millions of universes, is Lord Kṛṣṇa's *kalā-viśeṣa,* or plenary portion of a plenary portion. Mahā-Viṣṇu is a plenary expansion of Saṅkarṣaṇa, who is a plenary expansion of Nārāyaṇa. Nārāyaṇa is a plenary expansion of the *catur-vyūha,* and the *catur-vyūha* are plenary expansions of Baladeva, the first manifestation of Kṛṣṇa. Therefore when Kṛṣṇa appeared with Baladeva, all the *viṣṇu-tattvas* appeared with Him.

Mahārāja Parīkṣit requested Śukadeva Gosvāmī to describe Kṛṣṇa and His glorious activities. Another meaning may be derived from this verse as follows, Although Śukadeva Gosvāmī was the greatest *muni,* he could describe Kṛṣṇa only partially

(*aṁśena*), for no one can describe Kṛṣṇa fully. It is said that Anantadeva has thousands of heads, but although He tries to describe Kṛṣṇa with thousands of tongues, His descriptions are still incomplete.

10.1.3

avatīrya yador vaṁśe
bhagavān bhūta-bhāvanaḥ
kṛtavān yāni viśvātmā
tāni no vada vistarāt

SYNONYMS

avatīrya—after descending; *yadoḥ vaṁśe*—in the dynasty of Yadu; *bhagavān*—the Supreme Personality of Godhead; *bhūta-bhāvanaḥ*—who is the cause of the cosmic manifestation; *kṛtavān*—executed; *yāni*—whatever (activities); *viśva-ātmā*—the Supersoul of the entire universe; *tāni*—all of those (activities); *naḥ*—unto us; *vada*—kindly say; *vistarāt*—elaborately.

TRANSLATION

The Supersoul, the Supreme Personality of Godhead, Śrī Kṛṣṇa, the cause of the cosmic manifestation, appeared in the dynasty of Yadu. Please tell me elaborately about His glorious activities and character, from the beginning to the end of His life.

PURPORT

In this verse the words *kṛtavān yāni* indicate that all the different activities Kṛṣṇa performed while present on earth are beneficial to human society. If religionists, philosophers and people in general simply hear the activities of Kṛṣṇa, they will be liberated. We have described several times that there are two kinds of *kṛṣṇa-kathā,* represented by *Bhagavad-gītā,* spoken personally by Kṛṣṇa about Himself, and *Śrīmad-Bhāgavatam,* spoken by Śukadeva Gosvāmī about the glories of Kṛṣṇa. Anyone who becomes even slightly interested in *kṛṣṇa-kathā* is liberated. *Kīrtanād eva kṛṣṇasya mukta-saṅgaḥ paraṁ vrajet* (SB 12.3.51). Simply by chanting or repeating *kṛṣṇa-kathā,* one is liberated from the contamination of Kali-yuga. Caitanya Mahāprabhu therefore advised, *yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa* (Cc. Madhya 7.128). This is the mission of Kṛṣṇa consciousness: to hear about Kṛṣṇa and thus be liberated from material bondage.

10.1.4

nivṛtta-tarṣair upagīyamānād
bhavauṣadhāc chrotra-mano-'bhirāmāt
ka uttamaśloka-guṇānuvādāt
pumān virajyeta vinā paśughnāt

SYNONYMS

nivṛtta—released from; *tarṣaiḥ*—lust or material activities; *upagīyamānāt*—which is described or sung; *bhava-auṣadhāt*—which is the right medicine for the material disease; *śrotra*—the process of aural reception; *manaḥ*—the subject matter of thought for the mind; *abhirāmāt*—from the pleasing vibrations from such glorification; *kaḥ*—who; *uttamaśloka*—of the Supreme Personality of Godhead; *guṇa-anuvādāt*—from describing such activities; *pumān*—a person; *virajyeta*—can keep himself aloof; *vinā*—except; *paśu-ghnāt*—either a butcher or one who is killing his own personal existence.

TRANSLATION

Glorification of the Supreme Personality of Godhead is performed in the paramparā system; that is, it is conveyed from spiritual master to disciple. Such glorification is relished by those no longer interested in the false, temporary glorification of this cosmic manifestation. Descriptions of the Lord are the right medicine for the conditioned soul undergoing repeated birth and death. Therefore, who will cease hearing such glorification of the Lord except a butcher or one who is killing his own self?

PURPORT

In India it is the practice among the general populace to hear about Kṛṣṇa, either from *Bhagavad-gītā* or from *Śrīmad-*

Bhāgavatam, in order to gain relief from the disease of repeated birth and death. Although India is now fallen, when there is a message that someone will speak about *Bhagavad-gītā* or *Śrīmad-Bhāgavatam,* thousands of people still gather to hear. This verse indicates, however, that such recitation of *Bhagavad-gītā* and *Śrīmad-Bhāgavatam* must be done by persons completely freed from material desires (*nivṛtta-tarṣaiḥ*). Everyone within this material world, beginning from Brahmā down to the insignificant ant, is full of material desires for sense enjoyment, and everyone is busy in sense gratification, but when thus engaged one cannot fully understand the value of *kṛṣṇa-kathā,* either in the form of *Bhagavad-gītā* or in *Śrīmad-Bhāgavatam*.

If we hear the glories of the Supreme Personality of Godhead from liberated persons, this hearing will certainly free us from the bondage of material activities, but hearing *Śrīmad-Bhāgavatam* spoken by a professional reciter cannot actually help us achieve liberation. *Kṛṣṇa-kathā* is very simple. In *Bhagavad-gītā* it is said that Kṛṣṇa is the Supreme Personality of Godhead. As He Himself explains, *mattaḥ parataraṁ nānyat kiñcid asti dhanañjaya:* "O Arjuna, there is no truth superior to Me." (Bg. 7.7) Simply by understanding this fact—that Kṛṣṇa is the Supreme Personality of Godhead—one can become a liberated person. But, especially in this age, because people are interested in hearing *Bhagavad-gītā* from unscrupulous persons who depart from the simple presentation of *Bhagavad-gītā* and distort it for their personal satisfaction, they fail to derive the real

benefit. There are big scholars, politicians, philosophers and scientists who speak on *Bhagavad-gītā* in their own polluted way, and people in general hear from them, being uninterested in hearing the glories of the Supreme Personality of Godhead from a devotee. A devotee is one who has no other motive for reciting *Bhagavad-gītā* and *Śrīmad-Bhāgavatam* than to serve the Lord. Śrī Caitanya Mahāprabhu has therefore advised us to hear the glories of the Lord from a realized person (*bhāgavata paro diya bhāgavata sthane*). Unless one is personally a realized soul in the science of Kṛṣṇa consciousness, a neophyte should not approach him to hear about the Lord, for this is strictly forbidden by Śrīla Sanātana Gosvāmī, who quotes from the *Padma Purāṇa:*

> *avaiṣṇava-mukhodgīrṇaṁ*
> *pūtaṁ hari-kathāmṛtam*
> *śravaṇaṁ naiva kartavyaṁ*
> *sarpocchiṣṭaṁ yathā payaḥ*

One should avoid hearing from a person not situated in Vaiṣṇava behavior. A Vaiṣṇava is *nivṛtta-tṛṣṇa;* that is, he has no material purpose, for his only purpose is to preach Kṛṣṇa consciousness. So-called scholars, philosophers and politicians exploit the importance of *Bhagavad-gītā* by distorting its meaning for their own purposes. Therefore this verse warns that *kṛṣṇa-kathā* should be recited by a person who is *nivṛtta-tṛṣṇa*. Śukadeva Gosvāmī epitomizes the proper reciter for *Śrīmad-Bhāgavatam,* and Parīkṣit Mahārāja, who purposefully left his

kingdom and family prior to meeting death, epitomizes the person fit to hear it. A qualified reciter of *Śrīmad-Bhāgavatam* gives the right medicine (*bhavauṣadhi*) for the conditioned souls. The Kṛṣṇa consciousness movement is therefore trying to train qualified preachers to recite *Śrīmad-Bhāgavatam* and *Bhagavad-gītā* throughout the entire world, so that people in general in all parts of the world may take advantage of this movement and thus be relieved of the threefold miseries of material existence.

The instructions of *Bhagavad-gītā* and the descriptions of *Śrīmad-Bhāgavatam* are so pleasing that almost anyone suffering from the threefold miseries of material existence will desire to hear the glories of the Lord from these books and thus benefit on the path of liberation. Two classes of men, however, will never be interested in hearing the message of *Bhagavad-gītā* and *Śrīmad-Bhāgavatam*—those who are determined to commit suicide and those determined to kill cows and other animals for the satisfaction of their own tongues. Although such persons may make a show of hearing *Śrīmad-Bhāgavatam* at a *Bhāgavata-saptāha,* this is but another creation of the *karmīs,* who cannot derive any benefit from such a performance. The word *paśu-ghnāt* is important in this connection. *paśu-ghna* means "butcher." Persons fond of performing ritualistic ceremonies for elevation to the higher planetary systems must offer sacrifices (*yajñas*) by killing animals. Lord Buddhadeva therefore rejected the authority of the *Vedas* because his mission was to stop

animal sacrifices, which are recommended in Vedic ritualistic ceremonies.

> *nindasi yajña-vidher ahaha śruti-jātaṁ*
> *sa-daya-hṛdaya darśita-paśu-ghātaṁ*
> *keśava dhṛta-buddha-śarīra jaya jagadīśa hare*
> *(Gīta-govinda)*

Even though animal sacrifices are sanctioned in Vedic ceremonies, men who kill animals for such ceremonies are considered butchers. Butchers cannot be interested in Kṛṣṇa consciousness, for they are already materially allured. Their only interest lies in developing comforts for the temporary body.

> *bhogaiśvarya-prasaktānāṁ*
> *tayāpahṛta-cetasām*
> *vyavasāyātmikā buddhiḥ*
> *samādhau na vidhīyate*

"In the minds of those who are too attached to sense enjoyment and material opulence, and who are bewildered by such things, the resolute determination of devotional service to the Supreme Lord does not take place." (Bg. 2.44) Śrīla Narottama dāsa Ṭhākura says:

> *manuṣya-janama pāiyā, rādhā-kṛṣṇa nā bhajiyā, *
> *jāniyā śuniyā viṣa khāinu*

Anyone who is not Kṛṣṇa conscious and who therefore does not engage in the service of the Lord is also *paśu-ghna,* for he is willingly drinking poison. Such a person cannot be interested in *kṛṣṇa-kathā* because he still has a desire for material sense gratification; he is not *nivṛtta-tṛṣṇa*. As it is said, *traivargikās te puruṣā vimukhā hari-medhasaḥ*. Those interested in *trivarga*—that is, in *dharma, artha* and *kāma*—are religious for the sake of achieving a material position with which to gain better facilities for sense gratification. Such persons are killing themselves by willingly keeping themselves in the cycle of birth and death. They cannot be interested in Kṛṣṇa consciousness.

For *kṛṣṇa-kathā,* topics about Kṛṣṇa consciousness, there must be a speaker and a hearer, both of whom can be interested in Kṛṣṇa consciousness if they are no longer interested in material topics. One can actually see how this attitude automatically develops in persons who are Kṛṣṇa conscious. Although the devotees of the Kṛṣṇa consciousness movement are quite young men, they no longer read materialistic newspapers, magazines and so on, for they are no longer interested in such topics (*nivṛtta-tarṣaiḥ*). They completely give up the bodily understanding of life. For topics concerning Uttamaśloka, the Supreme Personality of Godhead, the spiritual master speaks, and the disciple hears with attention. Unless both of them are free from material desires, they cannot be interested in topics of Kṛṣṇa consciousness. The spiritual master and disciple do not need to understand anything more than Kṛṣṇa because simply by understanding Kṛṣṇa and talking about Kṛṣṇa, one becomes a

perfectly learned person (*yasmin vijñāte sarvam evaṁ vijñātaṁ bhavati, Muṇḍaka Upaniṣad* 1.3). The Lord sits within everyone's heart, and by the grace of the Lord the devotee receives instructions directly from the Lord Himself, who says in *Bhagavad-gītā* (Bg. 15.15):

> *sarvasya cāhaṁ hṛdi sanniviṣṭo*
> *mattaḥ smṛtir jñānam apohanaṁ ca*
> *vedaiś ca sarvair aham eva vedyo*
> *vedānta-kṛd veda-vid eva cāham*

"I am seated in everyone's heart, and from Me come remembrance, knowledge and forgetfulness. By all the *Vedas,* I am to be known; indeed, I am the compiler of *Vedānta,* and I am the knower of the *Vedas*." Kṛṣṇa consciousness is so exalted that one who is perfectly situated in Kṛṣṇa consciousness, under the direction of the spiritual master, is fully satisfied by reading *kṛṣṇa-kathā* as found in *Śrīmad-Bhāgavatam, Bhagavad-gītā* and similar Vedic literatures. Since merely talking about Kṛṣṇa is so pleasing, we can simply imagine how pleasing it is to render service to Kṛṣṇa.

When discourses on *kṛṣṇa-kathā* take place between a liberated spiritual master and his disciple, others also sometimes take advantage of hearing these topics and also benefit. These topics are the medicine to stop the repetition of birth and death. The cycle of repeated birth and death, by which one takes on different bodies again and again, is called *bhava* or *bhava-roga*.

If anyone, willingly or unwillingly, hears *kṛṣṇa-kathā,* his *bhava-roga,* the disease of birth and death, will certainly stop. Therefore *kṛṣṇa-kathā* is called *bhavauṣadha,* the remedy to stop the repetition of birth and death. *Karmīs,* or persons attached to material sense enjoyment, generally cannot give up their material desires, but *kṛṣṇa-kathā* is such a potent medicine that if one is induced to hear *kṛṣṇa-kīrtana,* he will certainly be freed from this disease. A practical example is Dhruva Mahārāja, who at the end of his *tapasya* was fully satisfied. When the Lord wanted to give Dhruva a benediction, Dhruva refused it. *Svāmin kṛtārtho'smi varaṁ na yāce* [[cc/madhya/22/42|[Cc. Madhya 22.42]]]. "My dear Lord," he said, "I am fully satisfied. I do not ask for any benediction for material sense gratification." We actually see that even young boys and girls in the Kṛṣṇa consciousness movement have given up their long practice of bad habits like illicit sex, meat-eating, intoxication and gambling. Because Kṛṣṇa consciousness is so potent that it gives them full satisfaction, they are no longer interested in material sense gratification.

10.1.5-7

> *pitāmahā me samare 'marañjayair*
> *devavratādyātirathais timiṅgilaiḥ*
> *duratyayaṁ kaurava-sainya-sāgaraṁ*
> *kṛtvātaran vatsa-padaṁ sma yat-plavāḥ*

drauṇy-astra-viplusṭam idaṁ mad-aṅgaṁ
santāna-bījaṁ kuru-pāṇḍavānām
jugopa kukṣiṁ gata ātta-cakro
mātuś ca me yaḥ śaraṇaṁ gatāyāḥ

vīryāṇi tasyākhila-deha-bhājām
antar bahiḥ pūruṣa-kāla-rūpaiḥ
prayacchato mṛtyum utāmṛtaṁ ca
māyā-manuṣyasya vadasva vidvan

SYNONYMS

pitāmahāḥ—my grandfathers, the five Pāṇḍavas (Yudhiṣṭhira, Bhīma, Arjuna, Nakula and Sahadeva); *me*—my; *samare*—on the Battlefield of Kurukṣetra; *amaram jayaiḥ*—with fighters who could gain victory over the demigods on the battlefield; *devavrata-ādya*—Bhīṣmadeva and others; *atirathaiḥ*—great commanders in chief; *timiṅgilaiḥ*—resembling great *timiṅgila* fish, which can easily eat large sharks; *duratyayam*—very difficult to cross; *kaurava-sainya-sāgaram*—the ocean of the assembled soldiers of the Kauravas; *kṛtvā*—considering such an ocean; *ataran*—crossed it; *vatsa-padam*—exactly as one steps over a small hoofprint of a calf; *sma*—in the past; *yat-plavāḥ*—the shelter of the boat of Kṛṣṇa's lotus feet; *drauṇi*—of Aśvatthāmā; *astra*—by the *brahmāstra*; *viplusṭam*—being attacked and burned; *idam*—this; *mat-aṅgam*—my body; *santāna-bījam*—the only seed left, the last descendant of the family; *kuru-pāṇḍavānām*—of the Kurus and the Pāṇḍavas (because no

one but me lived after the Battle of Kurukṣetra); *jugopa*—gave protection; *kukṣim*—within the womb; *gataḥ*—being placed; *ātta-cakraḥ*—taking in hand the disc; *mātuḥ*—of my mother; *ca*—also; *me*—my; *yaḥ*—the Lord who; *śaraṇam*—the shelter; *gatāyāḥ*—who had taken; *vīryāṇi*—the glorification of the transcendental characteristics; *tasya*—of Him (the Supreme Personality of Godhead); *akhila-deha-bhājām*—of all the materially embodied living entities; *antaḥ bahiḥ*—inside and outside; *pūruṣa*—of the Supreme Person; *kāla-rūpaiḥ*—in the forms of eternal time; *prayacchataḥ*—who is the giver; *mṛtyum*—of death; *uta*—it is so said; *amṛtam ca*—and eternal life; *māyā-manuṣyasya*—of the Lord, who appeared as an ordinary human being by His own potency; *vadasva*—kindly describe; *vidvan*—O learned speaker (Śukadeva Gosvāmī).

TRANSLATION

Taking the boat of Kṛṣṇa's lotus feet, my grandfather Arjuna and others crossed the ocean of the Battlefield of Kurukṣetra, in which such commanders as Bhīṣmadeva resembled great fish that could very easily have swallowed them. By the mercy of Lord Kṛṣṇa, my grandfathers crossed this ocean, which was very difficult to cross, as easily as one steps over the hoofprint of a calf. Because my mother surrendered unto Lord Kṛṣṇa's lotus feet, the Lord, Sudarśana-cakra in hand, entered her womb and saved my body, the body of the last remaining descendant of the Kurus and

the Pāṇḍavas, which was almost destroyed by the fiery weapon of Aśvatthāmā. Lord Śrī Kṛṣṇa, appearing within and outside of all materially embodied living beings by His own potency in the forms of eternal time—that is, as Paramātmā and as virāṭ-rūpa—gave liberation to everyone, either as cruel death or as life. Kindly enlighten me by describing His transcendental characteristics.

PURPORT

As stated in *Śrīmad-Bhāgavatam* (10.14.58):

> *samāśritā ye pada-pallava-plavaṁ*
> *mahat-padaṁ puṇya-yaśo murāreḥ*
> *bhavāmbudhir vatsa-padaṁ paraṁ padaṁ*
> *padaṁ padaṁ yad vipadāṁ na teṣām*

"For one who has accepted the boat of the lotus feet of the Lord, who is the shelter of the cosmic manifestation and is famous as Murāri, or the enemy of the Mura demon, the ocean of the material world is like the water contained in a calf's hoofprint. His goal is *paraṁ padam,* or Vaikuṇṭha, the place where there are no material miseries, not the place where there is danger at every step."

One who seeks shelter at the lotus feet of Lord Kṛṣṇa is immediately protected by the Lord. As the Lord promises in *Bhagavad-gītā* (Bg. 18.66), *ahaṁ tvāṁ sarva-pāpebhyo*

mokṣayiṣyāmi mā śucaḥ/ "I shall deliver you from all sinful reactions. Do not fear." By taking shelter of Lord Kṛṣṇa, one comes under the safest protection. Thus when the Pāṇḍavas took shelter at the lotus feet of Kṛṣṇa, all of them were on the safe side of the Battlefield of Kurukṣetra. Parīkṣit Mahārāja, therefore, felt obliged to think of Kṛṣṇa in the last days of his life. This is the ideal result of Kṛṣṇa consciousness/ *ante nārāyaṇa-smṛtiḥ* [[sb/2/1:6|[SB 2.1.6]]]. If at the time of death one can remember Kṛṣṇa, one's life is successful. Parīkṣit Mahārāja, therefore, because of his many obligations to Kṛṣṇa, intelligently decided to think of Kṛṣṇa constantly during the last days of his life. Kṛṣṇa had saved the Pāṇḍavas, Mahārāja Parīkṣit's grandfathers, on the Battlefield of Kurukṣetra, and Kṛṣṇa had saved Mahārāja Parīkṣit himself when he was attacked by the *brahmāstra* of Aśvatthāmā. Kṛṣṇa acted as the friend and worshipable Deity of the Pāṇḍava family. Moreover, apart from Lord Kṛṣṇa's personal contact with the Pāṇḍavas, Kṛṣṇa is the Supersoul of all living entities, and He gives everyone liberation, even if one is not a pure devotee. Kaṁsa, for example, was not at all a devotee, yet Kṛṣṇa, after killing him, gave him salvation. Kṛṣṇa consciousness is beneficial to everyone, whether one is a pure devotee or a nondevotee. This is the glory of Kṛṣṇa consciousness. Considering this, who will not take shelter at the lotus feet of Kṛṣṇa? Kṛṣṇa is described in this verse as *māyā-manuṣya* because He descends exactly like a human being. He is not obliged to come here, like *karmīs,* or ordinary living beings; rather, He appears by His own internal energy (*sambhavāmy ātma-māyayā [[bg/4/6|[Bg. 4.6]]]*) just to show favor to the fallen conditioned souls. Kṛṣṇa is always

situated in His original position as *sac-cid-ānanda-vigraha* [Bs. 5.1], and anyone who renders service to Him is also situated in his original, spiritual identity (*svarūpeṇa vyavasthitiḥ* [[sb/2/10/6|[SB 2.10.6]]]). This is the highest perfection of human life.

10.1.8

> *rohiṇyās tanayaḥ prokto*
> *rāmaḥ saṅkarṣaṇas tvayā*
> *devakyā garbha-sambandhaḥ*
> *kuto dehāntaraṁ vinā*

SYNONYMS

rohiṇyāḥ—of Rohiṇīdevī, the mother of Baladeva; *tanayaḥ*—the son; *proktaḥ*—is well known; *rāmaḥ*—Balarāma; *saṅkarṣaṇaḥ*—Balarāma is none other than Saṅkarṣaṇa, the first Deity in the quadruple group (Saṅkarṣaṇa, Aniruddha, Pradyumna and Vāsudeva); *tvayā*—by you (it is so said); *devakyāḥ*—of Devakī, the mother of Kṛṣṇa; *garbha-sambandhaḥ*—connected with the womb; *kutaḥ*—how; *deha-antaram*—transferring bodies; *vinā*—without.

TRANSLATION

My dear Śukadeva Gosvāmī, you have already explained that Saṅkarṣaṇa, who belongs to the second quadruple, appeared as the son of Rohiṇī named Balarāma. If Balarāma was not transferred from one body to

another, how is it possible that He was first in the womb of Devakī and then in the womb of Rohiṇī? Kindly explain this to me.

PURPORT

Here is a question particularly directed at understanding Balarāma, who is Saṅkarṣaṇa Himself. Balarāma is well known as the son of Rohiṇī, yet it is also known that He was the son of Devakī. Parīkṣit Mahārāja wanted to understand the mystery of Balarāma's being the son of both Devakī and Rohiṇī.

10.1.9

kasmān mukundo bhagavān
pitur gehād vrajaṁ gataḥ
kva vāsaṁ jñātibhiḥ sārdhaṁ
kṛtavān sātvatāṁ patiḥ

SYNONYMS

kasmāt—why; *mukundaḥ*—Kṛṣṇa, who can award liberation to everyone; *bhagavān*—the Supreme Personality of Godhead; *pituḥ*—of His father (Vasudeva); *gehāt*—from the house; *vrajam*—to Vrajadhāma, Vrajabhūmi; *gataḥ*—went; *kva*—where; *vāsam*—placed Himself to live; *jñātibhiḥ*—His relatives; *sārdham*—with; *kṛtavān*—did so; *sātvatām patiḥ*—the master of all Vaiṣṇava devotees.

TRANSLATION

Why did Kṛṣṇa, the Supreme Personality of Godhead, leave the house of His father, Vasudeva, and transfer Himself to the house of Nanda in Vṛndāvana? Where did the Lord, the master of the Yadu dynasty, live with His relatives in Vṛndāvana?

PURPORT

These are inquiries about the itinerary of Kṛṣṇa. Just after His birth in the house of Vasudeva in Mathurā, Kṛṣṇa transferred Himself to Gokula, on the other side of the Yamunā, and after some days He moved with His father, mother and other relatives to Nanda-grāma, Vṛndāvana. Mahārāja Parīkṣit was very much eager to hear about Kṛṣṇa's activities in Vṛndāvana. This entire canto of *Śrīmad-Bhāgavatam* is full of activities performed in Vṛndāvana and Dvārakā. The first forty chapters describe Kṛṣṇa's Vṛndāvana affairs, and the next fifty describe Kṛṣṇa's activities in Dvārakā. Mahārāja Parīkṣit, to fulfill his desire to hear about Kṛṣṇa, requested Śukadeva Gosvāmī to describe these activities in full detail.

10.1.10

vraje vasan kim akaron
madhupuryāṁ ca keśavaḥ

bhrātaraṁ cāvadhīt kaṁsaṁ
mātur addhātad-arhaṇam

SYNONYMS

vraje—at Vṛndāvana; *vasan*—while residing; *kim akarot*—what did He do; *madhupuryām*—in Mathurā; *ca*—and; *keśavaḥ*—Kṛṣṇa, the killer of Keśī; *bhrātaram*—the brother; *ca*—and; *avadhīt*—killed; *kaṁsam*—Kaṁsa; *mātuḥ*—of His mother; *addhā*—directly; *a-tat-arhaṇam*—which was not at all sanctioned by the *śāstras*.

TRANSLATION

Lord Kṛṣṇa lived both in Vṛndāvana and in Mathurā. What did He do there? Why did He kill Kaṁsa, His mother's brother? Such killing is not at all sanctioned in the śāstras.

PURPORT

One's maternal uncle, the brother of one's mother, is on the level of one's father. When a maternal uncle has no son, his nephew legally inherits his property. Therefore, why did Kṛṣṇa directly kill Kaṁsa, the brother of His mother? Mahārāja Parīkṣit was very much inquisitive about the facts in this regard.

10.1.11

dehaṁ mānuṣam āśritya
kati varṣāṇi vṛṣṇibhiḥ

yadu-puryāṁ sahāvātsīt
patnyaḥ katy abhavan prabhoḥ

SYNONYMS

deham—body; *mānuṣam*—exactly like a man; *āśritya*—accepting; *kati varṣāṇi*—how many years; *vṛṣṇibhiḥ*—in the company of the Vṛṣṇis, those who were born in the Vṛṣṇi family; *yadu-puryām*—in Dvārakā, in the residential quarters of the Yadus; *saha*—with; *avātsīt*—the Lord lived; *patnyaḥ*—wives; *kati*—how many; *abhavan*—were there; *prabhoḥ*—of the Lord.

TRANSLATION

Kṛṣṇa, the Supreme Personality of Godhead, has no material body, yet He appears as a human being. For how many years did He live with the descendants of Vṛṣṇi? How many wives did He marry, and for how many years did He live in Dvārakā?

PURPORT

In many places the Supreme Personality of Godhead is described as *sac-cid-ānanda-vigraha* [Bs. 5.1], possessing a spiritual, blissful body. His bodily feature is *narākṛti,* that is, exactly like that of a human being. Here the same idea is repeated in the words *mānuṣam āśritya,* which indicate that He accepts a body exactly like that of a man. Everywhere it is confirmed that Kṛṣṇa is never *nirākāra,* or formless. He has His form, exactly like that of a human being. There is no doubt about this.

10.1.12

etad anyac ca sarvaṁ me
mune kṛṣṇa-viceṣṭitam
vaktum arhasi sarvajña
śraddadhānāya vistṛtam

SYNONYMS

etat—all these details; *anyat ca*—and others also; *sarvam*—everything; *me*—unto me; *mune*—O great sage; *kṛṣṇa-viceṣṭitam*—the activities of Lord Kṛṣṇa; *vaktum*—to describe; *arhasi*—you are able; *sarva-jña*—because you know everything; *śraddadhānāya*—because I am not envious but have all faith in Him; *vistṛtam*—in full detail.

TRANSLATION

O great sage, who know everything about Kṛṣṇa, please describe in detail all the activities of which I have inquired and also those of which I have not, for I have full faith and am very eager to hear of them.

10.1.13

naiṣātiduḥsahā kṣun māṁ
tyaktodam api bādhate

pibantaṁ tvan-mukhāmbhoja-
cyutaṁ hari-kathāmṛtam

SYNONYMS

na—not; *eṣā*—all this; *ati-duḥsahā*—extremely difficult to bear; *kṣut*—hunger; *mām*—unto me; *tyakta-udam*—even after giving up drinking water; *api*—also; *bādhate*—does not hinder; *pibantam*—while drinking; *tvat-mukha-ambhoja-cyutam*—emanating from your lotus mouth; *hari-kathā-amṛtam*—the nectar of topics concerning Kṛṣṇa.

TRANSLATION

Because of my vow on the verge of death, I have given up even drinking water, yet because I am drinking the nectar of topics about Kṛṣṇa, which is flowing from the lotus mouth of your Lordship, my hunger and thirst, which are extremely difficult to bear, cannot hinder me.

PURPORT

To prepare to meet death in seven days, Mahārāja Parīkṣit gave up all food and drink. As a human being, he was certainly both hungry and thirsty, and therefore Śukadeva Gosvāmī might have wanted to stop narrating the transcendental topics of Kṛṣṇa; but despite his fast, Mahārāja Parīkṣit was not at all fatigued. "The hunger and thirst from my fast do not disturb me," he said. "Once when I felt very thirsty, I went to the *āśrama* of Śamīka Muni to drink water, but the *muni* did not supply it. I therefore

wrapped a dead snake over his shoulder, and that is why I was cursed by the *brāhmaṇa* boy. Now, however, I am quite fit. I am not at all disturbed by my hunger and thirst." This indicates that although on the material platform there are disturbances from hunger and thirst, on the spiritual platform there is no such thing as fatigue.

The entire world is suffering because of spiritual thirst. Every living being is Brahman, or spirit soul, and needs spiritual food to satisfy his hunger and thirst. Unfortunately, however, the world is completely unaware of the nectar of *kṛṣṇa-kathā*. The Kṛṣṇa consciousness movement is therefore a boon to philosophers, religionists and people in general. There is certainly a charming attraction in Kṛṣṇa and *kṛṣṇa-kathā*. Therefore the Absolute Truth is called Kṛṣṇa, the most attractive.

The word *amṛta* is also an important reference to the moon, and the word *ambuja* means "lotus." The pleasing moonshine and pleasing fragrance of the lotus combined to bring pleasure to everyone hearing *kṛṣṇa-kathā* from the mouth of Śukadeva Gosvāmī. As it is said:

> *matir na kṛṣṇe parataḥ svato vā*
> *mitho 'bhipadyeta gṛha-vratānām*
> *adānta-gobhir viśatāṁ tamisraṁ*
> *punaḥ punaś carvita-carvaṇānām*

"Because of their uncontrolled senses, persons too addicted to materialistic life make progress toward hellish conditions and

repeatedly chew that which has already been chewed. Their inclinations toward Kṛṣṇa are never aroused, either by the instructions of others, by their own efforts, or by a combination of both." (SB 7.5.30) At the present moment, all of human society is engaged in the business of chewing the chewed (*punaḥ punaś carvita-carvaṇānām*). People are prepared to undergo *mṛtyu-saṁsāra-vartmani* [[bg/9/3|[Bg. 9.3]]], taking birth in one form, dying, accepting another form and dying again. To stop this repetition of birth and death, *kṛṣṇa-kathā,* or Kṛṣṇa consciousness, is absolutely necessary. But unless one hears *kṛṣṇa-kathā* from a realized soul like Śukadeva Gosvāmī, one cannot relish the nectar of *kṛṣṇa-kathā,* which puts an end to all material fatigue, and enjoy the blissful life of transcendental existence. In relation to the Kṛṣṇa consciousness movement, we actually see that those who have tasted the nectar of *kṛṣṇa-kathā* lose all material desires, whereas those who cannot understand Kṛṣṇa or *kṛṣṇa-kathā* regard the Kṛṣṇa conscious life as "brainwashing" and "mind control." While the devotees enjoy spiritual bliss, the nondevotees are surprised that the devotees have forgotten material hankerings.

10.1.14

> *sūta uvāca*
> *evaṁ niśamya bhṛgu-nandana sādhu-vādaṁ*
> *vaiyāsakiḥ sa bhagavān atha viṣṇu-rātam*

pratyarcya kṛṣṇa-caritaṁ kali-kalmaṣa-ghnaṁ
vyāhartum ārabhata bhāgavata-pradhānaḥ

SYNONYMS

sūtaḥ uvāca—Sūta Gosvāmī said; *evam*—thus; *niśamya*—hearing; *bhṛgu-nandana*—O son of the Bhṛgu dynasty, Śaunaka; *sādhu-vādam*—pious questions; *vaiyāsakiḥ*—Śukadeva Gosvāmī, the son of Vyāsadeva; *saḥ*—he; *bhagavān*—the most powerful; *atha*—thus; *viṣṇu-rātam*—unto Parīkṣit Mahārāja, who was always protected by Viṣṇu; *pratyarcya*—offering him respectful obeisances; *kṛṣṇa-caritam*—topics of Lord Kṛṣṇa; *kali-kalmaṣa-ghnam*—which diminish the troubles of this age of Kali; *vyāhartum*—to describe; *ārabhata*—began; *bhāgavata-pradhānaḥ*—Śukadeva Gosvāmī, the chief among the pure devotees.

TRANSLATION

Sūta Gosvāmī said: O son of Bhṛgu [Śaunaka Ṛṣi], after Śukadeva Gosvāmī, the most respectable devotee, the son of Vyāsadeva, heard the pious questions of Mahārāja Parīkṣit, he thanked the King with great respect. Then he began to discourse on topics concerning Kṛṣṇa, which are the remedy for all sufferings in this age of Kali.

PURPORT

In this verse the words *kṛṣṇa-caritaṁ kali-kalmaṣa-ghnam* indicate that the activities of Lord Kṛṣṇa are certainly the

greatest panacea for all miseries, especially in this age of Kali. It is said that in Kali-yuga people have only short lives, and they have no culture of spiritual consciousness. If anyone is at all interested in spiritual culture, he is misled by many bogus *svāmīs* and *yogīs* who do not refer to *kṛṣṇa-kathā*. Therefore most people are unfortunate and disturbed by many calamities. Śrīla Vyāsadeva prepared *Śrīmad-Bhāgavatam* at the request of Nārada Muni in order to give relief to the suffering people of this age (*kali-kalmaṣa-ghnam*). The Kṛṣṇa consciousness movement is seriously engaged in enlightening people through the pleasing topics of *Śrīmad-Bhāgavatam*. All over the world, the message of *Śrīmad-Bhāgavatam* and *Bhagavad-gītā* is being accepted in all spheres of life, especially in advanced, educated circles.

Śrīla Śukadeva Gosvāmī is described in this verse as *bhāgavata-pradhānaḥ,* whereas Mahārāja Parīkṣit is described as *viṣṇu-rātam*. Both words bear the same meaning; that is, Mahārāja Parīkṣit was a great devotee of Kṛṣṇa, and Śukadeva Gosvāmī was also a great saintly person and a great devotee of Kṛṣṇa. Combined together to present *kṛṣṇa-kathā,* they give great relief to suffering humanity.

> *anarthopaśamaṁ sākṣād*
> *bhakti-yogam adhokṣaje*
> *lokasyājānato vidvāṁś*
> *cakre sātvata-saṁhitām*

"The material miseries of the living entity, which are superfluous to him, can be directly mitigated by the linking process of devotional service. But the mass of people do not know this, and therefore the learned Vyāsadeva compiled this Vedic literature, *Śrīmad-Bhāgavatam,* which is in relation to the Supreme Truth." (SB 1.7.6) People in general are unaware that the message of *Śrīmad-Bhāgavatam* can give all of human society relief from the pangs of Kali-yuga (*kali-kalmaṣa-ghnam*).

10.1.15

śrī-śuka uvāca
samyag vyavasitā buddhis
tava rājarṣi-sattama
vāsudeva-kathāyāṁ te
yaj jātā naiṣṭhikī ratiḥ

SYNONYMS

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *samyak*—completely; *vyavasitā*—fixed; *buddhiḥ*—intelligence; *tava*—of Your Majesty; *rāja-ṛṣi-sattama*—O best of *rājarṣis,* saintly kings; *vāsudeva-kathāyām*—in hearing about the topics of Vāsudeva, Kṛṣṇa; *te*—your; *yat*—because; *jātā*—developed; *naiṣṭhikī*—without cessation; *ratiḥ*—attraction or ecstatic devotional service.

TRANSLATION

Śrīla Śukadeva Gosvāmī said: O Your Majesty, best of all saintly kings, because you are greatly attracted to topics of Vāsudeva, it is certain that your intelligence is firmly fixed in spiritual understanding, which is the only true goal for humanity. Because that attraction is unceasing, it is certainly sublime.

PURPORT

Kṛṣṇa-kathā is compulsory for the *rājarṣi,* or executive head of government. This is also mentioned in *Bhagavad-gītā* (*imaṁ rājarṣayo viduḥ* [[bg/4/2|[Bg. 4.2]]]). Unfortunately, however, in this age the governmental power is gradually being captured by third-class and fourth-class men who have no spiritual understanding, and society is therefore very quickly becoming degraded. *Kṛṣṇa-kathā* must be understood by the executive heads of government, for otherwise how will people be happy and gain relief from the pangs of materialistic life? One who has fixed his mind in Kṛṣṇa consciousness should be understood to have very sharp intelligence in regard to the value of life. Mahārāja Parīkṣit was *rājarṣi-sattama,* the best of all saintly kings, and Śukadeva Gosvāmī was *muni-sattama,* the best of *munis*. Both of them were elevated because of their common interest in *kṛṣṇa-kathā*. The exalted position of the speaker and the audience will be explained very nicely in the next verse. *Kṛṣṇa-kathā* is so enlivening that Mahārāja Parīkṣit forgot everything material, even his personal comfort in relation to food

and drink. This is an example of how the Kṛṣṇa consciousness movement should spread all over the world to bring both the speaker and the audience to the transcendental platform and back home, back to Godhead.

10.1.16

vāsudeva-kathā-praśnaḥ
puruṣāṁs trīn punāti hi
vaktāraṁ pracchakaṁ śrotṝṁs
tat-pāda-salilaṁ yathā

SYNONYMS

vāsudeva-kathā-praśnaḥ—questions about the pastimes and characteristics of Vāsudeva, Kṛṣṇa; *puruṣān*—persons; *trīn*—three; *punāti*—purify; *hi*—indeed; *vaktāram*—the speaker, such as Śukadeva Gosvāmī; *pracchakam*—and an inquisitive hearer like Mahārāja Parīkṣit; *śrotṝn*—and, between them, the listeners hearing about the topics; *tat-pāda-salilam yathā*—exactly as the entire world is purified by the Ganges water emanating from the toe of Lord Viṣṇu.

TRANSLATION

The Ganges, emanating from the toe of Lord Viṣṇu, purifies the three worlds, the upper, middle and lower planetary systems. Similarly, when one asks questions about the pastimes and characteristics of Lord

Vāsudeva, Kṛṣṇa, three varieties of men are purified: the speaker or preacher, he who inquires, and the people in general who listen.

PURPORT

It is said, *tasmād guruṁ prapadyeta jijñāsuḥ śreya uttamam* (SB 11.3.21). Those interested in understanding transcendental subject matters as the goal of life must approach the bona fide spiritual master. *Tasmād guruṁ prapadyeta*. One must surrender to such a *guru,* who can give right information about Kṛṣṇa. Herein, Mahārāja Parīkṣit has surrendered to the right personality, Śukadeva Gosvāmī, for enlightenment in *vāsudeva-kathā*. Vāsudeva is the original Personality of Godhead, who has unlimited spiritual activities. *Śrīmad-Bhāgavatam* is a record of such activities, and *Bhagavad-gītā* is the record of Vāsudeva speaking personally. Therefore, since the Kṛṣṇa consciousness movement is full of *vāsudeva-kathā,* anyone who hears, anyone who joins the movement and anyone who preaches will be purified.

10.1.17

bhūmir dṛpta-nṛpa-vyāja-
daityānīka-śatāyutaiḥ
ākrāntā bhūri-bhāreṇa
brahmāṇaṁ śaraṇaṁ yayau

SYNONYMS

bhūmiḥ—mother earth; *dṛpta*—puffed up; *nṛpa-vyāja*—posing as kings, or the supreme power personified in the state; *daitya*—of demons; *anīka*—of military phalanxes of soldiers; *śata-ayutaiḥ*—unlimitedly, by many hundreds of thousands; *ākrāntā*—being overburdened; *bhūri-bhāreṇa*—by a burden of unnecessary fighting power; *brahmāṇam*—unto Lord Brahmā; *śaraṇam*—to take shelter; *yayau*—went.

TRANSLATION

Once when mother earth was overburdened by hundreds of thousands of military phalanxes of various conceited demons dressed like kings, she approached Lord Brahmā for relief.

PURPORT

When the world is overburdened by unnecessary military arrangements and when various demoniac kings are the executive heads of state, this burden causes the appearance of the Supreme Personality of Godhead. As the Lord says in *Bhagavad-gītā* (Bg. 4.7):

> *yadā yadā hi dharmasya*
> *glānir bhavati bhārata*
> *abhyutthānam adharmasya*
> *tadātmānaṁ sṛjāmy aham*

"Whenever and wherever there is a decline in religious practice, O descendant of Bharata, and a predominant rise of irreligion—at that time I appear Myself." When the residents of this earth become atheistic and godless, they descend to the status of animals like dogs and hogs, and thus their only business is to bark among themselves. This is *dharmasya glāni,* deviation from the goal of life. Human life is meant for attaining the highest perfection of Kṛṣṇa consciousness, but when people are godless and the presidents or kings are unnecessarily puffed up with military power, their business is to fight and increase the military strength of their different states. Nowadays, therefore, it appears that every state is busy manufacturing atomic weapons to prepare for a third world war. Such preparations are certainly unnecessary; they reflect the false pride of the heads of state. The real business of a chief executive is to see to the happiness of the mass of people by training them in Kṛṣṇa consciousness in different divisions of life. *Cātur-varṇyaṁ mayā sṛṣṭaṁ guṇa-karma-vibhāgaśaḥ* (Bg. 4.13). A leader should train the people as *brāhmaṇas, kṣatriyas, vaiśyas* and *śūdras* and engage them in various occupational duties, thus helping them progress toward Kṛṣṇa consciousness. Instead, however, rogues and thieves in the guise of protectors arrange for a voting system, and in the name of democracy they come to power by hook or crook and exploit the citizens. Even long, long ago, *asuras,* persons devoid of God consciousness, became the heads of state, and now this is happening again. The various states of the world are preoccupied with arranging for military strength. Sometimes they spend sixty-five percent of the government's revenue for

this purpose. But why should people's hard-earned money be spent in this way? Because of the present world situation, Kṛṣṇa has descended in the form of the Kṛṣṇa consciousness movement. This is quite natural, for without the Kṛṣṇa consciousness movement the world cannot be peaceful and happy.

10.1.18

gaur bhūtvāśru-mukhī khinnā
krandantī karuṇaṁ vibhoḥ
upasthitāntike tasmai
vyasanaṁ samavocata

SYNONYMS

gauḥ—the shape of a cow; *bhūtvā*—assuming; *aśru-mukhī*—with tears in the eyes; *khinnā*—very much distressed; *krandantī*—weeping; *karuṇam*—piteously; *vibhoḥ*—of Lord Brahmā; *upasthitā*—appeared; *antike*—in front; *tasmai*—unto him (Lord Brahmā); *vyasanam*—her distress; *samavocata*—submitted.

TRANSLATION

Mother earth assumed the form of a cow. Very much distressed, with tears in her eyes, she appeared before Lord Brahmā and told him about her misfortune.

10.1.19

brahmā tad-upadhāryātha
saha devais tayā saha
jagāma sa-tri-nayanas
tīraṁ kṣīra-payo-nidheḥ

SYNONYMS

brahmā—Lord Brahmā; *tat-upadhārya*—understanding everything rightly; *atha*—thereafter; *saha*—with; *devaiḥ*—the demigods; *tayā saha*—with mother earth; *jagāma*—approached; *sa-tri-nayanaḥ*—with Lord Śiva, who has three eyes; *tīram*—the shore; *kṣīra-payaḥ-nidheḥ*—of the ocean of milk.

TRANSLATION

Thereafter, having heard of the distress of mother earth, Lord Brahmā, with mother earth, Lord Śiva and all the other demigods, approached the shore of the ocean of milk.

PURPORT

After Lord Brahmā understood the precarious condition of the earth, he first visited the demigods headed by Lord Indra, who are in charge of the various affairs of this universe, and Lord Śiva, who is responsible for annihilation. Both maintenance and annihilation go on perpetually, under the order of the Supreme

Personality of Godhead. As stated in *Bhagavad-gītā* (Bg. 4.8), *paritrāṇāya sādhūnāṁ vināśāya ca duṣkṛtām*. Those who are obedient to the laws of God are protected by different servants and demigods, whereas those who are undesirable are vanquished by Lord Śiva. Lord Brahmā first met all the demigods, including Lord Śiva. Then, along with mother earth, they went to the shore of the ocean of milk, where Lord Viṣṇu lies on a white island, Śvetadvīpa.

10.1.20

> *tatra gatvā jagannātham*
> *deva-devaṁ vṛṣākapim*
> *puruṣaṁ puruṣa-sūktena*
> *upatasthe samāhitaḥ*

SYNONYMS

tatra—there (on the shore of the ocean of milk); *gatvā*—after going; *jagannātham*—unto the master of the entire universe, the Supreme Being; *deva-devam*—the Supreme God of all gods; *vṛṣākapim*—the Supreme Person, Viṣṇu, who provides for everyone and diminishes everyone's suffering; *puruṣam*—the Supreme Person; *puruṣa-sūktena*—with the Vedic *mantra* known as *puruṣa-sūkta*; *upatasthe*—worshiped; *samāhitaḥ*—with full attention.

TRANSLATION

After reaching the shore of the ocean of milk, the demigods worshiped the Supreme Personality of Godhead, Lord Viṣṇu, the master of the whole universe, the supreme God of all gods, who provides for everyone and diminishes everyone's suffering. With great attention, they worshiped Lord Viṣṇu, who lies on the ocean of milk, by reciting the Vedic mantras known as the Puruṣa-sūkta.

PURPORT

The demigods, such as Lord Brahmā, Lord Śiva, King Indra, Candra and Sūrya, are all subordinate to the Supreme Personality of Godhead. Aside from the demigods, even in human society there are many influential personalities supervising various businesses or establishments. Lord Viṣṇu, however, is the God of gods (*parameśvara*). He is *parama-puruṣa,* the Supreme Being, Paramātmā. As confirmed in the *Brahma-saṁhitā* (5.1), *īśvaraḥ paramaḥ kṛṣṇaḥ sac-cid-ānanda-vigrahaḥ:* "Kṛṣṇa, known as Govinda, is the supreme controller. He has an eternal, blissful, spiritual body." No one is equal to or greater than the Supreme Personality of Godhead, and therefore He is described here by many words: *jagannātha, deva-deva, vṛṣākapi* and *puruṣa*. The supremacy of Lord Viṣṇu is also confirmed in *Bhagavad-gītā* (Bg. 10.12) in this statement by Arjuna:

> *paraṁ brahma paraṁ dhāma*
> *pavitraṁ paramaṁ bhavān*
> *puruṣaṁ śāśvataṁ divyam*
> *ādi-devam ajaṁ vibhum*

"You are the Supreme Brahman, the ultimate, the supreme abode and purifier, the Absolute Truth and the eternal divine person. You are the primal God, transcendental and original, and You are the unborn and all-pervading beauty." Kṛṣṇa is *ādi-puruṣa,* the original Personality of Godhead (*govindam ādi-puruṣaṁ tam ahaṁ bhajāmi*). Viṣṇu is a plenary expansion of Lord Kṛṣṇa, and all the *viṣṇu-tattvas* are *parameśvara, deva-deva.*

10.1.21

> *giraṁ samādhau gagane samīritāṁ*
> *niśamya vedhās tridaśān uvāca ha*
> *gāṁ pauruṣīṁ me śṛṇutāmarāḥ punar*
> *vidhīyatām āśu tathaiva mā ciram*

SYNONYMS

giram—a vibration of words; *samādhau*—in trance; *gagane*—in the sky; *samīritām*—vibrated; *niśamya*—hearing; *vedhāḥ*—Lord Brahmā; *tridaśān*—unto the demigods; *uvāca*—said; *ha*—oh; *gām*—the order; *pauruṣīm*—received from the Supreme Person; *me*—from me; *śṛṇuta*—just hear; *amarāḥ*—O demigods; *punaḥ*—again;

vidhīyatām—execute; *āśu*—immediately; *tathā eva*—just so; *mā*—do not; *ciram*—delay.

TRANSLATION

While in trance, Lord Brahmā heard the words of Lord Viṣṇu vibrating in the sky. Thus he told the demigods: O demigods, hear from me the order of Kṣīrodakaśāyī Viṣṇu, the Supreme Person, and execute it attentively without delay.

PURPORT

It appears that the words of the Supreme Personality of Godhead can be heard in trance by competent persons. Modern science gives us telephones, by which one can hear sound vibrations from a distant place. Similarly, although other persons cannot hear the words of Lord Viṣṇu, Lord Brahmā is able to hear the Lord's words within himself. This is confirmed in the beginning of *Śrīmad-Bhāgavatam* (1.1.1)/ *tene brahma hṛdā ya ādi-kavaye. Ādi-kavi* is Lord Brahmā. In the beginning of the creation, Lord Brahmā received the instructions of Vedic knowledge from Lord Viṣṇu through the medium of the heart (*hṛdā*). The same principle is confirmed herewith. While Brahmā was in trance, he was able to hear the words of Kṣīrodakaśāyī Viṣṇu, and he carried the Lord's message to the demigods. Similarly, in the beginning, Brahmā first received the Vedic knowledge from the Supreme Personality of Godhead through the core of the heart. In both instances the same process was

used in transmitting the message to Lord Brahmā. In other words, although Lord Viṣṇu was invisible even to Lord Brahmā, Lord Brahmā could hear Lord Viṣṇu's words through the heart. The Supreme Personality of Godhead is invisible even to Lord Brahmā, yet He descends on this earth and becomes visible to people in general. This is certainly an act of His causeless mercy, but fools and nondevotees think that Kṛṣṇa is an ordinary historical person. Because they think that the Lord is an ordinary person like them, they are described as *mūḍha* (*avajānanti māṁ mūḍhāḥ* [[bg/9/11|[Bg. 9.11]]]). The causeless mercy of the Supreme Personality of Godhead is neglected by such demoniac persons, who cannot understand the instructions of *Bhagavad-gītā* and who therefore misinterpret them.

10.1.22

puraiva puṁsāvadhṛto dharā-jvaro
bhavadbhir aṁśair yaduṣūpajanyatām
sa yāvad urvyā bharam īśvareśvaraḥ
sva-kāla-śaktyā kṣapayaṁś cared bhuvi

SYNONYMS

purā—even before this; *eva*—indeed; *puṁsā*—by the Supreme Personality of Godhead; *avadhṛtaḥ*—was certainly known; *dharā-jvaraḥ*—the distress on the earth; *bhavadbhiḥ*—by your good selves; *aṁśaiḥ*—expanding as plenary portions; *yaduṣu*—in the family of King Yadu; *upajanyatām*—take your birth and appear there; *saḥ*—

He (the Supreme Personality of Godhead); *yāvat*—as long as; *urvyāḥ*—of the earth; *bharam*—the burden; *īśvara-īśvaraḥ*—the Lord of lords; *sva-kāla-śaktyā*—by His own potency the time factor; *kṣapayan*—diminishing; *caret*—should move; *bhuvi*—on the surface of the earth.

TRANSLATION

Lord Brahmā informed the demigods: Before we submitted our petition to the Lord, He was already aware of the distress on earth. Consequently, for as long as the Lord moves on earth to diminish its burden by His own potency in the form of time, all of you demigods should appear through plenary portions as sons and grandsons in the family of the Yadus.

PURPORT

As stated in the *Brahma-saṁhitā* (5.39):

> *rāmādi-mūrtiṣu kalā-niyamena tiṣṭhan*
> *nānāvatāram akarod bhuvaneṣu kintu*
> *kṛṣṇaḥ svayaṁ samabhavat paramaḥ pumān yo*
> *govindam ādi-puruṣaṁ tam ahaṁ bhajāmi*

"I worship the Supreme Personality of Godhead, Govinda, who is always situated in various incarnations such as Rāma, Nṛsiṁha and many sub-incarnations as well, but who is the original Personality of Godhead, known as Kṛṣṇa, and who incarnates personally also."

In this verse from *Śrīmad-Bhāgavatam* we find the words *puraiva puṁsāvadhṛto dharā jvaraḥ*. The word *puṁsā* refers to Kṛṣṇa, who was already aware of how the whole world was suffering because of the increase of demons. Without reference to the supreme power of the Personality of Godhead, demons assert themselves to be independent kings and presidents, and thus they create a disturbance by increasing their military power. When such disturbances are very prominent, Kṛṣṇa appears. At present also, various demoniac states all over the world are increasing their military power in many ways, and the whole situation has become distressful. Therefore Kṛṣṇa has appeared by His name, in the Hare Kṛṣṇa movement, which will certainly diminish the burden of the world. Philosophers, religionists, and people in general must take to this movement very seriously, for man-made plans and devices will not help bring peace on earth. The transcendental sound Hare Kṛṣṇa is not different from the person Kṛṣṇa.

> *nāma cintāmaṇiḥ kṛṣṇaś*
> *caitanya-rasa-vigrahaḥ*
> *pūrṇaḥ śuddho nitya-mukto*
> *'bhinnatvān nāma-nāminoḥ*
> *[[cc/madhya/17/133|[Cc. Madhya 17.133]]]*
> *(Padma Purāṇa)*

There is no difference between the sound Hare Kṛṣṇa and Kṛṣṇa the person.

10.1.23

vasudeva-gṛhe sākṣād
bhagavān puruṣaḥ paraḥ
janiṣyate tat-priyārthaṁ
sambhavantu sura-striyaḥ

SYNONYMS

vasudeva-gṛhe—in the house of Vasudeva (who would be the father of Kṛṣṇa when the Lord appeared); *sākṣāt*—personally; *bhagavān*—the Supreme Personality of Godhead, who has full potency; *puruṣaḥ*—the original person; *paraḥ*—who is transcendental; *janiṣyate*—will appear; *tat-priya-artham*—and for His satisfaction; *sambhavantu*—should take birth; *sura-striyaḥ*—all the wives of the demigods.

TRANSLATION

The Supreme Personality of Godhead, Śrī Kṛṣṇa, who has full potency, will personally appear as the son of Vasudeva. Therefore all the wives of the demigods should also appear in order to satisfy Him.

PURPORT

In *Bhagavad-gītā* (Bg. 4.9) the Lord says, *tyaktvā dehaṁ punar janma naiti mām eti*/ after giving up the material body, the devotee of the Lord returns home, back to Godhead. This means that the devotee is first transferred to the particular universe

where the Lord is at that time staying to exhibit His pastimes. There are innumerable universes, and the Lord is appearing in one of these universes at every moment. Therefore His pastimes are called *nitya-līlā,* eternal pastimes. The Lord's appearance as a child in the house of Devakī takes place continuously in one universe after another. Therefore, the devotee is first transferred to that particular universe where the pastimes of the Lord are current. As stated in *Bhagavad-gītā,* even if a devotee does not complete the course of devotional service, he enjoys the happiness of the heavenly planets, where the most pious people dwell, and then takes birth in the house of a *śuci* or *śrīmān,* a pious *brāhmaṇa* or a wealthy *vaiśya* (*śucīnāṁ śrīmatāṁ gehe yoga-bhraṣṭo 'bhijāyate* [[bg/6/41|[Bg. 6.41]]]). Thus a pure devotee, even if unable to execute devotional service completely, is transferred to the upper planetary system, where pious people reside. From there, if his devotional service is complete, such a devotee is transferred to the place where the Lord's pastimes are going on. Herein it is said, *sambhavantu sura-striyaḥ. Sura-strī,* the women of the heavenly planets, were thus ordered to appear in the Yadu dynasty in Vṛndāvana to enrich the pastimes of Lord Kṛṣṇa. These *sura-strī,* when further trained to live with Kṛṣṇa, would be transferred to the original Goloka Vṛndāvana. During Lord Kṛṣṇa's pastimes within this world, the *sura-strī* were to appear in different ways in different families to give pleasure to the Lord, just so that they would be fully trained before going to the eternal Goloka Vṛndāvana. With the association of Lord Kṛṣṇa, either at Dvārakā-purī, Mathurā-purī or Vṛndāvana, they would certainly return home, back to Godhead. Among the *sura-*

strī, the women of the heavenly planets, there are many devotees, such as the mother of the Upendra incarnation of Kṛṣṇa. It was such devoted women who were called for in this connection.

10.1.24

> *vāsudeva-kalānantaḥ*
> *sahasra-vadanaḥ svarāṭ*
> *agrato bhavitā devo*
> *hareḥ priya-cikīrṣayā*

SYNONYMS

vāsudeva-kalā anantaḥ—the plenary expansion of Lord Kṛṣṇa known as Anantadeva or Saṅkarṣaṇa Ananta, the all-pervasive incarnation of the Supreme Lord; *sahasra-vadanaḥ*—having thousands of hoods; *svarāṭ*—fully independent; *agrataḥ*—previously; *bhavitā*—will appear; *devaḥ*—the Lord; *hareḥ*—of Lord Kṛṣṇa; *priya-cikīrṣayā*—with the desire to act for the pleasure.

TRANSLATION

The foremost manifestation of Kṛṣṇa is Saṅkarṣaṇa, who is known as Ananta. He is the origin of all incarnations within this material world. Previous to the appearance of Lord Kṛṣṇa, this original Saṅkarṣaṇa will appear as Baladeva, just to please the Supreme Lord Kṛṣṇa in His transcendental pastimes.

PURPORT

Śrī Baladeva is the Supreme Personality of Godhead Himself. He is equal in supremacy to the Supreme Godhead, yet wherever Kṛṣṇa appears, Śrī Baladeva appears as His brother, sometimes elder and sometimes younger. When Kṛṣṇa appears, all His plenary expansions and other incarnations appear with Him. This is elaborately explained in *Caitanya-caritāmṛta*. This time, Baladeva would appear before Kṛṣṇa as Kṛṣṇa's elder brother.

10.1.25

> *viṣṇor māyā bhagavatī*
> *yayā sammohitaṁ jagat*
> *ādiṣṭā prabhuṇāṁśena*
> *kāryārthe sambhaviṣyati*

SYNONYMS

viṣṇoḥ māyā—the potency of the Supreme Personality of Godhead, Viṣṇu; *bhagavatī*—as good as Bhagavān and therefore known as Bhagavatī; *yayā*—by whom; *sammohitam*—captivated; *jagat*—all the worlds, both material and spiritual; *ādiṣṭā*—being ordered; *prabhuṇā*—by the master; *aṁśena*—with her different potential factors; *kārya-arthe*—for executing business; *sambhaviṣyati*—would also appear.

TRANSLATION

The potency of the Lord, known as viṣṇu-māyā, who is as good as the Supreme Personality of Godhead, will also appear with Lord Kṛṣṇa. This potency, acting in different capacities, captivates all the worlds, both material and spiritual. At the request of her master, she will appear with her different potencies in order to execute the work of the Lord.

PURPORT

Parāsya śaktir vividhaiva śrūyate (*Śvetāśvatara Upaniṣad* 6.8 [Cc. Madhya 13.65, purport]). In the *Vedas* it is said that the potencies of the Supreme Personality of Godhead are called by different names, such as *yogamāyā* and *mahāmāyā*. Ultimately, however, the Lord's potency is one, exactly as electric potency is one although it can act both to cool and to heat. The Lord's potency acts in both the spiritual and material worlds. In the spiritual world the Lord's potency works as *yogamāyā,* and in the material world the same potency works as *mahāmāyā,* exactly as electricity works in both a heater and a cooler. In the material world, this potency, working as *mahāmāyā,* acts upon the conditioned souls to deprive them more and more of devotional service. It is said, *yayā sammohito jīva ātmānaṁ tri-guṇātmakam* [[sb/1/7/5|[SB 1.7.5]]]. In the material world the conditioned soul thinks of himself as a product of *tri-guṇa,* the three modes of material nature. This is the bodily conception of life. Because of associating with the three *guṇas* of the material

potency, everyone identifies himself with his body. Someone is thinking he is a *brāhmaṇa,* someone a *kṣatriya,* and someone a *vaiśya* or *śūdra*. Actually, however, one is neither a *brāhmaṇa,* a *kṣatriya,* a *vaiśya* nor a *śūdra;* one is part and parcel of the Supreme Lord (*mamaivāṁśaḥ*), but because of being covered by the material energy, *mahāmāyā,* one identifies himself in these different ways. When the conditioned soul becomes liberated, however, he thinks himself an eternal servant of Kṛṣṇa. *Jīvera 'svarūpa' haya-kṛṣṇera 'nitya-dāsa.'* [[cc/madhya/20/108-109|[Cc. Madhya 20.108]]]. When he comes to that position, the same potency, acting as *yogamāyā,* increasingly helps him become purified and devote his energy to the service of the Lord.

In either case, whether the soul is conditioned or liberated, the Lord is supreme. As stated in *Bhagavad-gītā* (Bg. 9.10), *mayādhyakṣeṇa prakṛtiḥ sūyate sa-carācaram:* it is by the order of the Supreme Personality of Godhead that the material energy, *mahāmāyā,* works upon the conditioned soul.

> *prakṛteḥ kriyamāṇāni*
> *guṇaiḥ karmāṇi sarvaśaḥ*
> *ahaṅkāra-vimūḍhātmā*
> *kartāham iti manyate*

"The bewildered spirit soul, under the influence of the three modes of material nature, thinks himself to be the doer of activities which are in actuality carried out by nature." (Bg. 3.27) Within conditioned life, no one has freedom, but because one is

bewildered, being subject to the rule of *mahāmāyā,* one foolishly thinks himself independent (*ahaṅkāra-vimūḍhātmā kartāham iti manyate* [[bg/3/27|[Bg. 3.27]]]). But when the conditioned soul becomes liberated by executing devotional service, he is given a greater and greater chance to relish a relationship with the Supreme Personality of Godhead in different transcendental statuses, such as *dāsya-rasa, sakhya-rasa, vātsalya-rasa* and *mādhurya-rasa*.

Thus the Lord's potency, *viṣṇu-māyā,* has two features—*āvaraṇikā* and *unmukha*. When the Lord appeared, His potency came with Him and acted in different ways. She acted as *yogamāyā* with Yaśodā, Devakī and other intimate relations of the Lord, and she acted in a different way with Kaṁsa, Śālva and other *asuras*. By the order of Lord Kṛṣṇa, His potency *yogamāyā* came with Him and exhibited different activities according to the time and circumstances. *Kāryārthe sambhaviṣyati. Yogamāyā* acted differently to execute different purposes desired by the Lord. As confirmed in *Bhagavad-gītā* (Bg. 9.13), *mahātmānas tu māṁ pārtha daivīṁ prakṛtim āśritāḥ*. The *mahātmās,* who fully surrender to the lotus feet of the Lord, are directed by *yogamāyā,* whereas the *durātmās,* those who are devoid of devotional service, are directed by *mahāmāyā*.

10.1.26

> *śrī-śuka uvāca*
> *ity ādiśyāmara-gaṇān*

prajāpati-patir vibhuḥ
āśvāsya ca mahīṁ gīrbhiḥ
sva-dhāma paramaṁ yayau

SYNONYMS

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *iti*—thus; *ādiśya*—after informing; *amara-gaṇān*—all the demigods; *prajāpati-patiḥ*—Lord Brahmā, the master of the Prajāpatis; *vibhuḥ*—all-powerful; *āśvāsya*—after pacifying; *ca*—also; *mahīm*—mother earth; *gīrbhiḥ*—by sweet words; *sva-dhāma*—his own planet, known as Brahmaloka; *paramam*—the best (within the universe); *yayau*—returned.

TRANSLATION

Śukadeva Gosvāmī continued: After thus advising the demigods and pacifying mother earth, the very powerful Lord Brahmā, who is the master of all other Prajāpatis and is therefore known as Prajāpati-pati, returned to his own abode, Brahmaloka.

10.1.27

śūraseno yadupatir
mathurām āvasan purīm
māthurāñ chūrasenāṁś ca
viṣayān bubhuje purā

SYNONYMS

śūrasenaḥ—King Śūrasena; *yadu-patiḥ*—the chief of the Yadu dynasty; *mathurām*—at the place known as Mathurā; *āvasan*—went to live; *purīm*—in that city; *māthurān*—at the place known as the Māthura district; *śūrasenān ca*—and the place known as Śūrasena; *viṣayān*—such kingdoms; *bubhuje*—enjoyed; *purā*—formerly.

TRANSLATION

Formerly, Śūrasena, the chief of the Yadu dynasty, had gone to live in the city of Mathurā. There he enjoyed the places known as Māthura and Śūrasena.

10.1.28

rājadhānī tataḥ sābhūt
sarva-yādava-bhūbhujām
mathurā bhagavān yatra
nityaṁ sannihito hariḥ

SYNONYMS

rājadhānī—the capital; *tataḥ*—from that time; *sā*—the country and the city known as Mathurā; *abhūt*—became; *sarva-yādava-bhūbhujām*—of all the kings who appeared in the Yadu dynasty; *mathurā*—the place known as Mathurā; *bhagavān*—the Supreme Personality of Godhead; *yatra*—wherein; *nityam*—eternally;

sannihitaḥ—intimately connected, living eternally; *hariḥ*—the Lord, the Supreme Personality of Godhead.

TRANSLATION

Since that time, the city of Mathurā had been the capital of all the kings of the Yadu dynasty. The city and district of Mathurā are very intimately connected with Kṛṣṇa, for Lord Kṛṣṇa lives there eternally.

PURPORT

It is understood that Mathurā City is the transcendental abode of Lord Kṛṣṇa; it is not an ordinary material city, for it is eternally connected with the Supreme Personality of Godhead. Vṛndāvana is within the jurisdiction of Mathurā, and it still continues to exist. Because Mathurā and Vṛndāvana are intimately connected with Kṛṣṇa eternally, it is said that Lord Kṛṣṇa never leaves Vṛndāvana (*vṛndāvanaṁ parityajya padam ekaṁ na gacchati*). At present, the place known as Vṛndāvana, in the district of Mathurā, continues its position as a transcendental place, and certainly anyone who goes there becomes transcendentally purified. Navadvīpa-dhāma is also intimately connected with Vrajabhūmi. Śrīla Narottama dāsa Ṭhākura therefore says:

> *śrī gauḍa-maṇḍala-bhūmi, yebā jāne cintāmaṇi,*
> *tā'ra haya vrajabhūme vāsa*

"Vrajabhūmi" refers to Mathurā-Vṛndāvana, and Gauḍa-maṇḍala-bhūmi includes Navadvīpa. These two places are

nondifferent. Therefore, anyone living in Navadvīpa-dhāma, knowing Kṛṣṇa and Śrī Caitanya Mahāprabhu to be the same personality, lives in Vrajabhūmi, Mathurā-Vṛndāvana. The Lord has made it convenient for the conditioned soul to live in Mathurā, Vṛndāvana and Navadvīpa and thus be directly connected with the Supreme Personality of Godhead. Simply by living in these places, one can immediately come in contact with the Lord. There are many devotees who vow never to leave Vṛndāvana and Mathurā. This is undoubtedly a good vow, but if one leaves Vṛndāvana, Mathurā or Navadvīpa-dhāma for the service of the Lord, he is not disconnected from the Supreme Personality of Godhead. At any rate, we must understand the transcendental importance of Mathurā-Vṛndāvana and Navadvīpa-dhāma. Anyone who executes devotional service in these places certainly goes back home, back to Godhead, after giving up his body. Thus the words *mathurā bhagavān yatra nityaṁ sannihito hariḥ* are particularly important. A devotee should fully utilize this instruction to the best of his ability. Whenever the Supreme Lord personally appears, He appears in Mathurā because of His intimate connection with this place. Therefore although Mathurā and Vṛndāvana are situated on this planet earth, they are transcendental abodes of the Lord.

10.1.29

tasyāṁ tu karhicic chaurir
vasudevaḥ kṛtodvahaḥ

devakyā sūryayā sārdhaṁ
prayāṇe ratham āruhat

SYNONYMS

tasyām—in that place known as Mathurā; *tu*—indeed; *karhicit*—some time ago; *śauriḥ*—the demigod, descendant of Śūra; *vasudevaḥ*—who appeared as Vasudeva; *kṛta-udvahaḥ*—after being married; *devakyā*—Devakī; *sūryayā*—his newly married wife; *sārdham*—along with; *prayāṇe*—for returning home; *ratham*—the chariot; *āruhat*—mounted.

TRANSLATION

Some time ago, Vasudeva, who belonged to the demigod family [or to the Śūra dynasty], married Devakī. After the marriage, he mounted his chariot to return home with his newly married wife.

10.1.30

ugrasena-sutaḥ kaṁsaḥ
svasuḥ priya-cikīrṣayā
raśmīn hayānāṁ jagrāha
raukmai ratha-śatair vṛtaḥ

SYNONYMS

ugrasena-sutaḥ—the son of Ugrasena; *kaṁsaḥ*—by the name Kaṁsa; *svasuḥ*—of his own sister Devakī; *priya-cikīrṣayā*—to please her on the occasion of her marriage; *raśmīn*—the reins; *hayānām*—of the horses; *jagrāha*—took; *raukmaiḥ*—made of gold; *ratha-śataiḥ*—by hundreds of chariots; *vṛtaḥ*—surrounded.

TRANSLATION

Kaṁsa, the son of King Ugrasena, in order to please his sister Devakī on the occasion of her marriage, took charge of the reins of the horses and became the chariot driver. He was surrounded by hundreds of golden chariots.

10.1.31-32

catuḥ-śataṁ pāribarhaṁ
gajānāṁ hema-mālinām
aśvānām ayutaṁ sārdhaṁ
rathānāṁ ca tri-ṣaṭ-śatam

dāsīnāṁ sukumārīṇāṁ
dve śate samalaṅkṛte
duhitre devakaḥ prādād
yāne duhitṛ-vatsalaḥ

SYNONYMS

catuḥ-śatam—four hundred; *pāribarham*—dowry; *gajānām*—of elephants; *hema-mālinām*—decorated with garlands of gold; *aśvānām*—of horses; *ayutam*—ten thousand; *sārdham*—along with; *rathānām*—of chariots; *ca*—and; *tri-ṣaṭ-śatam*—three times six hundred (eighteen hundred); *dāsīnām*—of maidservants; *su-kumārīṇām*—very young and beautiful unmarried girls; *dve*—two; *śate*—hundred; *samalaṅkṛte*—fully decorated with ornaments; *duhitre*—unto his daughter; *devakaḥ*—King Devaka; *prādāt*—gave as a gift; *yāne*—while going away; *duhitṛ-vatsalaḥ*—who was very fond of his daughter Devakī.

TRANSLATION

Devakī's father, King Devaka, was very much affectionate to his daughter. Therefore, while she and her husband were leaving home, he gave her a dowry of four hundred elephants nicely decorated with golden garlands. He also gave ten thousand horses, eighteen hundred chariots, and two hundred very beautiful young maidservants, fully decorated with ornaments.

PURPORT

The system of giving a dowry to one's daughter has existed in Vedic civilization for a very long time. Even today, following the same system, a father who has money will give his daughter an opulent dowry. A daughter would never inherit the property of her father, and therefore an affectionate father, during the

marriage of his daughter, would give her as much as possible. A dowry, therefore, is never illegal according to the Vedic system. Here, of course, the gift offered as a dowry by Devaka to Devakī was not ordinary. Because Devaka was a king, he gave a dowry quite suitable to his royal position. Even an ordinary man, especially a high-class *brāhmaṇa, kṣatriya* or *vaiśya,* is supposed to give his daughter a liberal dowry. Immediately after the marriage, the daughter goes to her husband's house, and it is also a custom for the brother of the bride to accompany his sister and brother-in-law to exhibit affection for her. This system was followed by Kaṁsa. These are all old customs in the society of *varṇāśrama-dharma,* which is now wrongly designated as Hindu. These long-standing customs are nicely described here.

10.1.33

> *śaṅkha-tūrya-mṛdaṅgāś ca*
> *nedur dundubhayaḥ samam*
> *prayāṇa-prakrame tāta*
> *vara-vadhvoḥ sumaṅgalam*

SYNONYMS

śaṅkha—conchshells; *tūrya*—bugles; *mṛdaṅgāḥ*—drums; *ca*—also; *neduḥ*—vibrated; *dundubhayaḥ*—kettledrums; *samam*—in concert; *prayāṇa-prakrame*—at the time of departure; *tāta*—O beloved son; *vara-vadhvoḥ*—of the bridegroom and the bride; *su-maṅgalam*—for the purpose of their auspicious departure.

TRANSLATION

O beloved son, Mahārāja Parīkṣit, when the bride and bridegroom were ready to start, conchshells, bugles, drums and kettledrums all vibrated in concert for their auspicious departure.

10.1.34

pathi pragrahiṇaṁ kaṁsam
ābhāṣyāhāśarīra-vāk
asyās tvām aṣṭamo garbho
hantā yāṁ vahase 'budha

SYNONYMS

pathi—on the way; *pragrahiṇam*—who was managing the reins of the horses; *kaṁsam*—unto Kaṁsa; *ābhāṣya*—addressing; *āha*—said; *a-śarīra-vāk*—a voice coming from someone whose body was invisible; *asyāḥ*—of this girl (Devakī); *tvām*—you; *aṣṭamaḥ*—the eighth; *garbhaḥ*—pregnancy; *hantā*—killer; *yām*—her whom; *vahase*—you are carrying; *abudha*—you foolish rascal.

TRANSLATION

While Kaṁsa, controlling the reins of the horses, was driving the chariot along the way, an unembodied voice addressed him, "You foolish rascal, the eighth child of the woman you are carrying will kill you!"

PURPORT

The omen spoke of *aṣṭamo garbhaḥ,* referring to the eighth pregnancy, but did not clearly say whether the child was to be a son or a daughter. Even if Kaṁsa were to see that the eighth child of Devakī was a daughter, he should have no doubt that the eighth child was to kill him. According to the *Viśva-kośa* dictionary, the word *garbha* means "embryo" and also *arbhaka,* or "child." Kaṁsa was affectionate toward his sister, and therefore he had become the chariot driver to carry her and his brother-in-law to their home. The demigods, however, did not want Kaṁsa to be affectionate toward Devakī, and therefore, from an unseen position, they encouraged Kaṁsa to offend her. Moreover, the six sons of Marīci had been cursed to take birth from the womb of Devakī, and upon being killed by Kaṁsa they would be delivered. When Devakī understood that Kaṁsa would be killed by the Supreme Personality of Godhead, who would appear from her womb, she felt great joy. The word *vahase* is also significant because it indicates that the ominous vibration condemned Kaṁsa for acting just like a beast of burden by carrying his enemy's mother.

10.1.35

ity uktaḥ sa khalaḥ pāpo
bhojānāṁ kula-pāṁsanaḥ

bhaginīṁ hantum ārabdhaṁ
khaḍga-pāṇiḥ kace 'grahīt

SYNONYMS

iti uktaḥ—thus being addressed; *saḥ*—he (Kaṁsa); *khalaḥ*—envious; *pāpaḥ*—sinful; *bhojānām*—of the Bhoja dynasty; *kula-pāṁsanaḥ*—one who can degrade the reputation of his family; *bhaginīm*—unto his sister; *hantum ārabdham*—being inclined to kill; *khaḍga-pāṇiḥ*—taking a sword in his hand; *kace*—hair; *agrahīt*—took up.

TRANSLATION

Kaṁsa was a condemned personality in the Bhoja dynasty because he was envious and sinful. Therefore, upon hearing this omen from the sky, he caught hold of his sister's hair with his left hand and took up his sword with his right hand to sever her head from her body.

PURPORT

Kaṁsa was driving the chariot and controlling the reins with his left hand, but as soon as he heard the omen that his sister's eighth child would kill him, he gave up the reins, caught hold of his sister's hair, and with his right hand took up a sword to kill her. Before, he had been so affectionate that he was acting as his sister's chariot driver, but as soon as he heard that his self-interest or his life was at risk, he forgot all affection for her and immediately became a great enemy. This is the nature of

demons. No one should trust a demon, despite any amount of affection. Aside from this, a king, a politician or a woman cannot be trusted, since they can do anything abominable for their personal interest. Cāṇakya Paṇḍita therefore says, *viśvāso naiva kartavyaḥ strīṣu rāja-kuleṣu ca*.

10.1.36

taṁ jugupsita-karmāṇaṁ
nṛśaṁsaṁ nirapatrapam
vasudevo mahā-bhāga
uvāca parisāntvayan

SYNONYMS

tam—unto him (Kaṁsa); *jugupsita-karmāṇam*—who was ready to commit such an offensive act; *nṛśaṁsam*—very cruel; *nirapatrapam*—shameless; *vasudevaḥ*—Vasudeva; *mahā-bhāgaḥ*—the greatly fortunate father of Vāsudeva; *uvāca*—said; *parisāntvayan*—pacifying.

TRANSLATION

Wanting to pacify Kaṁsa, who was so cruel and envious that he was shamelessly ready to kill his sister, the great soul Vasudeva, who was to be the father of Kṛṣṇa, spoke to him in the following words.

PURPORT

Vasudeva, who was to be the father of Kṛṣṇa, is described here as *mahā-bhāga,* a very upright and sober personality, because although Kaṁsa was ready to kill Vasudeva's wife, Vasudeva remained sober and unagitated. In a peaceful attitude, Vasudeva began to address Kaṁsa by putting forward reasonable arguments. Vasudeva was a great personality because he knew how to pacify a cruel person and how to forgive even the bitterest enemy. One who is fortunate is never caught, even by tigers or snakes.

10.1.37

śrī-vasudeva uvāca
ślāghanīya-guṇaḥ śūrair
bhavān bhoja-yaśaskaraḥ
sa kathaṁ bhaginīṁ hanyāt
striyam udvāha-parvaṇi

SYNONYMS

śrī-vasudevaḥ uvāca—the great personality Vasudeva said; *ślāghanīya-guṇaḥ*—a person who possesses praiseworthy qualities; *śūraiḥ*—by great heroes; *bhavān*—your good self; *bhoja-yaśaḥ-karaḥ*—a brilliant star in the Bhoja dynasty; *saḥ*—one such as your good self; *katham*—how; *bhaginīm*—your sister; *hanyāt*—can kill;

striyam—especially a woman; *udvāha-parvaṇi*—at the time of the marriage ceremony.

TRANSLATION

Vasudeva said: My dear brother-in-law Kaṁsa, you are the pride of your family, the Bhoja dynasty, and great heroes praise your qualities. How could such a qualified person as you kill a woman, your own sister, especially on the occasion of her marriage?

PURPORT

According to Vedic principles, a *brāhmaṇa,* an old man, a woman, a child or a cow cannot be killed under any circumstances. Vasudeva stressed that Devakī was not only a woman but a member of Kaṁsa s family. Because she was now married to Vasudeva, she was *para-strī,* another man's wife, and if such a woman were killed, not only would Kaṁsa be implicated in sinful activities, but his reputation as king of the Bhoja dynasty would be damaged. Thus Vasudeva tried in many ways to convince Kaṁsa in order to stop him from killing Devakī.

10.1.38

mṛtyur janmavatāṁ vīra
dehena saha jāyate
adya vābda-śatānte vā
mṛtyur vai prāṇināṁ dhruvaḥ

SYNONYMS

mṛtyuḥ—death; *janma-vatām*—of the living entities who have taken birth; *vīra*—O great hero; *dehena saha*—along with the body; *jāyate*—is born (one who has taken birth is sure to die); *adya*—today; *vā*—either; *abda-śata*—of hundreds of years; *ante*—at the end; *vā*—or; *mṛtyuḥ*—death; *vai*—indeed; *prāṇinām*—for every living entity; *dhruvaḥ*—is assured.

TRANSLATION

O great hero, one who takes birth is sure to die, for death is born with the body. One may die today or after hundreds of years, but death is sure for every living entity.

PURPORT

Vasudeva wanted to impress upon Kaṁsa that although Kaṁsa feared dying and therefore wanted to kill even a woman, he could not avoid death. Death is sure. Why then should Kaṁsa do something that would be detrimental to his reputation and that of his family? As confirmed in *Bhagavad-gītā* (Bg. 2.27):

> *jātasya hi dhruvo mṛtyur*
> *dhruvaṁ janma mṛtasya ca*
> *tasmād aparihārye 'rthe*
> *na tvaṁ śocitum arhasi*

"For one who has taken his birth, death is certain; and for one who is dead, birth is certain. Therefore, in the unavoidable discharge of your duty, you should not lament." One should not fear death. Rather, one should prepare oneself for the next birth. One should utilize one's time in this human form to end the process of birth and death. It is not that to save oneself from death one should entangle oneself in sinful activities. This is not good.

10.1.39

dehe pañcatvam āpanne
dehī karmānugo 'vaśaḥ
dehāntaram anuprāpya
prāktanaṁ tyajate vapuḥ

SYNONYMS

dehe—when the body; *pañcatvam āpanne*—turns into five elements; *dehī*—the proprietor of the body, the living being; *karma-anugaḥ*—following the reactions of his own fruitive activities; *avaśaḥ*—spontaneously, automatically; *deha-antaram*—another body (made of material elements); *anuprāpya*—receiving as a result; *prāktanam*—the former; *tyajate*—gives up; *vapuḥ*—body.

TRANSLATION

When the present body turns to dust and is again reduced to five elements—earth, water, fire, air and

ether—the proprietor of the body, the living being, automatically receives another body of material elements according to his fruitive activities. When the next body is obtained, he gives up the present body.

PURPORT

This is confirmed in *Bhagavad-gītā,* which presents the beginning of spiritual understanding.

> *dehino 'smin yathā dehe*
> *kaumāraṁ yauvanaṁ jarā*
> *tathā dehāntara-prāptir*
> *dhīras tatra na muhyati*

"As the embodied soul continually passes, in this body, from boyhood to youth to old age, the soul similarly passes into another body at death. The self-realized soul is not bewildered by such a change." (Bg. 2.13) A person or an animal is not the material body; rather, the material body is the covering of the living being. *Bhagavad-gītā* compares the body to a dress and elaborately explains how one changes dresses one after another. The same Vedic knowledge is confirmed here. The living being, the soul, is constantly changing bodies one after another. Even in the present life, the body changes from childhood to boyhood, from boyhood to youth, and from youth to old age; similarly, when the body is too old to continue, the living being gives up this body and, by the laws of nature, automatically gets another body according to his fruitive activities, desires and ambitions.

The laws of nature control this sequence, and therefore as long as the living entity is under the control of the external, material energy, the process of bodily change takes place automatically, according to one's fruitive activities. Vasudeva therefore wanted to impress upon Kaṁsa that if he committed this sinful act of killing a woman, in his next life he would certainly get a material body still more conditioned to the sufferings of material existence. Thus Vasudeva advised Kaṁsa not to commit sinful activities.

One who commits sinful activities because of ignorance, *tamo-guṇa,* obtains a lower body. *Kāraṇaṁ guṇa-saṅgo 'sya sad-asad-yoni janmasu* (Bg. 13.22). There are hundreds and thousands of different species of life. Why are there higher and lower bodies? One receives these bodies according to the contaminations of material nature. If in this life one is contaminated by the mode of ignorance and sinful activities (*duṣkṛtī*), in the next life, by the laws of nature, one will certainly get a body full of suffering. The laws of nature are not subservient to the whimsical desires of the conditioned soul. Our endeavor, therefore, should be to associate always with *sattva-guṇa* and not indulge in *rajo-guṇa* or *tamo-guṇa* (*rajas-tamo-bhāvāḥ* [[sb/1/2/19|[SB 1.2.19]]]). Lusty desires and greed keep the living entity perpetually in ignorance and prevent him from being elevated to the platform of *sattva-guṇa* or *śuddha-sattva-guṇa*. One is advised to be situated in *śuddha-sattva-guṇa,* devotional service, for thus one is immune to the reactions of the three modes of material nature.

10.1.40

vrajaṁs tiṣṭhan padaikena
yathaivaikena gacchati
yathā tṛṇa-jalaukaivaṁ
dehī karma-gatiṁ gataḥ

SYNONYMS

vrajan—a person, while traveling on the road; *tiṣṭhan*—while standing; *padā ekena*—on one foot; *yathā*—as; *eva*—indeed; *ekena*—by another foot; *gacchati*—goes; *yathā*—as; *tṛṇa-jalaukā*—a worm on a vegetable; *evam*—in this way; *dehī*—the living entity; *karma-gatim*—the reactions of fruitive activities; *gataḥ*—undergoes.

TRANSLATION

Just as a person traveling on the road rests one foot on the ground and then lifts the other, or as a worm on a vegetable transfers itself to one leaf and then gives up the previous one, the conditioned soul takes shelter of another body and then gives up the one he had before.

PURPORT

This is the process of the soul's transmigration from one body to another. At the time of death, according to his mental condition, the living being is carried by the subtle body, consisting of mind,

intelligence and ego, to another gross body. When higher authorities have decided what kind of gross body the living entity will have, he is forced to enter such a body, and thus he automatically gives up his previous body. Dull-minded persons who do not have the intelligence to understand this process of transmigration take for granted that when the gross body is finished, one's life is finished forever. Such persons have no brains with which to understand the process of transmigration. At the present moment there is great opposition to the Hare Kṛṣṇa movement, which is being called a "brainwashing" movement. But actually the so-called scientists, philosophers and other leaders in the Western countries have no brains at all. The Hare Kṛṣṇa movement is trying to elevate such foolish persons by enlightening their intelligence so that they will take advantage of the human body. Unfortunately, because of gross ignorance, they regard the Hare Kṛṣṇa movement as a brainwashing movement. They do not know that without God consciousness one is forced to continue transmigrating from one body to another. Because of their devilish brains, they will next be forced to accept an abominable life and practically never be able to liberate themselves from the conditional life of material existence. How this transmigration of the soul takes place is very clearly explained in this verse.

10.1.41

> *svapne yathā paśyati deham īdṛśaṁ*
> *manorathenābhiniviṣṭa-cetanaḥ*

dṛṣṭa-śrutābhyāṁ manasānucintayan
prapadyate tat kim api hy apasmṛtiḥ

SYNONYMS

svapne—in a dream; *yathā*—as; *paśyati*—one sees; *deham*—the kind of body; *īdṛśam*—similarly; *manorathena*—by mental speculation; *abhiniviṣṭa*—is fully absorbed; *cetanaḥ*—he whose consciousness; *dṛṣṭa*—by whatever has been experienced by seeing with the eyes; *śrutābhyām*—and by hearing a description of something else; *manasā*—by the mind; *anucintayan*—thinking, feeling and willing; *prapadyate*—surrenders; *tat*—to that situation; *kim api*—what to speak of; *hi*—indeed; *apasmṛtiḥ*—experiencing forgetfulness of the present body.

TRANSLATION

Having experienced a situation by seeing or hearing about it, one contemplates and speculates about that situation, and thus one surrenders to it, not considering his present body. Similarly, by mental adjustments one dreams at night of living under different circumstances, in different bodies, and forgets his actual position. Under this same process, one gives up his present body and accepts another [*tathā dehāntara-prāptiḥ*].

PURPORT

Transmigration of the soul is very clearly explained in this verse. One sometimes forgets his present body and thinks of his

childhood body, a body of the past, and of how one was playing, jumping, talking and so on. When the material body is no long workable, it becomes dust: "For dust thou art, and unto dust shalt thou return." But when the body again mixes with the five material elements—earth, water, fire, air and ether—the mind continues to work. The mind is the subtle substance in which the body is created, as we actually experience in our dreams and also when we are awake in contemplation. One must understand that the process of mental speculation develops a new type of body that does not actually exist. If one can understand the nature of the mind (*manorathena*) and its thinking, feeling and willing, one can very easily understand how from the mind different types of bodies develop.

The Kṛṣṇa consciousness movement, therefore, offers a process of transcendental activities wherein the mind is fully absorbed in affairs pertaining to Kṛṣṇa. The presence of the soul is perceived by consciousness, and one must purify his consciousness from material to spiritual, or, in other words, to Kṛṣṇa consciousness. That which is spiritual is eternal, and that which is material is temporary. Without Kṛṣṇa consciousness, one's consciousness is always absorbed in temporary things. For everyone, therefore, Kṛṣṇa recommends in *Bhagavad-gītā* (Bg. 9.34), *man-manā bhava mad-bhakto mad-yājī māṁ namaskuru* [[bg/18/65|[Bg. 18.65]]]. One should always be absorbed in thought of Kṛṣṇa, one should become His devotee, one should always engage in His service and worship Him as the supreme great, and one should always offer Him obeisances. In

the material world one is always a servant of a greater person, and in the spiritual world our constitutional position is to serve the Supreme, the greatest, *paraṁ brahma*. This is the instruction of Śrī Caitanya Mahāprabhu. *Jīvera 'svarūpa' haya-kṛṣṇera 'nitya-dāsa'* (Cc. Madhya 20.108).

To act in Kṛṣṇa consciousness is the perfection of life and the highest perfection of *yoga*. As Lord Kṛṣṇa says in *Bhagavad-gītā* (Bg. 6.47):

> *yoginām api sarveṣāṁ*
> *mad-gatenāntarātmanā*
> *śraddhāvān bhajate yo māṁ*
> *sa me yuktatamo mataḥ*

"Of all *yogīs,* he who always abides in Me with great faith, worshiping Me in transcendental loving service, is most intimately united with Me in *yoga* and is the highest of all."

The condition of the mind, which flickers between *saṅkalpa* and *vikalpa,* accepting something and rejecting it, is very important in transferring the soul to another material body at the time of death.

> *yaṁ yaṁ vāpi smaran bhāvaṁ*
> *tyajaty ante kalevaram*
> *taṁ tam evaiti kaunteya*
> *sadā tad-bhāva-bhāvitaḥ*

"Whatever state of being one remembers when he quits his body, that state he will attain without fail." (Bg. 8.6) Therefore one must train the mind in the system of *bhakti-yoga,* as did Mahārāja Ambarīṣa, who kept himself always in Kṛṣṇa consciousness. *Sa vai manaḥ kṛṣṇa-padāravindayoḥ* [[sb/9/4/18-20|[SB 9.4.18]]]. One must fix the mind at the lotus feet of Kṛṣṇa twenty-four hours a day. If the mind is fixed upon Kṛṣṇa's lotus feet, the activities of the other senses will be engaged in Kṛṣṇa's service. *Hṛṣīkeṇa hṛṣīkeśa-sevanaṁ bhaktir ucyate*/ [[cc/madhya/19/170|[Cc. Madhya 19.170]]] to serve Hṛṣīkeśa, the master of the senses, with purified senses is called *bhakti.* Those who constantly engage in devotional service are situated in a transcendental state, above the material modes of nature. As Kṛṣṇa says in *Bhagavad-gītā* (Bg. 14.26):

> *māṁ ca yo 'vyabhicāreṇa*
> *bhakti-yogena sevate*
> *sa guṇān samatītyaitān*
> *brahma-bhūyāya kalpate*

"One who engages in full devotional service, who does not fall down in any circumstance, at once transcends the modes of material nature and thus comes to the level of Brahman." One must learn the secret of success from the Vedic literatures, especially when the cream of Vedic knowledge is presented by *Bhagavad-gītā* as it is.

Because the mind is ultimately controlled by the Supreme Personality of Godhead, Kṛṣṇa, the word *apasmṛtiḥ* is significant. Forgetfulness of one's own identity is called *apasmṛtiḥ*. This *apasmṛtiḥ* can be controlled by the Supreme Lord, for the Lord says, *mattaḥ smṛtir jñānam apohanaṁ ca:* [[bg/15/15|[Bg. 15.15]]] "From Me come remembrance, knowledge and forgetfulness." Instead of allowing one to forget one's real position, Kṛṣṇa can revive one's original identity at the time of one's death, even though the mind may be flickering. Although the mind may work imperfectly at the time of death, Kṛṣṇa gives a devotee shelter at His lotus feet. Therefore when a devotee gives up his body, the mind does not take him to another material body (*tyaktvā dehaṁ punar janma naiti mām eti* [[bg/4/9|[Bg. 4.9]]]); rather, Kṛṣṇa takes the devotee to that place where He is engaged in His pastimes (*mām eti*), as we have already discussed in previous verses. One's consciousness, therefore, must always be absorbed in Kṛṣṇa, and then one's life will be successful. Otherwise the mind will carry the soul to another material body. The soul will be placed in the semen of a father and discharged into the womb of a mother. The semen and ovum create a particular type of body according to the form of the father and mother, and when the body is mature, the soul emerges in that body and begins a new life. This is the process of transmigration of the soul from one body to another (*tathā dehāntara-prāptiḥ* [[bg/2/13|[Bg. 2.13]]]). Unfortunately, those who are less intelligent think that when the body disappears, everything is finished. The entire world is being misled by such fools and rascals. But as stated in *Bhagavad-gītā* (Bg. 2.20), *na*

hanyate hanyamāne śarīre. The soul does not die when the body is destroyed. Rather, the soul takes on another body.

10.1.42

> *yato yato dhāvati daiva-coditaṁ*
> *mano vikārātmakam āpa pañcasu*
> *guṇeṣu māyā-raciteṣu dehy asau*
> *prapadyamānaḥ saha tena jāyate*

SYNONYMS

yataḥ yataḥ—from one place to another or from one position to another; *dhāvati*—speculates; *daiva-coditam*—impelled by accident or deliberation; *manaḥ*—the mind; *vikāra-ātmakam*—changing from one type of thinking, feeling and willing to another; *āpa*—at the end, he obtains (a mentality); *pañcasu*—at the time of death (when the material body turns totally into matter); *guṇeṣu*—(the mind, not being liberated, becomes attached) to the material qualities; *māyā-raciteṣu*—where the material energy creates a similar body; *dehī*—the spirit soul who accepts such a body; *asau*—he; *prapadyamānaḥ*—being surrendered (to such a condition); *saha*—with; *tena*—a similar body; *jāyate*—takes birth.

TRANSLATION

At the time of death, according to the thinking, feeling and willing of the mind, which is involved in fruitive activities, one receives a particular body. In other

words, the body develops according to the activities of the mind. Changes of body are due to the flickering of the mind, for otherwise the soul could remain in its original, spiritual body.

PURPORT

One can very easily understand that the mind is constantly flickering, changing in the quality of its thinking, feeling and willing. This is explained by Arjuna in *Bhagavad-gītā* (Bg. 6.34):

> *cañcalaṁ hi manaḥ kṛṣṇa*
> *pramāthi balavad dṛḍham*
> *tasyāhaṁ nigrahaṁ manye*
> *vāyor iva suduṣkaram*

The mind is *cañcala,* flickering, and it changes very strongly. Therefore Arjuna admitted that controlling the mind is not at all possible; this would be as difficult as controlling the wind. For example, if one were in a boat moving according to the wind on a river or the sea, and the wind were uncontrollable, the tilting boat would be very much disturbed and extremely difficult to control. It might even capsize. Therefore, in the *bhava-samudra,* the ocean of mental speculation and transmigration to different types of bodies, one must first control the mind.

By regulative practice one can control the mind, and this is the purpose of the *yoga* system (*abhyāsa-yoga-yuktena* [[bg/8/8|[Bg. 8.8]]]). But there is a chance of failure with the *yoga*

system, especially in this age of Kali, because the *yoga* system uses artificial means. If the mind is engaged in *bhakti-yoga,* however, by the grace of Kṛṣṇa one can very easily control it. Therefore Śrī Caitanya Mahāprabhu has recommended, *harer nāma harer nāma harer nāmaiva kevalam* [[cc/adi/17/21|[Cc. Ādi 17.21]]]. One should chant the holy name of the Lord constantly, for the holy name of the Lord is nondifferent from Hari, the Supreme Person.

By chanting the Hare Kṛṣṇa *mantra* constantly, one can fix the mind on the lotus feet of Kṛṣṇa (*sa vai manaḥ kṛṣṇa-padāravindayoḥ* [[sb/9/4/18-20|[SB 9.4.18]]]) and in this way achieve the perfection of *yoga*. Otherwise, the flickering mind will hover on the platform of mental speculation for sense enjoyment, and one will have to transmigrate from one type of body to another because the mind is trained only in relation to the material elements, or, in other words, to sense gratification, which is false. *Māyā-sukhāya bharam udvahato vimūḍhān* (SB 7.9.43). Rascals (*vimūḍhān*), being controlled by mental speculation, make huge arrangements by which to enjoy life temporarily, but they must give up the body at the time of death, when everything is taken away by Kṛṣṇa's external energy (*mṛtyuḥ sarva-haraś cāham* [[bg/10/34|[Bg. 10.34]]]). At that time, whatever one has created in this life is lost, and one must automatically accept a new body by the force of material nature. In this life one may have constructed a very tall skyscraper, but in the next life, because of one's mentality, one may have to accept a body like that of a cat, a dog, a tree or perhaps a

demigod. Thus the body is offered by the laws of material nature. *Kāraṇaṁ guṇa-saṅgo 'sya sad-asad-yoni janmasu* (Bg. 13.22). The spirit soul takes birth in higher and lower species of life only because of his association with the three qualities of material nature.

> *ūrdhvaṁ gacchanti sattva-sthā*
> *madhye tiṣṭhanti rājasāḥ*
> *jaghanya-guṇa-vṛtti-sthā*
> *adho gacchanti tāmasāḥ*

"Those situated in the mode of goodness gradually go upward to the higher planets; those in the mode of passion live on the earthly planets; and those in the mode of ignorance go down to the hellish worlds." (Bg. 14.18)

In conclusion, the Kṛṣṇa consciousness movement offers the topmost welfare activity for human society. The saner section of human society must therefore take this movement very seriously for the benefit of all humanity. To save oneself from the repetition of birth and death, one must purify his consciousness. *Sarvopādhi-vinirmuktaṁ tat-paratvena nirmalam* [[cc/madhya/19/170|[Cc. Madhya 19.170]]]. One must be freed from all designations-"I am American," "I am Indian," "I am this," "I am that"-and come to the platform of understanding that Kṛṣṇa is the original master and we are His eternal servants. When the senses are purified and engaged in Kṛṣṇa's service, one achieves the highest perfection. *Hṛṣīkeṇa hṛṣīkeśa-sevanaṁ bhaktir*

ucyate [[cc/madhya/19/170|[Cc. Madhya 19.170]]]. The Kṛṣṇa consciousness movement is a movement of *bhakti-yoga*. *Vairāgya-vidyā-nija-bhakti-yoga* [[cc/madhya/6/254|[Cc. Madhya 6.254]]]. By following the principles of this movement, one becomes disassociated from material mental concoctions and is established on the original platform of the eternal relationship between the living entity and the Supreme Personality of Godhead as servant and master. This, in summary, is the purpose of the Kṛṣṇa consciousness movement.

10.1.43

> *jyotir yathaivodaka-pārthiveṣv adaḥ*
> *samīra-vegānugataṁ vibhāvyate*
> *evaṁ sva-māyā-raciteṣv asau pumān*
> *guṇeṣu rāgānugato vimuhyati*

SYNONYMS

jyotiḥ—the luminaries in the sky, such as the sun, the moon and the stars; *yathā*—as; *eva*—indeed; *udaka*—in water; *pārthiveṣu*—or in other liquids, like oil; *adaḥ*—directly; *samīra-vega-anugatam*—being forced by the movements of the wind; *vibhāvyate*—appear in different shapes; *evam*—in this way; *sva-māyā-raciteṣu*—in the situation created by one's mental concoctions; *asau*—the living entity; *pumān*—person; *guṇeṣu*—in the material world, manifested by the modes of nature; *rāga-anugataḥ*—according to his attachment; *vimuhyati*—becomes bewildered by identification.

TRANSLATION

When the luminaries in the sky, such as the moon, the sun and the stars, are reflected in liquids like oil or water, they appear to be of different shapes—sometimes round, sometimes long, and so on—because of the movements of the wind. Similarly, when the living entity, the soul, is absorbed in materialistic thoughts, he accepts various manifestations as his own identity because of ignorance. In other words, one is bewildered by mental concoctions because of agitation from the material modes of nature.

PURPORT

This verse gives a very good example by which to understand the different positions of the eternal spiritual soul in the material world and how the soul takes on different bodies (*dehāntara-prāptiḥ* [[bg/2/13|[Bg. 2.13]]]). The moon is stationary and is one, but when it is reflected in water or oil, it appears to take different shapes because of the movements of the wind. Similarly, the soul is the eternal servant of Kṛṣṇa, the Supreme Personality of Godhead, but when put into the material modes of nature, it takes different bodies, sometimes as a demigod, sometimes a man, a dog, a tree and so on. By the influence of *māyā,* the illusory potency of the Supreme Personality of Godhead, the living entity thinks that he is this person, that person, American, Indian, cat, dog, tree or whatever. This is called *māyā*. When one is freed from this bewilderment and

understands that the soul does not belong to any shape of this material world, one is situated on the spiritual platform (*brahma-bhūta* [[sb/4/30/20|[SB 4.30.20]]]).

This realization is sometimes explained as *nirākāra,* or formlessness. This formlessness, however, does not mean that the soul has no form. The soul has form, but the external, agitating form he has acquired because of material contamination is false. Similarly, God is also described as *nirākāra,* which means that God has no material form but is *sac-cid-ānanda-vigraha* [Bs. 5.1]. The living entity is part and parcel of the supreme *sac-cid-ānanda-vigraha,* but his material forms are temporary, or illusory. Both the living entity and the Supreme Lord have original, spiritual forms (*sac-cid-ānanda-vigraha*), but the Lord, the Supreme, does not change His form. The Lord appears as He is, whereas the living entity appears because material nature forces him to accept different forms. When the living entity receives these different forms, he identifies with them, and not with his original, spiritual form. As soon as the living entity returns to his original, spiritual form and understanding, he immediately surrenders to the supreme form, the Personality of Godhead. This is explained in *Bhagavad-gītā* (Bg. 7.19). *Bahūnāṁ janmanām ante jñānavān māṁ prapadyate*. When the living entity, after many, many births in different forms, returns to his original form of Kṛṣṇa consciousness, he immediately surrenders unto the lotus feet of the supreme form, Kṛṣṇa. This is liberation. As the Lord says in *Bhagavad-gītā* (Bg. 18.54):

> *brahma-bhūtaḥ prasannātmā*
> *na śocati na kāṅkṣati*
> *samaḥ sarveṣu bhūteṣu*
> *mad-bhaktiṁ labhate parām*

"One who is thus transcendentally situated at once realizes the Supreme Brahman and becomes fully joyful. He never laments nor desires to have anything; he is equally disposed to every living entity. In that state he attains pure devotional service unto Me." Surrender unto the supreme form is the result of *bhakti*. This *bhakti,* or understanding of one's own position, is the complete liberation. As long as one is under an impersonal understanding of the Absolute Truth, he is not in pure knowledge, but must still struggle for pure knowledge. *Kleśo 'dhikataras teṣām avyaktāsakta-cetasām* (Bg. 12.5). Although one may be spiritually advanced, if one is attached to the impersonal feature of the Absolute Truth one must still work very hard, as indicated by the words *kleśo 'dhikataraḥ,* which mean "greater suffering." A devotee, however, easily attains his original position as a spiritual form and understands the Supreme Personality of Godhead in His original form.

Kṛṣṇa Himself explains the forms of the living entities in the Second Chapter of *Bhagavad-gītā,* where He clearly says to Arjuna that He, Arjuna and all other living entities, who were previously in their original forms, are separate individual identities. They were individuals in the past, they are now situated in individuality, and in the future they will all continue

to maintain their individual forms. The only difference is that the conditioned living entity appears in various material forms, whereas Kṛṣṇa appears in His original, spiritual form. Unfortunately, those who are not advanced in spiritual knowledge think that Kṛṣṇa is like one of them and that His form is like their material forms. *Avajānanti māṁ mūḍhā mānuṣīṁ tanum āśritam* (Bg. 9.11). Kṛṣṇa is never puffed up by material knowledge and is therefore called *acyuta,* whereas the living entities fall down and are agitated by material nature. This is the difference between the Supreme Lord and the living entities.

In this connection it is to be noted that Vasudeva, who was situated in a transcendental position, advised Kaṁsa not to commit further sinful activities. Kaṁsa, a representative of the demons, was always ready to kill Kṛṣṇa, or God, whereas Vasudeva represents a transcendentally situated person to whom Kṛṣṇa is born (Vāsudeva is the son of Vasudeva). Vasudeva wanted his brother-in-law Kaṁsa to refrain from the sinful act of killing his sister, since the result of being agitated by material nature would be that Kaṁsa would have to accept a body in which to suffer again and again. Elsewhere in *Śrīmad-Bhāgavatam* (5.5.4), Ṛṣabhadeva also says:

> *na sādhu manye yata ātmano 'yam*
> *asann api kleśada āsa dehaḥ*

As long as the living entity is entangled in the fruitive activities of so-called happiness and distress, he will receive a

particular type of body in which to endure the three kinds of suffering due to material nature (*tri-tāpa-yantraṇā*). An intelligent person, therefore, must free himself from the influence of the three modes of material nature and revive his original, spiritual body by engaging in the service of the Supreme Person, Kṛṣṇa. As long as one is materially attached, one must accept the process of birth, death, old age and disease. One is therefore advised that an intelligent person, instead of being entangled in so-called good and bad fruitive activities, should engage his life in advancing in Kṛṣṇa consciousness so that instead of accepting another material body (*tyaktvā dehaṁ punar janma naiti* [[bg/4/9|[Bg. 4.9]]]), he will return home, back to Godhead.

10.1.44

tasmān na kasyacid droham
ācaret sa tathā-vidhaḥ
ātmanaḥ kṣemam anvicchan
drogdhur vai parato bhayam

SYNONYMS

tasmāt—therefore; *na*—not; *kasyacit*—of anyone; *droham*—envy; *ācaret*—one should act; *saḥ*—a person (Kaṁsa); *tathā-vidhaḥ*—who has been advised in such a way (by Vasudeva); *ātmanaḥ*—his own; *kṣemam*—welfare; *anvicchan*—if he desires; *drogdhuḥ*—of one who

is envious of others; *vai*—indeed; *parataḥ*—from others; *bhayam*—there is a cause of fear.

TRANSLATION

Therefore, since envious, impious activities cause a body in which one suffers in the next life, why should one act impiously? Considering one's welfare, one should not envy anyone, for an envious person must always fear harm from his enemies, either in this life or in the next.

PURPORT

Instead of being inimical toward other living entities, one should act piously by engaging in the service of the Supreme Lord, thus avoiding a fearful situation both in this life and in the next. In this regard, the following moral instruction by the great politician Cāṇakya Paṇḍita is very meaningful:

> *tyaja durjana-saṁsargaṁ*
> *bhaja sādhu-samāgamam*
> *kuru puṇyam aho rātraṁ*
> *smara nityam anityatām*

One should give up the company of devils, demons and nondevotees and should always associate with devotees and saintly persons. One should always act piously, thinking that this life is temporary, and not be attached to temporary happiness and distress. The Kṛṣṇa consciousness movement is teaching all

of human society this principle of becoming Kṛṣṇa conscious and thus solving the problems of life forever (*tyaktvā deham punar janma naiti mām eti so 'rjuna* [[bg/4/9|[Bg. 4.9]]]).

10.1.45

> *eṣā tavānujā bālā*
> *kṛpaṇā putrikopamā*
> *hantuṁ nārhasi kalyāṇīm*
> *imāṁ tvaṁ dīna-vatsalaḥ*

SYNONYMS

eṣā—this; *tava*—your; *anujā*—younger sister; *bālā*—innocent woman; *kṛpaṇā*—completely dependent on you; *putrikā-upamā*—exactly like your own daughter; *hantum*—to kill her; *na*—not; *arhasi*—you deserve; *kalyāṇīm*—who is under your affection; *imām*—her; *tvam*—you; *dīna-vatsalaḥ*—very compassionate to the poor and innocent.

TRANSLATION

As your younger sister, this poor girl Devakī is like your own daughter and deserves to be affectionately maintained. You are merciful, and therefore you should not kill her. Indeed, she deserves your affection.

10.1.46

śrī-śuka uvāca
evaṁ sa sāmabhir bhedair
bodhyamāno 'pi dāruṇaḥ
na nyavartata kauravya
puruṣādān anuvrataḥ

SYNONYMS

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *evam*—in this way; *saḥ*—he (Kaṁsa); *sāmabhiḥ*—by attempts to pacify him (Kaṁsa); *bhedaiḥ*—by moral instructions that one should not be cruel to anyone else; *bodhyamānaḥ api*—even being pacified; *dāruṇaḥ*—he who was the most fiercely cruel; *na nyavartata*—could not be stopped (from the grievous act); *kauravya*—O Mahārāja Parīkṣit; *puruṣa-adān*—the Rākṣasas, man-eaters; *anuvrataḥ*—following in their footsteps.

TRANSLATION

Śukadeva Gosvāmī continued: O best of the Kuru dynasty, Kaṁsa was fiercely cruel and was actually a follower of the Rākṣasas. Therefore he could be neither pacified nor terrified by the good instructions given by Vasudeva. He did not care about the results of sinful activities, either in this life or in the next.

10.1.47

nirbandhaṁ tasya taṁ jñātvā
vicintyānakadundubhiḥ
prāptaṁ kālaṁ prativyoḍhum
idaṁ tatrānvapadyata

SYNONYMS

nirbandham—determination to do something; *tasya*—of him (Kaṁsa); *tam*—that (determination); *jñātvā*—understanding; *vicintya*—thinking deeply; *ānakadundubhiḥ*—Vasudeva; *prāptam*—had arrived; *kālam*—imminent danger of death; *prativyoḍhum*—to stop him from such activities; *idam*—this; *tatra*—thereupon; *anvapadyata*—thought of other ways.

TRANSLATION

When Vasudeva saw that Kaṁsa was determined to kill his sister Devakī, he thought to himself very deeply. Considering the imminent danger of death, he thought of another plan to stop Kaṁsa.

PURPORT

Although Vasudeva saw the imminent danger that his wife Devakī would be killed, he was convinced of his welfare because at his birth the demigods had played drums and kettledrums. He therefore attempted another way to save Devakī.

10.1.48

mṛtyur buddhimatāpohyo
yāvad buddhi-balodayam
yady asau na nivarteta
nāparādho 'sti dehinaḥ

SYNONYMS

mṛtyuḥ—death; *buddhi-matā*—by an intelligent person; *apohyaḥ*—should be avoided; *yāvat*—as long as; *buddhi-bala-udayam*—intelligence and bodily strength are present; *yadi*—if; *asau*—that (death); *na nivarteta*—cannot be checked; *na*—not; *aparādhaḥ*—offense; *asti*—there is; *dehinaḥ*—of the person in danger of death.

TRANSLATION

As long as he has intelligence and bodily strength, an intelligent person must try to avoid death. This is the duty of every embodied person. But if death cannot be avoided in spite of one's endeavors, a person facing death commits no offense.

PURPORT

It is natural for a person facing untimely death to try his best to save himself. This is one's duty. Although death is sure, everyone should try to avoid it and not meet death without opposition because every living soul is by nature eternal. Because death is a

punishment imposed in the condemned life of material existence, the Vedic culture is based on avoiding death (*tyaktvā dehaṁ punar janma naiti* [[bg/4/9|[Bg. 4.9]]]). Everyone should try to avoid death and rebirth by cultivating spiritual life and should not submit to death without struggling to survive. One who is not trying to stop death is not an intelligent human being. Because Devakī was face to face with imminent death, it was Vasudeva's duty to save her, as he was trying his best to do. He therefore considered another way to approach Kaṁsa so that Devakī would be saved.

10.1.49-50

pradāya mṛtyave putrān
mocaye kṛpaṇām imām
sutā me yadi jāyeran
mṛtyur vā na mriyeta cet

viparyayo vā kiṁ na syād
gatir dhātur duratyayā
upasthito nivarteta
nivṛttaḥ punar āpatet

SYNONYMS

pradāya—promising to deliver; *mṛtyave*—unto Kaṁsa, who is death personified for Devakī; *putrān*—my sons; *mocaye*—I am releasing her from imminent danger; *kṛpaṇām*—innocent; *imām*—

Devakī; *sutāḥ*—sons; *me*—my; *yadi*—whether; *jāyeran*—should take birth; *mṛtyuḥ*—Kaṁsa; *vā*—or; *na*—not; *mriyeta*—should die; *cet*—if; *viparyayaḥ*—just the opposite; *vā*—or; *kim*—whether; *na*—not; *syāt*—it may happen; *gatiḥ*—the movement; *dhātuḥ*—of providence; *duratyayā*—very difficult to understand; *upasthitaḥ*—that which is presently obtained; *nivarteta*—may stop; *nivṛttaḥ*—Devakī's death being stopped; *punaḥ āpatet*—in the future it may happen again (but what can I do).

TRANSLATION

Vasudeva considered: By delivering all my sons to Kaṁsa, who is death personified, I shall save the life of Devakī. Perhaps Kaṁsa will die before my sons take birth, or, since he is already destined to die at the hands of my son, one of my sons may kill him. For the time being, let me promise to hand over my sons so that Kaṁsa will give up this immediate threat, and if in due course of time Kaṁsa dies, I shall have nothing to fear.

PURPORT

Vasudeva wanted to save the life of Devakī by promising to deliver his sons to Kaṁsa. "In the future," he thought, "Kaṁsa may die, or I may not beget any sons. Even if a son is born and I deliver him to Kaṁsa, Kaṁsa may die at his hands, for by providence anything could happen. It is very difficult to understand how things are managed by providence." Thus Vasudeva decided that he would promise to deliver his sons to

the hands of Kaṁsa in order to save Devakī from the imminent danger of death.

10.1.51

> *agner yathā dāru-viyoga-yogayor*
> *adṛṣṭato 'nyan na nimittam asti*
> *evaṁ hi jantor api durvibhāvyaḥ*
> *śarīra-saṁyoga-viyoga-hetuḥ*

SYNONYMS

agneḥ—of a fire in the forest; *yathā*—as; *dāru*—of wood; *viyoga-yogayoḥ*—of both the escaping and the capturing; *adṛṣṭataḥ*—than unseen providence; *anyat*—some other reason or accident; *na*—not; *nimittam*—a cause; *asti*—there is; *evam*—in this way; *hi*—certainly; *jantoḥ*—of the living being; *api*—indeed; *durvibhāvyaḥ*—cannot be found out; *śarīra*—of the body; *saṁyoga*—of the accepting; *viyoga*—or of the giving up; *hetuḥ*—the cause.

TRANSLATION

When a fire, for some unseen reason, leaps over one piece of wood and sets fire to the next, the reason is destiny. Similarly, when a living being accepts one kind of body and leaves aside another, there is no other reason than unseen destiny.

PURPORT

When there is a fire in a village, the fire sometimes jumps over one house and burns another. Similarly, when there is a forest fire, the fire sometimes jumps over one tree and catches another. Why this happens, no one can say. One may set forth some imaginary reason why the nearest tree or house did not catch fire whereas a tree or house in a distant place did, but actually the reason is destiny. This reason also applies to the transmigration of the soul, by which a prime minister in one life may become a dog in the next. The work of unseen destiny cannot be ascertained by practical experimental knowledge, and therefore one must be satisfied by reasoning that everything is done by supreme providence.

10.1.52

evaṁ vimṛśya taṁ pāpaṁ
yāvad-ātmani-darśanam
pūjayām āsa vai śaurir
bahu-māna-puraḥsaram

SYNONYMS

evam—in this way; *vimṛśya*—after contemplating; *tam*—unto Kaṁsa; *pāpam*—the most sinful; *yāvat*—as far as possible; *ātmani-darśanam*—with all the intelligence possible within himself;

pūjayām āsa—praised; *vai*—indeed; *śauriḥ*—Vasudeva; *bahu-māna*—offering all respect; *puraḥsaram*—before him.

TRANSLATION

After thus considering the matter as far as his knowledge would allow, Vasudeva submitted his proposal to the sinful Kaṁsa with great respect.

10.1.53

prasanna-vadanāmbhojo
nṛśaṁsaṁ nirapatrapam
manasā dūyamānena
vihasann idam abravīt

SYNONYMS

prasanna-vadana-ambhojaḥ—Vasudeva, who externally presented himself as if very happy; *nṛśaṁsam*—unto the most cruel; *nirapatrapam*—shameless Kaṁsa; *manasā*—with the mind; *dūyamānena*—which was full of anxiety and sorrow; *vihasan*—smiling externally; *idam abravīt*—and spoke as follows.

TRANSLATION

Vasudeva's mind was full of anxiety because his wife was facing danger, but in order to please the cruel, shameless and sinful Kaṁsa, he externally smiled and spoke to him as follows.

PURPORT

Sometimes one must act duplicitously in a dangerous position, as Vasudeva did to save his wife. The material world is complicated, and to execute one's duties, one cannot avoid adopting such diplomacy. Vasudeva did everything possible to save his wife for the sake of begetting Kṛṣṇa. This indicates that one may act duplicitously for the purpose of saving Kṛṣṇa and His interests. According to the arrangement already foretold, Kṛṣṇa was to appear through Vasudeva and Devakī to kill Kaṁsa. Vasudeva, therefore, had to do everything to save the situation. Although all the events were prearranged by Kṛṣṇa, a devotee must try his best to serve the purpose of Kṛṣṇa. Kṛṣṇa Himself is all-powerful, but it is not that a devotee should therefore sit idly and leave everything to Him. This instruction is also found in *Bhagavad-gītā*. Although Kṛṣṇa was doing everything for Arjuna, Arjuna never sat down idly as a nonviolent gentleman. Rather, he tried his best to fight the battle and be victorious.

10.1.54

śrī-vasudeva uvāca
na hy asyās te bhayaṁ saumya
yad vai sāhāśarīra-vāk
putrān samarpayiṣye 'syā
yatas te bhayam utthitam

SYNONYMS

śrī-vasudevaḥ uvāca—Śrī Vasudeva said; *na*—not; *hi*—indeed; *asyāḥ*—from Devakī; *te*—of you; *bhayam*—fear; *saumya*—O most sober; *yat*—which; *vai*—indeed; *sā*—that omen; *āha*—dictated; *a-śarīra-vāk*—a vibration without a body; *putrān*—all my sons; *samarpayiṣye*—I shall deliver to you; *asyāḥ*—of her (Devakī); *yataḥ*—from whom; *te*—your; *bhayam*—fear; *utthitam*—has arisen.

TRANSLATION

Vasudeva said: O best of the sober, you have nothing to fear from your sister Devakī because of what you have heard from the unseen omen. The cause of death will be her sons. Therefore I promise that when she gives birth to the sons from whom your fear has arisen, I shall deliver them all unto your hands.

PURPORT

Kaṁsa feared Devakī's existence because after her eighth pregnancy she would give birth to a son who would kill him. Vasudeva, therefore, to assure his brother-in-law the utmost safety, promised to bring him all the sons. He would not wait for the eighth son, but from the very beginning would deliver to the hands of Kaṁsa all the sons to which Devakī would give birth. This was the most liberal proposition offered by Vasudeva to Kaṁsa.

10.1.55

śrī-śuka uvāca
svasur vadhān nivavṛte
kaṁsas tad-vākya-sāra-vit
vasudevo 'pi taṁ prītaḥ
praśasya prāviśad gṛham

SYNONYMS

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *svasuḥ*—of his sister (Devakī); *vadhāt*—from the act of killing; *nivavṛte*—stopped for the time being; *kaṁsaḥ*—Kaṁsa; *tat-vākya*—the words of Vasudeva; *sāra-vit*—knowing to be perfectly correct; *vasudevaḥ*—Vasudeva; *api*—also; *tam*—to him (Kaṁsa); *prītaḥ*—being satisfied; *praśasya*—pacifying more; *prāviśat gṛham*—entered his own house.

TRANSLATION

Śrīla Śukadeva Gosvāmī continued: Kaṁsa agreed to the logical arguments of Vasudeva, and, having full faith in Vasudeva's words, he refrained from killing his sister. Vasudeva, being pleased with Kaṁsa, pacified him further and entered his own house.

PURPORT

Although Kaṁsa was a sinful demon, he believed that Vasudeva would never deviate from his word. The character of a pure

devotee like Vasudeva is such that even so great a demon as Kaṁsa firmly believed in his words and was satisfied. *Yasyāsti bhaktir bhagavaty akiñcanā sarvair guṇais tatra samāsate surāḥ* (SB 5.18.12). All good attributes are present in a devotee, so much so that even Kaṁsa believed in Vasudeva's words without a doubt.

10.1.56

> *atha kāla upāvṛtte*
> *devakī sarva-devatā*
> *putrān prasuṣuve cāṣṭau*
> *kanyāṁ caivānuvatsaram*

SYNONYMS

atha—thereafter; *kāle*—in due course of time; *upāvṛtte*—when it was ripe; *devakī*—Devakī, the wife of Vasudeva, Kṛṣṇa's father; *sarva-devatā*—Devakī, to whom all the demigods and God Himself appeared; *putrān*—sons; *prasuṣuve*—gave birth to; *ca*—and; *aṣṭau*—eight; *kanyāṁ ca*—and one daughter named Subhadrā; *eva*—indeed; *anuvatsaram*—year after year.

TRANSLATION

Each year thereafter, in due course of time, Devakī, the mother of God and all the demigods, gave birth to a child. Thus she bore eight sons, one after another, and a daughter named Subhadrā.

PURPORT

The spiritual master is sometimes glorified as *sarva-devamayo guruḥ* (SB 11.17.27). By the grace of the *guru,* the spiritual master, one can understand the different kinds of *devas*. The word *deva* refers to God, the Supreme Personality of Godhead, who is the original source of all the demigods, who are also called *devas*. In *Bhagavad-gītā* (Bg. 10.2) the Lord says, *aham ādir hi devānām*/ "I am the source of all the *devas*." The Supreme Lord, Viṣṇu, the Original person, expands in different forms. *Tad aikṣata bahu syām* (*Chāndogya Upaniṣad* 6.2.3). He alone has expanded into many. *Advaitam acyutam anādim ananta-rūpam* (Bs. 5.33). There are different grades of forms, known as *svāṁśa* and *vibhinnāṁśa*. The *svāṁśa* expansions, or *viṣṇu-tattva,* are the Supreme Personality of Godhead, whereas the *vibhinnāṁśa* are *jīva-tattva,* who are part and parcel of the Lord (*mamaivāṁśo jīva-loke jīva-bhūtaḥ sanātanaḥ* [[bg/15/7|[Bg. 15.7]]]). If we accept Kṛṣṇa as the Supreme Personality of Godhead and worship Him, all the parts and expansions of the Lord are automatically worshiped. *Sarvārhaṇam acyutejyā* (SB 4.31.14). Kṛṣṇa is known as Acyuta (*senayor ubhayor madhye rathaṁ sthāpaya me 'cyuta* [[bg/1/21-22|[Bg. 1.21]]]). By worshiping Acyuta, Kṛṣṇa, one automatically worships all the demigods. There is no need of separately worshiping either the *viṣṇu-tattva* or *jīva-tattva*. If one concentrates upon Kṛṣṇa, one worships everyone. Therefore, because mother Devakī gave birth to Kṛṣṇa, she is described here as *sarva-devatā*.

10.1.57

kīrtimantaṁ prathamajaṁ
kaṁsāyānakadundubhiḥ
arpayām āsa kṛcchreṇa
so 'nṛtād ativihvalaḥ

SYNONYMS

kīrtimantam—by the name Kīrtimān; *prathama-jam*—the first-born baby; *kaṁsāya*—unto Kaṁsa; *ānakadundubhiḥ*—Vasudeva; *arpayām āsa*—delivered; *kṛcchreṇa*—with great pain; *saḥ*—he (Vasudeva); *anṛtāt*—from the breaking of the promise, or from fear of being a liar; *ati-vihvalaḥ*—was very much disturbed, being afraid.

TRANSLATION

Vasudeva was very much disturbed by fear of becoming a liar by breaking his promise. Thus with great pain he delivered his first-born son, named Kīrtimān, into the hands of Kaṁsa.

PURPORT

In the Vedic system, as soon as a child is born, especially a male child, the father calls for learned *brāhmaṇas,* and according to the description of the child's horoscope, the child is immediately given a name. This ceremony is called *nāma-karaṇa*. There are ten different *saṁskāras,* or reformatory methods, adopted in the

system of *varṇāśrama-dharma,* and the name-giving ceremony is one of them. Although Vasudeva's first son was to be delivered into the hands of Kaṁsa, the *nāma-karaṇa* ceremony was performed, and thus the child was named Kīrtimān. Such names are given immediately after birth.

10.1.58

kiṁ duḥsahaṁ nu sādhūnāṁ
viduṣāṁ kim apekṣitam
kim akāryaṁ kadaryāṇāṁ
dustyajaṁ kiṁ dhṛtātmanām

SYNONYMS

kim—what is; *duḥsaham*—painful; *nu*—indeed; *sādhūnām*—for saintly persons; *viduṣām*—of learned persons; *kim apekṣitam*—what is dependence; *kim akāryam*—what is forbidden work; *kadaryāṇām*—of persons in the lowest grade; *dustyajam*—very difficult to give up; *kim*—what is; *dhṛta-ātmanām*—of persons who are self-realized.

TRANSLATION

What is painful for saintly persons who strictly adhere to the truth? How could there not be independence for pure devotees who know the Supreme Lord as the substance? What deeds are forbidden for persons of the lowest character? And what cannot be given up for the

sake of Lord Kṛṣṇa by those who have fully surrendered at His lotus feet?

PURPORT

Since the eighth son of Devakī was to kill Kaṁsa, one might ask what the need was for Vasudeva to deliver the first-born child. The answer is that Vasudeva had promised Kaṁsa that he would deliver all the children born of Devakī. Kaṁsa, being an *asura,* did not believe that the eighth child would kill him; he took it for granted that he might be killed by any of the children of Devakī. Vasudeva, therefore, to save Devakī, promised to give Kaṁsa every child, whether male or female. From another point of view, Vasudeva and Devakī were very pleased when they understood that the Supreme Personality of Godhead, Kṛṣṇa, would come as their eighth son. Vasudeva, a pure devotee of the Lord, was eager to see Kṛṣṇa appear as his child from the eighth pregnancy of Devakī. Therefore he wanted to deliver all the children quickly so that the eighth turn would come and Kṛṣṇa would appear. He begot one child every year so that Kṛṣṇa's turn to appear would come as soon as possible.

10.1.59

dṛṣṭvā samatvaṁ tac chaureḥ
satye caiva vyavasthitim
kaṁsas tuṣṭa-manā rājan
prahasann idam abravīt

SYNONYMS

dṛṣṭvā—by seeing; *samatvam*—being equipoised, undisturbed in distress or happiness; *tat*—that; *śaureḥ*—of Vasudeva; *satye*—in truthfulness; *ca*—indeed; *eva*—certainly; *vyavasthitim*—the firm situation; *kaṁsaḥ*—Kaṁsa; *tuṣṭa-manāḥ*—being very satisfied (with Vasudeva's behavior in delivering the first child to keep his promise); *rājan*—O Mahārāja Parīkṣit; *prahasan*—with a smiling face; *idam*—this; *abravīt*—said.

TRANSLATION

My dear King Parīkṣit, when Kaṁsa saw that Vasudeva, being situated in truthfulness, was completely equipoised in giving him the child, he was very happy. Therefore, with a smiling face, he spoke as follows.

PURPORT

The word *samatvam* is very significant in this verse. *Samatvam* refers to one who is always equipoised, unaffected by either happiness or distress. Vasudeva was so steadily equipoised that he did not seem in the least agitated when delivering his first-born child into the hands of Kaṁsa to be killed. In *Bhagavad-gītā* (Bg. 2.56) it is said, *duḥkheṣv anudvigna-manāḥ sukheṣu vigata-spṛhaḥ*. In the material world, one should not be very eager to be happy, nor should one be very much disturbed by material distress. Lord Kṛṣṇa advised Arjuna:

mātrā-sparśās tu kaunteya
śītoṣṇa-sukha-duḥkha-dāḥ
āgamāpāyino 'nityās
tāṁs titikṣasva bhārata

"O son of Kuntī, the nonpermanent appearance of happiness and distress, and their disappearance in due course, are like the appearance and disappearance of winter and summer seasons. They arise from sense perception, O scion of Bharata, and one must learn to tolerate them without being disturbed." (Bg. 2.14) The self-realized soul is never disturbed by so-called distress or happiness, and this is especially true of an exalted devotee like Vasudeva, who showed this by his practical example. Vasudeva was not at all disturbed when delivering his first child to Kaṁsa to be killed.

10.1.60

pratiyātu kumāro 'yaṁ
na hy asmād asti me bhayam
aṣṭamād yuvayor garbhān
mṛtyur me vihitaḥ kila

SYNONYMS

pratiyātu—my dear Vasudeva, take back your child and go home; *kumāraḥ*—newborn child; *ayam*—this; *na*—not; *hi*—indeed; *asmāt*—from him; *asti*—there is; *me*—my; *bhayam*—fear; *aṣṭamāt*—from

the eighth; *yuvayoḥ*—of both you and your wife; *garbhāt*—from the pregnancy; *mṛtyuḥ*—death; *me*—my; *vihitaḥ*—has been ordained; *kila*—indeed.

TRANSLATION

O Vasudeva, you may take back your child and go home. I have no fear of your first child. It is the eighth child of you and Devakī I am concerned with because that is the child by whom I am destined to be killed.

10.1.61

tatheti sutam ādāya
yayāv ānakadundubhiḥ
nābhyanandata tad-vākyam
asato 'vijitātmanaḥ

SYNONYMS

tathā—very well; *iti*—thus; *sutam ādāya*—taking back his child; *yayau*—left that place; *ānakadundubhiḥ*—Vasudeva; *na abhyanandata*—did not very much value; *tat-vākyam*—the words (of Kaṁsa); *asataḥ*—who was without character; *avijita-ātmanaḥ*—and without self-control.

TRANSLATION

Vasudeva agreed and took his child back home, but because Kaṁsa had no character and no self-control, Vasudeva knew that he could not rely on Kaṁsa's word.

10.1.62-63

nandādyā ye vraje gopā
yāś cāmīṣāṁ ca yoṣitaḥ
vṛṣṇayo vasudevādyā
devaky-ādyā yadu-striyaḥ

sarve vai devatā-prāyā
ubhayor api bhārata
jñātayo bandhu-suhṛdo
ye ca kaṁsam anuvratāḥ

SYNONYMS

nanda-ādyāḥ—beginning from Nanda Mahārāja; *ye*—all of which persons; *vraje*—in Vṛndāvana; *gopāḥ*—the cowherd men; *yāḥ*—which; *ca*—and; *amīṣām*—of all those (inhabitants of Vṛndāvana); *ca*—as well as; *yoṣitaḥ*—the women; *vṛṣṇayaḥ*—members of the Vṛṣṇi family; *vasudeva-ādyāḥ*—headed by Vasudeva; *devakī-ādyāḥ*—headed by Devakī; *yadu-striyaḥ*—all the women of the Yadu dynasty; *sarve*—all of them; *vai*—indeed; *devatā-prāyāḥ*—were inhabitants of heaven; *ubhayoḥ*—of both Nanda Mahārāja and

Vasudeva; *api*—indeed; *bhārata*—O Mahārāja Parīkṣit; *jñātayaḥ*—the relatives; *bandhu*—friends; *suhṛdaḥ*—well-wishers; *ye*—all of whom; *ca*—and; *kaṁsam anuvratāḥ*—even though apparently followers of Kaṁsa.

TRANSLATION

The inhabitants of Vṛndāvana, headed by Nanda Mahārāja and including his associate cowherd men and their wives, were none but denizens of the heavenly planets, O Mahārāja Parīkṣit, best of the descendants of Bharata, and so too were the descendants of the Vṛṣṇi dynasty, headed by Vasudeva, and Devakī and the other women of the dynasty of Yadu. The friends, relatives and well-wishers of both Nanda Mahārāja and Vasudeva and even those who externally appeared to be followers of Kaṁsa were all demigods.

PURPORT

As previously discussed, the Supreme Personality of Godhead, Viṣṇu, informed Lord Brahmā that Lord Kṛṣṇa would personally descend to mitigate the suffering on the earth. The Lord ordered all the denizens of the heavenly planets to take birth in different families of the Yadu and Vṛṣṇi dynasties and in Vṛndāvana. Now this verse informs us that all the family and friends of the Yadu dynasty, the Vṛṣṇi dynasty, Nanda Mahārāja and the *gopas* descended from the heavenly planets to see the pastimes of the Lord. As confirmed in *Bhagavad-gītā* (Bg. 4.8), the Lord's

pastimes consist of *paritrāṇāya sādhūnāṁ vināśāya ca duṣkṛtām*—saving the devotees and killing the demons. To demonstrate these activities, the Lord called for devotees from different parts of the universe.

There are many devotees who are elevated to the higher planetary systems.

> *prāpya puṇya-kṛtāṁ lokān*
> *uṣitvā śāśvatīḥ samāḥ*
> *śucīnāṁ śrīmatāṁ gehe*
> *yoga-bhraṣṭo 'bhijāyate*

"The unsuccessful *yogī,* after many, many years of enjoyment on the planets of the pious living entities, is born into a family of righteous people, or into a family of rich aristocracy." (Bg. 6.41) Some devotees, having failed to complete the process of devotional service, are promoted to the heavenly planets, to which the pious are elevated, and after enjoying there they may be directly promoted to the place where the Lord's pastimes are going on. When Lord Kṛṣṇa was to appear, the denizens of the heavenly planets were invited to see the pastimes of the Lord, and thus it is stated here that the members of the Yadu and Vṛṣṇi dynasties and the inhabitants of Vṛndāvana were demigods or almost as good as demigods. Even those who externally helped the activities of Kaṁsa belonged to the higher planetary systems. The imprisonment and release of Vasudeva and the killing of various demons were all manifestations of the pastimes of the

Lord, and because the devotees would be pleased to see these activities personally, they were all invited to take birth as friends and relatives of these families. As confirmed in the prayers of Kuntī (SB 1.8.19), *nato nāṭya-dharo yathā*. The Lord was to play the part of a demon-killer, and a friend, son and brother to His devotees, and thus these devotees were all summoned.

10.1.64

> *etat kaṁsāya bhagavāñ*
> *chaśaṁsābhyetya nāradaḥ*
> *bhūmer bhārāyamāṇānāṁ*
> *daityānāṁ ca vadhodyamam*

SYNONYMS

etat—all these words about the Yadu family and Vṛṣṇi family; *kaṁsāya*—unto King Kaṁsa; *bhagavān*—the most powerful representative of the Supreme Personality of Godhead; *śaśaṁsa*—informed (Kaṁsa, who was in doubt); *abhyetya*—after approaching him; *nāradaḥ*—the great sage Nārada; *bhūmeḥ*—on the surface of the earth; *bhārāyamāṇānām*—of those who were a burden; *daityānām ca*—and of the demons; *vadha-udyamam*—the endeavor to kill.

TRANSLATION

Once the great saint Nārada approached Kaṁsa and informed him of how the demoniac persons who were a

great burden on the earth were going to be killed. Thus Kaṁsa was placed into great fear and doubt.

PURPORT

It has already been discussed that mother earth implored Lord Brahmā to give her relief from the distress created by the burdensome demons and that Lord Brahmā informed her that Lord Kṛṣṇa Himself was going to appear. Kṛṣṇa says in *Bhagavad-gītā* (Bg. 4.8):

> *paritrāṇāya sādhūnāṁ*
> *vināśāya ca duṣkṛtām*
> *dharma-saṁsthāpanārthāya*
> *sambhavāmi yuge yuge*

Whenever there is a burden created by the demons and whenever the innocent devotees are distressed by demoniac rulers, the Lord appears in due course of time to kill the demons with the assistance of His real representatives, who are technically called demigods. In the *Upaniṣads* it is stated that the demigods are different parts of the Supreme Personality of Godhead. As it is the duty of the parts of the body to serve the whole, it is the duty of Kṛṣṇa's devotees to serve Kṛṣṇa as He wants. Kṛṣṇa's business is to kill the demons, and therefore this should be a devotee's business also. Because the people of Kali-yuga are fallen, however, Śrī Caitanya Mahāprabhu, out of kindness for them, did not bring any weapon to kill them. Rather, by spreading Kṛṣṇa consciousness, love of Kṛṣṇa, He

wanted to kill their nefarious, demoniac activities. This is the purpose of the Kṛṣṇa consciousness movement. Unless the demoniac activities on the surface of the world are diminished or vanquished, no one can be happy. The program for the conditioned soul is fully described in *Bhagavad-gītā,* and one simply has to follow these instructions to become happy. Śrī Caitanya Mahāprabhu has therefore prescribed:

> *harer nāma harer nāma*
> *harer nāmaiva kevalam*
> *kalau nāsty eva nāsty eva*
> *nāsty eva gatir anyathā*
> *[[cc/adi/17/21|[Cc. Ādi 17.21]]]*

Let people chant the Hare Kṛṣṇa *mantra* constantly. Then their demoniac tendencies will be killed, and they will become first-class devotees, happy in this life and in the next.

10.1.65-66

> *ṛṣer vinirgame kaṁso*
> *yadūn matvā surān iti*
> *devakyā garbha-sambhūtaṁ*
> *viṣṇuṁ ca sva-vadhaṁ prati*

> *devakīṁ vasudevaṁ ca*
> *nigṛhya nigaḍair gṛhe*

jātaṁ jātam ahan putraṁ
tayor ajana-śaṅkayā

SYNONYMS

ṛṣeḥ—of the great sage Nārada; *vinirgame*—on the departure (after giving information); *kaṁsaḥ*—Kaṁsa; *yadūn*—all the members of the Yadu dynasty; *matvā*—thinking of; *surān*—as demigods; *iti*—thus; *devakyāḥ*—of Devakī; *garbha-sambhūtam*—the children born from the womb; *viṣṇum*—(accepting) as Viṣṇu; *ca*—and; *sva-vadham prati*—fearing his own death from Viṣṇu; *devakīm*—Devakī; *vasudevam ca*—and her husband, Vasudeva; *nigṛhya*—arresting; *nigaḍaiḥ*—by iron shackles; *gṛhe*—confined at home; *jātam jātam*—each one who was born, one after another; *ahan*—killed; *putram*—the sons; *tayoḥ*—of Vasudeva and Devakī; *ajana-śaṅkayā*—with the doubt that they would be Viṣṇu.

TRANSLATION

After the departure of the great saint Nārada, Kaṁsa thought that all the members of the Yadu dynasty were demigods and that any of the children born from the womb of Devakī might be Viṣṇu. Fearing his death, Kaṁsa arrested Vasudeva and Devakī and chained them with iron shackles. Suspecting each of the children to be Viṣṇu, Kaṁsa killed them one after another because of the prophecy that Viṣṇu would kill him.

PURPORT

Śrīla Jīva Gosvāmī, in his notes on this verse, has mentioned how Nārada Muni gave Kaṁsa this information. This incident is described in the *Hari-vaṁśa*. Nārada Muni went to see Kaṁsa by providence, and Kaṁsa received him very well. Nārada, therefore, informed him that any one of the sons of Devakī might be Viṣṇu. Because Viṣṇu was to kill him, Kaṁsa should not spare any of Devakī's children, Nārada Muni advised. Nārada's intention was that Kaṁsa, by killing the children, would increase his sinful activities so that Kṛṣṇa would soon appear to kill him. Upon receiving the instructions of Nārada Muni, Kaṁsa killed all the children of Devakī one after another.

The word *ajana-śaṅkayā* indicates that Lord Viṣṇu never takes birth (*ajana*) and that He therefore appeared as Kṛṣṇa, taking birth just like a human being (*mānuṣīṁ tanum āśritam*). Kaṁsa attempted to kill all the babies born of Devakī and Vasudeva, although he knew that if Viṣṇu were born, He would not be killed. Actually it came to pass that when Viṣṇu appeared as Kṛṣṇa, Kaṁsa could not kill Him; rather, as foretold, it was He who killed Kaṁsa. One should know in truth how Kṛṣṇa, who takes His birth transcendentally, acts to kill the demons but is never killed. When one perfectly understands Kṛṣṇa in this way, through the medium of *śāstra,* one becomes immortal. As the Lord says in *Bhagavad-gītā* (Bg. 4.9):

> *janma karma ca me divyam*
> *evaṁ yo vetti tattvataḥ*

> *tyaktvā dehaṁ punar janma*
> *naiti mām eti so 'rjuna*

"One who knows the transcendental nature of My appearance and activities does not, upon leaving the body, take his birth again in this material world, but attains My eternal abode, O Arjuna."

10.1.67

> *mātaraṁ pitaraṁ bhrātṝn*
> *sarvāṁś ca suhṛdas tathā*
> *ghnanti hy asutṛpo lubdhā*
> *rājānaḥ prāyaśo bhuvi*

SYNONYMS

mātaram—unto the mother; *pitaram*—unto the father; *bhrātṝn*—unto brothers; *sarvān ca*—and anyone else; *suhṛdaḥ*—friends; *tathā*—as well as; *ghnanti*—they kill (as it is practically seen); *hi*—indeed; *asu-tṛpaḥ*—those who envy the lives of others for their personal sense gratification; *lubdhāḥ*—greedy; *rājānaḥ*—such kings; *prāyaśaḥ*—almost always; *bhuvi*—on the earth.

TRANSLATION

Kings greedy for sense gratification on this earth almost always kill their enemies indiscriminately. To satisfy

their own whims, they may kill anyone, even their mothers, fathers, brothers or friends.

PURPORT

We have seen in the history of India that Aurangzeb killed his brother and nephews and imprisoned his father to fulfill political ambitions. There have been many similar instances, and Kaṁsa was the same type of king. Kaṁsa did not hesitate to kill his nephews and imprison his sister and his father. For demons to do such things is not astonishing. Nonetheless, although Kaṁsa was a demon, he was aware that Lord Viṣṇu cannot be killed, and thus he attained salvation. Even partial understanding of the activities of Lord Viṣṇu makes one eligible for salvation. Kaṁsa knew a little about Kṛṣṇa—that He could not be killed—and therefore he attained salvation although he thought of Viṣṇu, Kṛṣṇa, as an enemy. What then is to be said of one who knows Kṛṣṇa perfectly from the descriptions of *śāstras* like *Bhagavad-gītā*? It is therefore the duty of everyone to read *Bhagavad-gītā* and understand Kṛṣṇa perfectly. This will make one's life successful.

10.1.68

> *ātmānam iha sañjātaṁ*
> *jānan prāg viṣṇunā hatam*
> *mahāsuraṁ kālanemiṁ*
> *yadubhiḥ sa vyarudhyata*

SYNONYMS

ātmānam—personally; *iha*—in this world; *sañjātam*—born again; *jānan*—understanding well; *prāk*—previously, before this birth; *viṣṇunā*—by Lord Viṣṇu; *hatam*—was killed; *mahā-asuram*—a great demon; *kālanemim*—by the name Kālanemi; *yadubhiḥ*—with the members of the Yadu dynasty; *saḥ*—he (Kaṁsa); *vyarudhyata*—acted inimically.

TRANSLATION

In his previous birth, Kaṁsa had been a great demon named Kālanemi and been killed by Viṣṇu. Upon learning this information from Nārada, Kaṁsa became envious of everyone connected with the Yadu dynasty.

PURPORT

Persons who are demons, enemies of the Supreme Personality of Godhead, are called *asuras*. As stated in *Bhagavad-gītā,* the *asuras,* because of their enmity toward the Supreme Personality of Godhead, take birth after birth in *asura* families and therefore glide down to the darkest hellish regions.

10.1.69

ugrasenaṁ ca pitaraṁ
yadu-bhojāndhakādhipam

svayaṁ nigṛhya bubhuje
śūrasenān mahā-balaḥ

SYNONYMS

ugrasenam—unto Ugrasena; *ca*—and; *pitaram*—who was his own father; *yadu*—of the Yadu dynasty; *bhoja*—of the Bhoja dynasty; *andhaka*—of the Andhaka dynasty; *adhipam*—the king; *svayam*—personally; *nigṛhya*—subduing; *bubhuje*—enjoyed; *śūrasenān*—all the states known as Śūrasena; *mahā-balaḥ*—the extremely powerful Kaṁsa.

TRANSLATION

Kaṁsa, the most powerful son of Ugrasena, even imprisoned his own father, the King of the Yadu, Bhoja and Andhaka dynasties, and personally ruled the states known as Śūrasena.

PURPORT

The state known as Mathurā was also included within the states known as Śūrasena.

Additional Notes For This Chapter

Regarding transmigration of the soul, Śrīla Madhvācārya gives the following notes. When one is awake, whatever one sees or hears is impressed upon the mind, which later works in dreams to show one different experiences, although in dreams one

appears to accept a different body. For example, when one is awake one does business and talks with customers, and similarly in dreams one meets various customers, talks about business and gives quotations. Madhvācārya says, therefore, that dreams take place according to what one sees, hears and remembers. When one reawakens, of course, one forgets the body of the dream. This forgetfulness is called *apasmṛti*. Thus we are changing bodies because we are sometimes dreaming, sometimes awake and sometimes forgetful. Forgetfulness of our previously created body is called death, and our work in the present body is called life. After death, one cannot remember the activities of one's previous body, whether imaginary or factual.

The agitated mind is compared to agitated water reflecting the sun and the moon. Actually the sun and moon reflected on the water do not exist there; nonetheless, they are reflected according to the movements of the water. Similarly, when our minds are agitated, we wander in different material atmospheres and receive different types of bodies. This is described in *Bhagavad-gītā* as *guṇa-saṅga. Kāraṇaṁ guṇa-saṅgo 'sya* [[bg/13/22|[Bg. 13.22]]]. Madhvācārya says, *guṇa-nubaddhaḥ san*. And Śrī Caitanya Mahāprabhu says, *brahmāṇḍa bhramite kona bhāgyavān jīva* (Cc. Madhya 19.151). The living entity rotates up and down throughout the universe, sometimes in the upper planetary system, sometimes in the middle and lower planetary systems, sometimes as a man, sometimes a god, a dog, a tree and so on. This is all due to the agitation of the mind. The mind must therefore be steadily fixed. As it is said, *sa vai manaḥ kṛṣṇa-*

padāravindayoḥ [[sb/9/4/18-20|[SB 9.4.18]]]. One should fix one's mind at the lotus feet of Kṛṣṇa, and then one will become free from agitation. This is the instruction of the *Garuḍa Purāṇa,* and in the *Nāradīya Purāṇa* the same process is described. As stated in *Bhagavad-gītā, yānti deva-vratā devān* [[bg/9/25|[Bg. 9.25]]]. The agitated mind goes to different planetary systems because it is attached to different kinds of demigods, but one does not go to the abode of the Supreme Personality of Godhead by worshiping the demigods, for this is not supported by any Vedic literature. Man is the architect of his own fortune. In this human life one has the facility with which to understand one's real situation, and one can decide whether to wander around the universe forever or return home, back to Godhead. This is also confirmed in *Bhagavad-gītā* (*aprāpya māṁ nivartante mṛtyu-saṁsāra-vartmani* [[bg/9/3|[Bg. 9.3]]]).

There is no such thing as chance. When a tree is burning in a forest fire and although the nearest tree is spared a distant tree catches fire, this may appear to be chance. Similarly, one may seem to get different types of bodies by chance, but actually one receives these bodies because of the mind. The mind flickers between accepting and rejecting, and according to the acceptance and rejection of the mind, we receive different types of bodies, although we superficially seem to obtain these bodies by chance. Even if we accept the theory of chance, the immediate cause for the change of body is the agitation of the mind.

Notes on *aṁśa*. This chapter describes that Kṛṣṇa appeared *aṁśena,* with His parts and parcels or His partial manifestation. In this connection, Śrīdhara Svāmī says that Kṛṣṇa is one hundred percent Bhagavān (*kṛṣṇas tu bhagavān svayam* [[sb/1/3/28|[SB 1.3.28]]]). Because of our imperfections, however, we cannot appreciate Kṛṣṇa in fullness, and therefore whatever Kṛṣṇa exhibited when present on earth was but a partial manifestation of His opulence. Again, Kṛṣṇa appeared with His plenary expansion Baladeva. Kṛṣṇa, however, is full; there is no question of His appearing partially. In the *Vaiṣṇava-toṣaṇī,* Śrīla Sanātana Gosvāmī says that to accept that Kṛṣṇa was partially manifested would contradict the statement *kṛṣṇas tu bhagavān svayam* [[sb/1/3/28|[SB 1.3.28]]]. Śrīla Jīva Gosvāmī says that the word *aṁśena* means that Kṛṣṇa appeared with all His plenary expansions. The words *aṁśena viṣṇoḥ* do not mean that Kṛṣṇa is a partial representative of Viṣṇu. Rather, Kṛṣṇa appeared in fullness, and He manifests Himself partially in the Vaikuṇṭhalokas. In other words, Lord Viṣṇu is a partial representation of Kṛṣṇa; Kṛṣṇa is not a partial representation of Viṣṇu. In the *Caitanya-caritāmṛta, Ādi-līlā,* Chapter Four, this subject matter is explained very clearly. Śrīla Viśvanātha Cakravartī Ṭhākura also notes that no one can describe Kṛṣṇa in fullness. Whatever descriptions we find in *Śrīmad-Bhāgavatam* are partial explanations of Kṛṣṇa. In conclusion, therefore, the word *aṁśena* indicates that Lord Viṣṇu is a partial representation of Kṛṣṇa, not that Kṛṣṇa is a partial representation of Viṣṇu.

Śrīla Sanātana Gosvāmī's *Vaiṣṇava-toṣaṇī* has explained the word *dharma-śīlasya*. The exact meaning of *dharma-śīla* is "an unadulterated devotee." Real *dharma* consists of full surrender to Kṛṣṇa (*sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja* [[bg/18/66|[Bg. 18.66]]]). One who has fully surrendered to Kṛṣṇa is actually religious. One such religious person was Mahārāja Parīkṣit. Anyone who accepts the principle of surrender to the lotus feet of the Lord, giving up all other systems of religion, is actually *dharma-śīla,* perfectly religious.

The word *nivṛtta-tarṣaiḥ* refers to one who no longer has any material desires (*sarvopādhi-vinirmuktam* [[cc/madhya/19/170|[Cc. Madhya 19.170]]]). One may have many material desires because of contamination in this material world, but when one is completely free from all material desires, he is called *nivṛtta-tṛṣṇa,* which indicates that he no longer has any thirst for material enjoyment. *Svāmin kṛtārtho 'smi varaṁ na yāce* [[cc/madhya/22/42|[Cc. Madhya 22.42]]] (*Hari-bhakti-sudhodaya*). Materialistic persons want some material profit from executing devotional service, but this is not the purpose of service. The perfection of devotional service lies in complete surrender unto the lotus feet of Kṛṣṇa, with no material desires. One who surrenders in this way is already liberated. *Jīvan-muktaḥ sa ucyate*. One who is always busy serving Kṛṣṇa, in whatever condition he may live, is understood to be liberated even in this life. Such a person, who is a pure devotee, does not need to change his body; indeed, he does not possess a material body, for his body has already been spiritualized. An iron rod

kept constantly within a fire will ultimately become fire, and whatever it touches will burn. Similarly, the pure devotee is in the fire of spiritual existence, and therefore his body is *cin-maya;* that is, it is spiritual, not material, because the pure devotee has no desire but the transcendental desire to serve the Lord. In text four the word *upagīyamānāt* is used/ *nivṛtta-tarṣair upagīyamānāt*. Who will chant the glories of the Lord unless he is a devotee? Therefore the word *nivṛtta-tarṣaiḥ* indicates the devotee, and no one else. These are the remarks of *ācāryas* like Vīrarāghava Ācārya and Vijayadhvaja. To desire anything other than devotional service will diminish one's freedom from material desires, but when one is free from all such desires one is called *nivṛtta-tarṣaiḥ* [[cc/madhya/19/170|[Cc. Madhya 19.170]]].

Vinā paśu-ghnāt. The word *paśu* means "animal." An animal killer, *paśu-ghna,* cannot enter into Kṛṣṇa consciousness. In our Kṛṣṇa consciousness movement, therefore, animal killing is completely prohibited.

Uttamaśloka-guṇānuvādāt. The word *uttamaśloka* means "one who is famous as the best of those who are good." The Lord is good in all circumstances. That is His natural reputation. His goodness is unlimited, and He uses it unlimitedly. A devotee is also sometimes described as *uttamaśloka,* meaning that he is eager to glorify the Supreme Personality of Godhead or the Lord's devotees. Glorifying the Lord and glorifying the Lord's devotees are the same. Or, rather, glorifying the devotee is more

important than glorifying the Lord directly. Narottama dāsa Ṭhākura explains this fact: *chāḍiyā vaiṣṇava-sevā, nistāra pāyeche kebā*. One cannot be liberated from material contamination without sincerely serving a devotee of Kṛṣṇa.

Bhavauṣadhāt means "from the universal remedy." Chanting the holy name and glorifying the Supreme Lord are the universal remedy for all the miseries of materialistic life. Persons who desire to be freed from this material world are called *mumukṣu*. Such persons can understand the miseries of materialistic life, and by glorifying the activities of the Lord they can be released from all these miseries. The transcendental sound vibrations concerning the Lord's name, fame, form, qualities and paraphernalia are all nondifferent from the Lord. Therefore the very sound vibration of the Lord's glorification and name are pleasing to the ears, and by understanding the absolute nature of the Lord's name, form and qualities the devotee becomes joyful. Even those who are not devotees, however, enjoy the pleasing narrations of the Lord's transcendental activities. Even ordinary persons not very much advanced in Kṛṣṇa consciousness take pleasure in describing the narrations depicted in *Śrīmad-Bhāgavatam*. When a materialistic person is purified in this way, he engages in hearing and chanting the glories of the Lord. Because glorification of the Lord's pastimes is very pleasing to the ear and heart of the devotee, it is simultaneously his subject and object.

In this world there are three kinds of men: those who are liberated, those trying to be liberated, and those entangled in sense enjoyment. Of these three, those who are already liberated chant and hear the holy name of the Lord, knowing perfectly that to glorify the Lord is the only way to keep oneself in a transcendental position. Those who are trying to be liberated, the second class, may regard the chanting and hearing of the Lord's holy name as a process of liberation, and they too will feel the transcendental pleasure of this chanting. As for *karmīs* and persons engaged in sense gratification, they also may take pleasure in hearing the pastimes of the Lord, like His fighting on the Battlefield of Kurukṣetra and His dancing in Vṛndāvana with the *gopīs*.

The word *uttamaśloka-guṇānuvāda* refers to the transcendental qualities of the Supreme Lord, such as His affection for mother Yaśodā and His friends the cowherd boys and His loving attitude toward the *gopīs*. The Lord's devotees like Mahārāja Yudhiṣṭhira are also described by the qualification *uttamaśloka-guṇānuvāda*. The word *anuvāda* refers to describing the qualities of the Supreme Lord or His devotees. When these qualities are described, other devotees are interested in hearing them. The more one is interested in hearing about these transcendental qualities, the more one transcendentally enjoys. Everyone, therefore, including the *mumukṣus,* the *vimuktas* and the *karmīs,* should chant and hear the glories of the Lord, and in this way everyone will benefit.

Although the sound vibration of the transcendental qualities of the Lord is equally beneficial to all, for those who are *muktas,* liberated, it is especially pleasing. As described in *Śrīmad-Bhāgavatam,* Eighth Canto, Third Chapter, verse twenty, because pure devotees, who no longer have any material desires, surrender fully to the lotus feet of the Lord, they always merge in the ocean of bliss by chanting and hearing the Lord's holy name. According to this verse, devotees like Nārada and other residents of Śvetadvīpa are seen always engaged in chanting the holy name of the Lord because by such chanting they are always externally and internally blissful. The *mumukṣus,* persons desiring to be liberated, do not depend on the pleasures of the senses; instead, they concentrate fully on becoming liberated by chanting the holy name of the Lord. *Karmīs* like to create something pleasing to their ears and hearts, and although they sometimes like to chant or hear the glories of the Lord, they do not do it openly. Devotees, however, always spontaneously hear, chant about and remember the activities of the Lord, and by this process they are fully satisfied, even though these may seem like topics of sense gratification. Simply by hearing the transcendental narrations of the Lord's activities, Parīkṣit Mahārāja was liberated. He was therefore *śrotramano-'bhirāma;* that is, he glorified the process of hearing. This process should be accepted by all living entities.

To distinguish persons who are bereft of these transcendental pleasures, Parīkṣit Mahārāja has used the words *virajyeta pumān*. The word *pumān* refers to any person, whether man, woman or in-between. Because of the bodily conception of life,

we are subject to lamentation, but one who has no such bodily conceptions can take pleasure in transcendental hearing and chanting. Therefore a person fully absorbed in the bodily concept of life is surely killing himself by not making spiritual progress. Such a person is called *paśu-ghna*. Especially excluded from spiritual life are the animal hunters, who are not interested in hearing and chanting the holy name of the Lord. Such hunters are always unhappy, both in this life and in the next. It is therefore said that a hunter should neither die nor live because for such persons both living and dying are troublesome. Animal hunters are completely different from ordinary *karmīs,* and thus they have been excluded from the process of hearing and chanting. *Vinā paśu-ghnāt*. They cannot enter into the transcendental pleasure of chanting and hearing the holy name of the Lord.

The word *mahā-ratha* refers to a great hero who can fight alone against eleven thousand other heroes, and the word *atiratha,* as found in text five, refers to one who can fight against an unlimited number. This is mentioned in the *Mahābhārata* as follows:

> *ekādaśa-sahasrāṇi*
> *yodhayed yas tu dhanvinām*
> *astra-śastra-pravīṇaś ca*
> *mahā-ratha iti smṛtaḥ*
> *amitān yodhayed yas tu*
> *samprokto 'tirathas tu saḥ*

This is the description given in the *Bṛhad-vaiṣṇava-toṣaṇī* by Śrīla Sanātana Gosvāmī.

Māyā-manuṣyasya (10.1.17). Because of being covered by *yogamāyā* (*nāhaṁ prakāśaḥ sarvasya yogamāyā-samāvṛtaḥ* [[bg/7/25|[Bg. 7.25]]]), Kṛṣṇa is sometimes called *māyā-manuṣya,* indicating that although He is the Supreme Personality of Godhead, He appears like an ordinary person. A misunderstanding arises because *yogamāyā* covers the vision of the general public. The Lord's position is actually different from that of an ordinary person, for although He appears to act like an ordinary man, He is always transcendental. The word *māyā* also indicates "mercy," and sometimes it also means "knowledge." The Lord is always full of all transcendental knowledge, and therefore although He acts like a human being, He is the Supreme Personality of Godhead, full of knowledge. In His original identity, the Lord is the controller of *māyā* (*mayādhyakṣeṇa prakṛtiḥ sūyate sa-carācaram* [[bg/9/10|[Bg. 9.10]]]). Therefore the Lord may be called *māyā-manuṣya,* or the Supreme Personality of Godhead playing like an ordinary human being, although He is the controller of both the material and spiritual energies. The Lord is the Supreme Person, Puruṣottama, but because we are deluded by *yogamāyā,* He appears to be an ordinary person. Ultimately, however, *yogamāyā* induces even a nondevotee to understand the Lord as the Supreme Person, Puruṣottama. In *Bhagavad-gītā* we find two statements given by the Supreme Personality of Godhead. For the devotees, the Lord says:

> *teṣāṁ satata-yuktānāṁ*
> *bhajatāṁ prīti-pūrvakam*
> *dadāmi buddhi-yogaṁ taṁ*
> *yena mām upayānti te*

"To those who are constantly devoted and worship Me with love, I give the understanding by which they can come to Me." (Bg. 10.10) Thus for the willing devotee the Lord gives intelligence by which to understand Him and return home, back to Godhead. For others, for nondevotees, the Lord says, *mṛtyuḥ sarva-haraś cāham*/ [[bg/10/34|[Bg. 10.34]]] "I am all-plundering, inevitable death." A devotee like Prahlāda enjoys the activities of Lord Nṛsiṁhadeva, whereas nondevotees like Prahlāda's father, Hiraṇyakaśipu, meet death before Lord Nṛsiṁhadeva. The Lord therefore acts in two ways, by sending some onto the path of repeated birth and death and sending others back home, back to Godhead.

The word *kāla,* meaning "black," indicates the color of the Supreme Personality of Godhead, Kṛṣṇa. Lord Kṛṣṇa and Lord Rāmacandra, who both look blackish, give liberation and transcendental bliss to Their devotees. Among persons possessing material bodies, sometimes someone is able to subject death to his own will. For such a person, death is almost impossible because no one wants to die. But although Bhīṣmadeva possessed this power, Bhīṣma, by the supreme will of the Lord, died very easily in the Lord's presence. There have also been many demons who had no hope of salvation, yet Kaṁsa

attained salvation by the supreme will of the Lord. Not to speak of Kaṁsa, even Pūtanā attained salvation and reached the level of the Lord's mother. Parīkṣit Mahārāja, therefore, was very eager to hear about the Lord, who has inconceivable qualities by which to give liberation to anyone. Parīkṣit Mahārāja, at the point of his death, was certainly interested in his liberation. When such a great and exalted personality as the Lord behaves like an ordinary human being although possessing inconceivable qualities, His behavior is called *māyā*. Therefore the Lord is described as *māyā-manuṣya*. This is the opinion of Śrīla Jīva Gosvāmī. *Mu* refers to *mukti,* or salvation, and *ku* refers to that which is bad or very obnoxious. Thus *muku* refers to the Supreme Personality of Godhead, who saves one from the bad condition of material existence. The Lord is called *mukunda* because He not only saves the devotee from material existence but offers him transcendental bliss in love and service.

As for Keśava, *ka* means Brahmā, and *īśa* means Lord Śiva. The Personality of Godhead captivates both Lord Brahmā and Lord Mahādeva, or Śiva, by His transcendental qualities. Therefore He is called Keśava. This opinion is given by Sanātana Gosvāmī in his *Vaiṣṇava-toṣaṇī* commentary.

It is said that all the demigods, accompanied by Tri-nayana, Lord Śiva, went to the shore of the ocean of milk and offered their prayers through the *mantra* known as *puruṣa-sūkta*. From this statement it is understood that the demigods cannot directly approach Lord Viṣṇu, who lies on the ocean of milk, or enter His

abode. This is also clearly stated in the *Mahābhārata, Mokṣa-dharma,* and the next chapter of *Śrīmad-Bhāgavatam*. Kṛṣṇa, the Supreme Personality of Godhead, has His abode in Goloka (*goloka-nāmni nija-dhāmni tale ca tasya* [Bs. 5.43]). From Lord Kṛṣṇa come the *catur-vyūha,* the quadruple expansions Saṅkarṣaṇa, Aniruddha, Pradyumna and Vāsudeva. There are innumerable *brahmāṇḍas,* all of which emanate from the pores of Kāraṇodakaśāyī Viṣṇu, and in every *brahmāṇḍa* there is a Garbhodakaśāyī Viṣṇu, who is a partial expansion of Aniruddha. This Aniruddha is a partial expansion of Pradyumna, who is partially represented as Kṣīrodakaśāyī Viṣṇu, the Supersoul of all living entities. These Viṣṇu expansions are different from Kṛṣṇa, who resides in Goloka Vṛndāvana. When it is said that the demigods offered prayers to the Lord by chanting the *puruṣa-sūkta,* this indicates that they pleased the Lord by enunciating prayers of *bhakti*.

The word *vṛṣākapi* refers to one who satisfies His devotee in every way and frees His devotee from all material anxieties. *Vṛṣa* refers to religious performances like sacrifices. Even without the execution of sacrifices, the Lord can still enjoy the supermost comforts of the heavenly planets. The statement that Puruṣottama, Jagannātha, would appear in the house of Vasudeva distinguishes the Supreme Personality of Godhead from ordinary persons. The statement that He personally appeared indicates that He did not send His plenary expansion. The word *priyārtham* indicates that the Lord appeared to please Rukmiṇī and Rādhārāṇī. *Priyā* means "the most beloved."

In the commentary of Śrī Vīrarāghava Ācārya, the following extra verse is accepted after text twenty-three:

> *ṛṣayo 'pi tad-ādeśāt*
> *kalpyantāṁ paśu-rūpiṇaḥ*
> *payo-dāna-mukhenāpi*
> *viṣṇuṁ tarpayituṁ surāḥ*

"O demigods, even great sages, following the order of Viṣṇu, appeared in the forms of cows and calves to please the Supreme Personality of Godhead by delivering milk."

Rāmānujācārya sometimes accepts Baladeva as a *śaktyāveśa-avatāra,* but Śrīla Jīva Gosvāmī has explained that Baladeva is an expansion of Kṛṣṇa and that a part of Baladeva is Saṅkarṣaṇa. Although Baladeva is identical with Saṅkarṣaṇa, He is the origin of Saṅkarṣaṇa. Therefore the word *svarāṭ* has been used to indicate that Baladeva always exists in His own independence. The word *svarāṭ* also indicates that Baladeva is beyond the material conception of existence. *Māyā* cannot attract Him, but because He is fully independent, He can appear by His spiritual potency wherever He likes. *Māyā* is fully under the control of Viṣṇu. Because the material potency and *yogamāyā* mingle in the Lord's appearance, they are described as *ekānaṁśā*. Sometimes *ekānaṁśā* is interpreted to mean "without differentiation." Saṅkarṣaṇa and Śeṣa-nāga are identical. As stated by Yamunādevī, "O Rāma, O great-armed master of the world, who have extended Yourself throughout the entire

universe by one plenary expansion, it is not possible to understand You fully." Therefore *ekāṁśā* refers to Śeṣa-nāga. In other words, Baladeva, merely by His partial expansion, sustains the entire universe.

The word *kāryārthe* refers to one who attracted the pregnancy of Devakī and bewildered mother Yaśodā. These pastimes are very confidential. The Supreme Personality of Godhead ordered *yogamāyā* to bewilder His associates in His pastimes and bewilder demons like Kaṁsa. As stated previously, *yogamāyāṁ samādiśat*. To give service to the Lord, *yogamāyā* appeared along with *mahāmāyā*. *Mahāmāyā* refers to *yayā sammohitaṁ jagat,* "one who bewilders the entire material world." From this statement it is to be understood that *yogamāyā,* in her partial expansion, becomes *mahāmāyā* and bewilders the conditioned souls. In other words, the entire creation has two divisions-transcendental, or spiritual, and material. *Yogamāyā* manages the spiritual world, and by her partial expansion as *mahāmāyā* she manages the material world. As stated in the *Nārada-pañcarātra, mahāmāyā* is a partial expansion of *yogamāyā*. The *Nārada-pañcarātra* clearly states that the Supreme Personality has one potency, which is sometimes described as Durgā. The *Brahma-saṁhitā* says, *chāyeva yasya bhuvanāni bibharti durgā* [Bs. 5.44]. Durgā is not different from *yogamāyā*. When one understands Durgā properly, he is immediately liberated, for Durgā is originally the spiritual potency, *hlādinī-śakti,* by whose mercy one can understand the Supreme Personality of Godhead very easily. *Rādhā kṛṣṇa-*

praṇaya-vikṛtir hlādinī-śaktir asmād [[cc/adi/1/5|[Cc. Ādi 1.5]]]. The *mahāmāyā-śakti,* however, is a covering of *yogamāyā,* and she is therefore called the covering potency. By this covering potency, the entire material world is bewildered (*yayā sammohitaṁ jagat*). In conclusion, bewildering the conditioned souls and liberating the devotees are both functions belonging to *yogamāyā*. Transferring the pregnancy of Devakī and keeping mother Yaśodā in deep sleep were both done by *yogamāyā; mahāmāyā* cannot act upon such devotees, for they are always liberated. But although it is not possible for *mahāmāyā* to control liberated souls or the Supreme Personality of Godhead, she did bewilder Kaṁsa. The action of *yogamāyā* in presenting herself before Kaṁsa was the action of *mahāmāyā,* not *yogamāyā. Yogamāyā* cannot even see or touch such polluted persons as Kaṁsa. In *Caṇḍī,* in the *Mārkaṇḍeya Purāṇa,* Eleventh Chapter, Mahāmāyā says, "During the twenty-eighth *yuga* in the period of Vaivasvata Manu, I shall take birth as the daughter of Yaśodā and be known as Vindhyācala-vāsinī."

The distinction between the two *māyās-yogamāyā* and *mahā-māyā*-is described as follows. Kṛṣṇa's *rāsa-līlā* with the *gopīs* and the *gopīs'* bewilderment in respect to their husbands, fathers-in-law and other such relatives were arrangements of *yogamāyā* in which *mahāmāyā* had no influence. The *Bhāgavatam* gives sufficient evidence of this when it clearly says, *yogamāyām upāśritaḥ*. On the other hand, there were *asuras* headed by Śālva and *kṣatriyas* like Duryodhana who were bereft of devotional service in spite of seeing Kṛṣṇa's carrier Garuḍa

and the universal form, and who could not understand Kṛṣṇa to be the Supreme Personality of Godhead. This was also bewilderment, but this bewilderment was due to *mahāmāyā*. Therefore it is to be concluded that the *māyā* which drags a person from the Supreme Personality of Godhead is called *jaḍamāyā,* and the *māyā* which acts on the transcendental platform is called *yogamāyā*. When Nanda Mahārāja was taken away by Varuṇa, he saw Kṛṣṇa's opulence, but nonetheless he thought of Kṛṣṇa as his son. Such feelings of parental love in the spiritual world are acts of *yogamāyā,* not of *jaḍamāyā,* or *mahāmāyā*. This is the opinion of Śrīla Viśvanātha Cakravartī Ṭhākura.

Śūrasenāṁś ca. The son of Kārtavīryārjuna was Śūrasena, and the countries he ruled were also called Śūrasena. This is noted by Sanātana Gosvāmī in his *Vaiṣṇava-toṣaṇī* commentary.

In regard to Mathurā, we find this quotation:

> *mathyate tu jagat sarvaṁ*
> *brahma-jñānena yena vā*
> *tat-sāra-bhūtaṁ yad yasyāṁ*
> *mathurā sā nigadyate*

When a self-realized soul acts in his transcendental position, his situation is called Mathurā. In other words, when one acts in the process of *bhakti-yoga,* he may live anywhere, but actually he lives in Mathurā, Vṛndāvana. Devotion to Kṛṣṇa, the son of Nanda Mahārāja, is the essence of all knowledge, and wherever

such knowledge is manifested is called Mathurā. Also, when one establishes *bhakti-yoga,* excluding all other methods, one's situation is called Mathurā. *Yatra nityaṁ sannihito hariḥ:* the place where Hari, the Supreme Personality of Godhead, lives eternally is called Mathurā. The word *nitya* indicates eternality. The Supreme Lord is eternal, and His abode is also eternal. *Goloka eva nivasaty akhilātma-bhūtaḥ* [Bs. 5.37]. Although the Lord is always stationed in His abode, Goloka Vṛndāvana, He is present everywhere in fullness. This means that when the Supreme Lord descends on the surface of the world, His original abode is not vacant, for He can remain in His original abode and simultaneously descend upon Mathurā, Vṛndāvana, Ayodhyā and other places. He does not need to descend, since He is already present there; He simply manifests Himself.

Śrīla Śukadeva Gosvāmī has addressed Mahārāja Parīkṣit as *tāta,* or "beloved son." This is due to parental love in the heart of Śukadeva Gosvāmī. Because Kṛṣṇa was soon coming as the son of Vasudeva and Devakī, out of parental affection Śukadeva Gosvāmī addressed Mahārāja Parīkṣit as *tāta,* "my dear son."

In the *Viśva-kośa* dictionary, the word *garbha* is explained: *garbho bhrūṇe arbhake kukṣāv ity ādi.* When Kaṁsa was about to kill Devakī, Vasudeva wanted to dissuade him by the diplomacy of *sāma* and *bheda*. *Sāma* means "pacifying." Vasudeva wanted to pacify Kaṁsa by indicating relations, gain, welfare, identity and glorification. Reference to these five concerns constitutes *sāma,* and Vasudeva's presentation of fear

in two situations-in this life and the next-is called *bheda*. Thus Vasudeva used both *sāma* and *bheda* to pacify Kaṁsa. Praising Kaṁsa's qualifications was glorification, and praising him as a descendant of the *bhoja-vaṁśa* appealed to *sambandha,* relationship. Speaking of "your sister" was an appeal to identity. Speaking about killing a woman raises questions about fame and welfare, and arousing fear of the sinful act of killing one's sister during her marriage ceremony is an aspect of *bheda*. The Bhoja dynasty refers to those who were simply interested in sense gratification and were therefore not very aristocratic. Another meaning of *bhoja* is "fighting." These were indications of defamation for Kaṁsa. When Vasudeva addressed Kaṁsa as *dīna-vatsala,* this was excessive praise. Kaṁsa would accept calves as a form of revenue from his poor constituents, and therefore he was called *dīna-vatsala*. Vasudeva knew very well that he could not by force rescue Devakī from the imminent danger. Devakī was actually the daughter of Kaṁsa's uncle, and therefore she is described as *suhṛt,* meaning "relative." It is stated that Kaṁsa refrained from killing his close relation Devakī because if he had killed her, a great fight would have ensued among the other members of the family. Kaṁsa refrained from provoking this great danger of a family fight, for it would have caused many persons to lose their lives.

Formerly an *asura* named Kālanemi had six sons, named Haṁsa, Suvikrama, Krātha, Damana, Ripurmardana and Krodhahantā. They were known as the *ṣaḍ-garbhas,* or six *garbhas,* and they were all equally powerful and expert in

military affairs. These *ṣaḍ-garbhas* gave up the association of Hiraṇyakaśipu, their grandfather, and underwent great austerities to satisfy Lord Brahmā, who, upon being satisfied, agreed to give them whatever benediction they might desire. When asked by Lord Brahmā to state what they wanted, the *ṣāḍ-garbhas* replied, "Dear Lord Brahmā, if you want to give us a benediction, give us the blessing that we will not be killed by any demigod, *mahā-roga,* Yakṣa, Gandharva-pati, Siddha, Cāraṇa or human being, nor by great sages who are perfect in their penances and austerities." Brahmā understood their purpose and fulfilled their desire. But when Hiraṇyakaśipu came to know of these events, he was very angry at his grandsons. "You have given up my association and have gone to worship Lord Brahmā," he said, "and therefore I no longer have any affection for you. You have tried to save yourselves from the hands of the demigods, but I curse you in this way: Your father will take birth as Kaṁsa and kill all of you because you will take birth as sons of Devakī." Because of this curse, the grandsons of Hiraṇyakaśipu had to take birth from the womb of Devakī and be killed by Kaṁsa, although he was previously their father. This description is mentioned in the *Hari-vaṁśa, Viṣṇu-parva,* Second Chapter. According to the comments of the *Vaiṣṇava-toṣaṇī,* the son of Devakī known as Kīrtimān was the third incarnation. In his first incarnation he was known as Smara and was the son of Marīci, and later he became the son of Kālanemi. This is mentioned in the histories.

An additional verse in this chapter of *Śrīmad-Bhāgavatam* is accepted by the Madhvācārya-sampradāya, represented by Vijayadhvaja Tīrtha. The verse is as follows:

> *atha kaṁsam upāgamya*
> *nārado brahma-nandanaḥ*
> *ekāntam upasaṅgamya*
> *vākyam etad uvāca ha*

atha—in this way; *kaṁsam*—unto Kaṁsa; *upāgamya*—after going; *nāradaḥ*—the great sage Nārada; *brahma-nandanaḥ*—who is the son of Brahmā; *ekāntam upasaṅgamya*—after going to a very solitary place; *vākyam*—the following instruction; *etat*—this; *uvāca*-said; *ha*—in the past.

"Thereafter, Nārada, the mental son of Lord Brahmā, approached Kaṁsa and, in a very solitary place, informed him of the following news."

The great saint Nārada descended from the heavenly planets to the forest of Mathurā and sent his messenger to Kaṁsa. When the messenger approached Kaṁsa and informed him of Nārada's arrival, Kaṁsa, the leader of the *asuras,* was very happy and immediately came out of his palace to receive Nārada, who was as bright as the sun, as powerful as fire, and free from all tinges of sinful activities. Kaṁsa accepted Nārada as his guest, offered him respectful obeisances and gave him a golden seat, brilliant like the sun. Nārada was a friend of the King of heaven, and thus he told Kaṁsa, the son of Ugrasena, "My dear hero, you have

satisfied me with a proper reception, and therefore I shall tell you something secret and confidential. While I was coming here from Nandakānana through the Caitraratha forest, I saw a great meeting of the demigods, who followed me to Sumeru Parvata. We traveled through many holy places, and finally we saw the holy Ganges. While Lord Brahmā was consulting the other demigods at the top of Sumeru Hill, I was also present with my stringed instrument, the *vīṇā*. I shall tell you confidentially that the meeting was held just to plan to kill the *asuras,* headed by you. You have a younger sister named Devakī, and it is a fact that her eighth son will kill you." (reference: *Hari-vaṁśa, Viṣṇu-parva* 1.2-16)

No one can blame Nāradajī for encouraging Kaṁsa to kill the sons of Devakī. The saint Nārada is always a well-wisher for human society, and he wanted the Supreme Personality of Godhead, Kṛṣṇa, to descend to this world as soon as possible so that the society of demigods would be pleased and would see Kaṁsa and his friends killed by Kṛṣṇa. Kaṁsa would also attain salvation from his nefarious activities, and this too would very much please the demigods and their followers. Śrīla Viśvanātha Cakravartī Ṭhākura remarks in this connection that Nārada Muni sometimes did things that were beneficial to the demigods and the demons simultaneously. Śrī Vīrarāghava Ācārya, in his commentary, has included the following half-verse in this regard: *asurāḥ sarva evaita lokopadrava-kāriṇaḥ*. *Asuras* are always disturbing elements for human society.

Thus end the Bhaktivedanta purports of the Tenth Canto, First Chapter, of the *Śrīmad-Bhāgavatam,* entitled "The Advent of Lord Kṛṣṇa: Introduction."

Chapter 2

10.2.1-2

śrī-śuka uvāca
pralamba-baka-cāṇūra-
tṛṇāvarta-mahāśanaiḥ
muṣṭikāriṣṭa-dvivida-
pūtanā-keśī-dhenukaiḥ

anyaiś cāsura-bhūpālair
bāṇa-bhaumādibhir yutaḥ
yadūnāṁ kadanaṁ cakre
balī māgadha-saṁśrayaḥ

SYNONYMS

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *pralamba*—by the *asura* named Pralamba; *baka*—by the *asura* named Baka; *cāṇūra*—by the *asura* named Cāṇūra; *tṛṇāvarta*—by the *asura* named Tṛṇāvarta; *mahāśanaiḥ*—by Aghāsura; *muṣṭika*—by the *asura* named Muṣṭika; *ariṣṭa*—by the *asura* Ariṣṭa; *dvivida*—by the *asura* named Dvivida; *pūtanā*—by Pūtanā; *keśī*—by Keśī; *dhenukaiḥ*—by Dhenuka; *anyaiḥ ca*—and by many others; *asura-bhūpālaiḥ*—by demoniac kings on the surface of the globe; *bāṇa*—by King Bāṇa;

bhauma—by Bhaumāsura; *ādibhiḥ*—and by others as well; *yutaḥ*—being assisted; *yadūnām*—of the kings of the Yadu dynasty; *kadanam*—persecution; *cakre*—regularly performed; *balī*—very powerful; *māgadha-saṁśrayaḥ*—under the protection of Jarāsandha, the King of Magadha.

TRANSLATION

Śukadeva Gosvāmī said: Under the protection of Magadharāja, Jarāsandha, the powerful Kaṁsa began persecuting the kings of the Yadu dynasty. In this he had the cooperation of demons like Pralamba, Baka, Cāṇūra, Tṛṇāvarta, Aghāsura, Muṣṭika, Ariṣṭa, Dvivida, Pūtanā, Keśī, Dhenuka, Bāṇāsura, Narakāsura and many other demoniac kings on the surface of the earth.

PURPORT

This verse supports the following statement given by the Lord in *Bhagavad-gītā* (4.7-8):

> *yadā yadā hi dharmasya*
> *glānir bhavati bhārata*
> *abhyutthānam adharmasya*
> *tadātmānaṁ sṛjāmy aham*

> *paritrāṇāya sādhūnāṁ*
> *vināśāya ca duṣkṛtām*

> *dharma-saṁsthāpanārthāya*
> *sambhavāmi yuge yuge*

"Whenever and wherever there is a decline in religious practice, O descendant of Bharata, and a predominant rise of irreligion—at that time I descend Myself. To deliver the pious and to annihilate the miscreants, as well as to reestablish the principles of religion, I advent Myself millennium after millennium."

The Lord's purpose in maintaining this material world is to give everyone a chance to go back home, back to Godhead, but kings and political leaders unfortunately try to hinder the purpose of the Lord, and therefore the Lord appears, either personally or with His plenary portions, to set things right. It is therefore said:

> *garbhaṁ sañcārya rohiṇyāṁ*
> *devakyā yogamāyayā*
> *tasyāḥ kukṣiṁ gataḥ kṛṣṇo*
> *dvitīyo vibudhaiḥ stutaḥ*

"Kṛṣṇa appeared in the womb of Devakī after transferring Baladeva to the womb of Rohiṇī by the power of Yogamāyā." *Yadubhiḥ sa vyarudhyata*. The kings of the Yadu dynasty were all devotees, but there were many powerful demons, such as Śālva, who began to persecute them. At that time, Jarāsandha, who was Kaṁsa's father-in-law, was extremely powerful, and therefore Kaṁsa took advantage of his protection and the help of

the demons in persecuting the kings of the Yadu dynasty. The demons naturally appeared more powerful than the demigods, but ultimately, because of help received from the Supreme Personality of Godhead, the demons were defeated and the demigods triumphant.

10.2.3

te pīḍitā niviviśuḥ
kuru-pañcāla-kekayān
śālvān vidarbhān niṣadhān
videhān kośalān api

SYNONYMS

te—they (the kings of the Yadu dynasty); *pīḍitāḥ*—being persecuted; *niviviśuḥ*—took shelter or entered (the kingdoms); *kuru-pañcāla*—the countries occupied by the Kurus and Pañcālas; *kekayān*—the countries of the Kekayas; *śālvān*—the countries occupied by the Śālvas; *vidarbhān*—the countries occupied by the Vidarbhas; *niṣadhān*—the countries occupied by the Niṣadhas; *videhān*—the country of Videha; *kośalān api*—as well as the countries occupied by the Kośalas.

TRANSLATION

Persecuted by the demoniac kings, the Yādavas left their own kingdom and entered various others, like

those of the Kurus, Pañcālas, Kekayas, Śālvas, Vidarbhas, Niṣadhas, Videhas and Kośalas.

10.2.4-5

eke tam anurundhānā
jñātayaḥ paryupāsate
hateṣu ṣaṭsu bāleṣu
devakyā augraseninā

saptamo vaiṣṇavaṁ dhāma
yam anantaṁ pracakṣate
garbho babhūva devakyā
harṣa-śoka-vivardhanaḥ

SYNONYMS

eke—some of them; *tam*—unto Kaṁsa; *anurundhānāḥ*—exactly following his policy; *jñātayaḥ*—relatives; *paryupāsate*—began to agree with him; *hateṣu*—having been killed; *ṣaṭsu*—six; *bāleṣu*—children; *devakyāḥ*—born of Devakī; *augraseninā*—by the son of Ugrasena (Kaṁsa); *saptamaḥ*—the seventh; *vaiṣṇavam*—of Lord Viṣṇu; *dhāma*—a plenary expansion; *yam*—unto whom; *anantam*—by the name Ananta; *pracakṣate*—is celebrated; *garbhaḥ*—embryo; *babhūva*—there was; *devakyāḥ*—of Devakī; *harṣa-śoka-vivardhanaḥ*—simultaneously arousing pleasure and lamentation.

TRANSLATION

Some of their relatives, however, began to follow Kaṁsa's principles and act in his service. After Kaṁsa, the son of Ugrasena, killed the six sons of Devakī, a plenary portion of Kṛṣṇa entered her womb as her seventh child, arousing her pleasure and her lamentation. That plenary portion is celebrated by great sages as Ananta, who belongs to Kṛṣṇa's second quadruple expansion.

PURPORT

Some of the chief devotees, such as Akrūra, stayed with Kaṁsa to satisfy him. This they did for various purposes. They all expected the Supreme Personality of Godhead to appear as the eighth child as soon as Devakī's other children were killed by Kaṁsa, and they were eagerly awaiting His appearance. By remaining in Kaṁsa's association, they would be able to see the Supreme Personality of Godhead take birth and display His childhood pastimes, and Akrūra would later go to Vṛndāvana to bring Kṛṣṇa and Balarāma to Mathurā. The word *paryupāsate* is significant because it indicates that some devotees wanted to stay near Kaṁsa in order to see all these pastimes of the Lord. The six children killed by Kaṁsa had formerly been sons of Marīci, but because of having been cursed by a *brāhmaṇa,* they were obliged to take birth as grandsons of Hiraṇyakaśipu. Kaṁsa had taken birth as Kālanemi, and now he was obliged to kill his own sons. This was a mystery. As soon as the sons of Devakī were killed,

they would return to their original place. The devotees wanted to see this also. Generally speaking, no one kills his own nephews, but Kaṁsa was so cruel that he did so without hesitation. Ananta, Saṅkarṣaṇa, belongs to the second *catur-vyūha,* or quadruple expansion. This is the opinion of experienced commentators.

10.2.6

bhagavān api viśvātmā
viditvā kaṁsajaṁ bhayam
yadūnāṁ nija-nāthānāṁ
yogamāyāṁ samādiśat

SYNONYMS

bhagavān—Śrī Kṛṣṇa, the Supreme Personality of Godhead; *api*—also; *viśvātmā*—who is the Supersoul of everyone; *viditvā*—understanding the position of the Yadus and His other devotees; *kaṁsa-jam*—because of Kaṁsa; *bhayam*—fear; *yadūnām*—of the Yadus; *nija-nāthānām*—who had accepted Him, the Supreme Lord, as their supreme shelter; *yogamāyām*—unto Yogamāyā, the spiritual potency of Kṛṣṇa; *samādiśat*—ordered as follows.

TRANSLATION

To protect the Yadus, His personal devotees, from Kaṁsa's attack, the Personality of Godhead, Viśvātmā,

the Supreme Soul of everyone, ordered Yogamāyā as follows.

PURPORT

The words *bhagavān api viśvātmā viditvā kaṁsajaṁ bhayam* are commented upon by Śrīla Sanātana Gosvāmī. *Bhagavān svayam* is Kṛṣṇa (*kṛṣṇas tu bhagavān svayam* [[sb/1/3/28|[SB 1.3.28]]]). He is Viśvātmā, the original Supersoul of everyone, because his plenary portion expands as the Supersoul. This is confirmed in *Bhagavad-gītā* (Bg. 13.3)/ *kṣetra-jñaṁ cāpi māṁ viddhi sarva-kṣetreṣu bhārata*. Lord Kṛṣṇa is the *kṣetra jña,* or Supersoul, of all living entities. He is the original source of all expansions of the Personality of Godhead. There are hundreds and thousands of plenary expansions of Viṣṇu, such as Saṅkarṣaṇa, Pradyumna, Aniruddha and Vāsudeva, but here in this material world, the Viśvātmā, the Supersoul for all living entities, is Kṣīrodakaśāyī Viṣṇu. As stated in *Bhagavad-gītā* (Bg. 18.61), *īśvaraḥ sarva-bhūtānāṁ hṛd-deśe'rjuna tiṣṭhati*/ "The Supreme Lord is situated in the heart of all living entities, O Arjuna." Kṛṣṇa is actually Viśvātmā by His plenary expansion as *viṣṇu-tattva,* yet because of His affection for His devotees, He acts as Supersoul to give them directions (*sarvasya cāhaṁ hṛdi sanniviṣṭo mattaḥ smṛtir jñānam apohanaṁ ca* [[bg/15/15|[Bg. 15.15]]]).

The affairs of the Supersoul pertain to Kṣīrodakaśāyī Viṣṇu, but Kṛṣṇa took compassion on Devakī, His devotee, because He understood her fear of Kaṁsa's persecution. A pure devotee is

always fearful of material existence. No one knows what will happen next, for one may have to change his body at any moment (*tathā dehāntara-prāptiḥ* [[bg/2/13|[Bg. 2.13]]]). Knowing this fact, a pure devotee acts in such a way that he will not have his life spoiled by being obliged to accept another body and undergo the tribulations of material existence. This is *bhayam,* or fear. *Bhayaṁ dvitīyābhiniveśataḥ syāt* (SB 11.2.37). This fear is due to material existence. Properly speaking, everyone should always be alert and fearful of material existence, but although everyone is prone to be affected by the ignorance of material existence, the Supreme Personality of Godhead, Kṛṣṇa, is always alert to the protection of His devotees. Kṛṣṇa is so kind and affectionate toward His devotees that He helps them by giving them the intelligence by which to exist in this material world without forgetting Him even for a moment. The Lord says:

> *teṣām evānukampārtham*
> *aham ajñāna-jaṁ tamaḥ*
> *nāśayāmy ātma-bhāvastho*
> *jñāna-dīpena bhāsvatā*

"Out of compassion for them, I, dwelling in their hearts, destroy with the shining lamp of knowledge the darkness born of ignorance." (Bg. 10.11)

The word *yoga* means "link." Any system of *yoga* is an attempt to reconnect our broken relationship with the Supreme Personality of Godhead. There are different types of *yoga,* of

which *bhakti-yoga* is the best. In other *yoga* systems, one must undergo various processes before attaining perfection, but *bhakti-yoga* is direct. The Lord says in *Bhagavad-gītā* (Bg. 6.47):

> *yoginām api sarveṣāṁ*
> *mad-gatenāntarātmanā*
> *śraddhāvān bhajate yo māṁ*
> *sa me yuktatamo mataḥ*

"Of all *yogīs,* he who always abides in Me with great faith, worshiping Me in transcendental loving service, is most intimately united with Me in *yoga* and is the highest of all." For the *bhakti-yogī,* a human body is guaranteed in his next existence, as stated by Lord Kṛṣṇa (*śucīnāṁ śrīmatāṁ gehe yoga-bhraṣṭo 'bhijāyate* [[bg/6/41|[Bg. 6.41]]]). *Yogamāyā* is the spiritual potency of the Lord. Out of affection for His devotees, the Lord always stays in spiritual touch with them, although otherwise His *māyā* potency is so strong that she bewilders even exalted demigods like Brahmā. Therefore the Lord's potency is called *yogamāyā*. Since the Lord is Viśvātmā, He immediately ordered Yogamāyā to give protection to Devakī.

10.2.7

> *gaccha devi vrajaṁ bhadre*
> *gopa-gobhir alaṅkṛtam*
> *rohiṇī vasudevasya*

bhāryāste nanda-gokule
anyāś ca kaṁsa-saṁvignā
vivareṣu vasanti hi

SYNONYMS

gaccha—now go; *devi*—O you who are worshipable for the whole world; *vrajam*—to the land of Vraja; *bhadre*—O you who are auspicious for all living entities; *gopa-gobhiḥ*—with cowherds and cows; *alaṅkṛtam*—decorated; *rohiṇī*—by the name Rohiṇī; *vasudevasya*—of Vasudeva, Kṛṣṇa's father; *bhāryā*—one of the wives; *āste*—is living; *nanda-gokule*—in the estate of Nanda Mahārāja known as Gokula, where hundreds and thousands of cows are maintained; *anyāḥ ca*—and other wives; *kaṁsa-saṁvignāḥ*—being afraid of Kaṁsa; *vivareṣu*—in secluded places; *vasanti*—are living; *hi*—indeed.

TRANSLATION

The Lord ordered Yogamāyā: O My potency, who are worshipable for the entire world and whose nature is to bestow good fortune upon all living entities, go to Vraja, where there live many cowherd men and their wives. In that very beautiful land, where many cows reside, Rohiṇī, the wife of Vasudeva, is living at the home of Nanda Mahārāja. Other wives of Vasudeva are also living there incognito because of fear of Kaṁsa. Please go there.

PURPORT

Nanda-gokula, the residence of King Nanda, was itself very beautiful, and when Yogamāyā was ordered to go there and encourage the devotees with fearlessness, it became even more beautiful and safe. Because Yogamāyā had the ability to create such an atmosphere, the Lord ordered her to go to Nanda-gokula.

10.2.8

devakyā jaṭhare garbhaṁ
śeṣākhyaṁ dhāma māmakam
tat sannikṛṣya rohiṇyā
udare sanniveśaya

SYNONYMS

devakyāḥ—of Devakī; *jaṭhare*—within the womb; *garbham*—the embryo; *śeṣa-ākhyam*—known as Śeṣa, the plenary expansion of Kṛṣṇa; *dhāma*—the plenary expansion; *māmakam*—of Me; *tat*—Him; *sannikṛṣya*—attracting; *rohiṇyāḥ*—of Rohiṇī; *udare*—within the womb; *sanniveśaya*—transfer without difficulty.

TRANSLATION

Within the womb of Devakī is My partial plenary expansion known as Saṅkarṣaṇa or Śeṣa. Without difficulty, transfer Him into the womb of Rohiṇī.

PURPORT

The first plenary expansion of Kṛṣṇa is Baladeva, also known as Śeṣa. The Śeṣa incarnation of the Supreme Personality of Godhead supports the entire universe, and the eternal mother of this incarnation is mother Rohiṇī. "Because I am going into the womb of Devakī," the Lord told Yogamāyā, "the Śeṣa incarnation has already gone there and made suitable arrangements so that I may live there. Now He should enter the womb of Rohiṇī, His eternal mother."

In this connection, one may ask how the Supreme Personality of Godhead, who is always situated transcendentally, could enter the womb of Devakī, which had previously been entered by the six *asuras,* the *ṣaḍ-garbhas.* Does this mean that the *Ṣaḍ-garbhāsuras* were equal to the transcendental body of the Supreme Personality of Godhead? The following answer is given by Śrīla Viśvanātha Cakravartī Ṭhākura.

The entire creation, as well as its individual parts, is an expansion of the energy of the Supreme Personality of Godhead. Therefore, even though the Lord enters the material world, He does not do so. This is explained by the Lord Himself in *Bhagavad-gītā* (9.4-5):

> *mayā tatam idaṁ sarvaṁ*
> *jagad avyakta-mūrtinā*
> *mat-sthāni sarva-bhūtāni*
> *na cāhaṁ teṣv avasthitaḥ*

> *na ca mat-sthāni bhūtāni*
> *paśya me yogam aiśvaram*
> *bhūta-bhṛn na ca bhūta-stho*
> *mamātmā bhūta-bhāvanaḥ*

"By Me, in My unmanifested form, this entire universe is pervaded. All beings are in Me, but I am not in them. And yet everything that is created does not rest in Me. Behold My mystic opulence! Although I am the maintainer of all living entities, and although I am everywhere, My Self is the very source of creation." *Sarvaṁ khalv idaṁ brahma*. Everything is an expansion of Brahman, the Supreme Personality of Godhead, yet everything is not the Supreme Godhead, and He is not everywhere. Everything rests upon Him and yet does not rest upon Him. This can be explained only through the *acintya-bhedābheda* philosophy. Such truths cannot be understood, however, unless one is a pure devotee, for the Lord says in *Bhagavad-gītā* (Bg. 18.55), *bhaktyā mām abhijānāti yāvān yaś cāsmi tattvataḥ:* "One can understand the Supreme Personality as He is only by devotional service." Even though the Lord cannot be understood by ordinary persons, this principle should be understood from the statement of the *śāstras*.

A pure devotee is always transcendentally situated because of executing nine different processes of *bhakti-yoga* (*śravaṇaṁ kīrtanaṁ viṣṇoḥ smaranaṁ pāda-sevanam/ arcanaṁ vandanaṁ dāsyaṁ sakhyam ātma-nivedanam* [[sb/7/5/23-24|[SB 7.5.23]]]). Thus situated in devotional service, a devotee,

although in the material world, is not in the material world. Yet a devotee always fears, "Because I am associated with the material world, so many contaminations affect me." Therefore he is always alert in fear, which gradually diminishes his material association.

Symbolically, mother Devakī's constant fear of Kaṁsa was purifying her. A pure devotee should always fear material association, and in this way all the *asuras* of material association will be killed, as the *ṣaḍ-garbhāsuras* were killed by Kaṁsa. It is said that from the mind, Marīci appears. In other words, Marīci is an incarnation of the mind. Marīci has six sons: Kāma, Krodha, Lobha, Moha, Mada and Mātsarya (lust, anger, greed, illusion, madness and envy). The Supreme Personality of Godhead appears in pure devotional service. This is confirmed in the *Vedas: bhaktir evainaṁ darśayati*. Only *bhakti* can bring one in contact with the Supreme Personality of Godhead. The Supreme Personality of Godhead appeared from the womb of Devakī, and therefore Devakī symbolically represents *bhakti,* and Kaṁsa symbolically represents material fear. When a pure devotee always fears material association, his real position of *bhakti* is manifested, and he naturally becomes uninterested in material enjoyment. When the six sons of Marīci are killed by such fear and one is freed from material contamination, within the womb of *bhakti* the Supreme Personality of Godhead appears. Thus the seventh pregnancy of Devakī signifies the appearance of the Supreme Personality of Godhead. After the six sons Kāma, Krodha, Lobha, Moha, Mada and Mātsarya are

killed, the Śeṣa incarnation creates a suitable situation for the appearance of the Supreme Personality of Godhead. In other words, when one awakens his natural Kṛṣṇa consciousness, Lord Kṛṣṇa appears. This is the explanation given by Śrīla Viśvanātha Cakravartī Ṭhākura.

10.2.9

athāham aṁśa-bhāgena
devakyāḥ putratāṁ śubhe
prāpsyāmi tvaṁ yaśodāyāṁ
nanda-patnyāṁ bhaviṣyasi

SYNONYMS

atha—therefore; *aham*—I; *aṁśa-bhāgena*—by My plenary expansion; *devakyāḥ*—of Devakī; *putratām*—the son; *śubhe*—O all-auspicious Yogamāyā; *prāpsyāmi*—I shall become; *tvam*—you; *yaśodāyām*—in the womb of mother Yaśodā; *nanda-patnyām*—in the wife of Mahārāja Nanda; *bhaviṣyasi*—shall also appear.

TRANSLATION

O all-auspicious Yogamāyā, I shall then appear with My full six opulences as the son of Devakī, and you will appear as the daughter of mother Yaśodā, the queen of Mahārāja Nanda.

PURPORT

The word *aṁśa-bhāgena* is important in this verse. In *Bhagavad-gītā* (Bg. 10.42) the Lord says:

> *athavā bahunaitena*
> *kiṁ jñātena tavārjuna*
> *viṣṭabhyāham idaṁ kṛtsnam*
> *ekāṁśena sthito jagat*

"But what need is there, Arjuna, for all this detailed knowledge? With a single fragment of Myself I pervade and support this entire universe." Everything is situated as a part of the Supreme Lord's potency. In regard to Lord Kṛṣṇa's appearance in the womb of Devakī, Brahmā played a part also because on the bank of the milk ocean he requested the Supreme Personality of Godhead to appear. A part was also played by Baladeva, the first expansion of Godhead. Similarly, Yogamāyā, who appeared as the daughter of mother Yaśodā, also played a part. Thus *jīva-tattva, viṣṇu-tattva* and *śakti-tattva* are all integrated with the Supreme Personality of Godhead, and when Kṛṣṇa appears, He appears with all His integrated parts. As explained in previous verses, Yogamāyā was requested to attract Saṅkarṣaṇa, Baladeva, from the womb of Devakī to the womb of Rohiṇī, and this was a very heavy task for her. Yogamāyā naturally could not see how it was possible for her to attract Saṅkarṣaṇa. Therefore Kṛṣṇa addressed her as *śubhe,* auspicious, and said, "Be blessed. Take power from Me, and you will be able to do it." By the grace of the Supreme Personality of Godhead,

anyone can do anything, for the Lord is present in everything, all things being His parts and parcels (*aṁśa-bhāgena*) and increasing or decreasing by His supreme will. Balarāma was only fifteen days older than Kṛṣṇa. By the blessings of Kṛṣṇa, Yogamāyā became the daughter of mother Yaśodā, but by the supreme will she was not able to enjoy the parental love of her father and mother. Kṛṣṇa, however, although not actually born from the womb of mother Yaśodā, enjoyed the parental love of mother Yaśodā and Nanda. By the blessings of Kṛṣṇa, Yogamāyā was able to achieve the reputation of being the daughter of mother Yaśodā, who also became famous by the blessings of Kṛṣṇa. Yaśodā means "one who gives fame."

10.2.10

arciṣyanti manuṣyās tvāṁ
sarva-kāma-vareśvarīm
dhūpopahāra-balibhiḥ
sarva-kāma-vara-pradām

SYNONYMS

arciṣyanti—will worship; *manuṣyāḥ*—human society; *tvām*—unto you; *sarva-kāma-vara-īśvarīm*—because you are the best of the demigods who can fulfill all material desires; *dhūpa*—by incense; *upahāra*—by presentations; *balibhiḥ*—by different types of worship through sacrifice; *sarva-kāma*—of all material desires; *vara*—the blessings; *pradām*—one who can bestow.

TRANSLATION

By sacrifices of animals, ordinary human beings will worship you gorgeously, with various paraphernalia, because you are supreme in fulfilling the material desires of everyone.

PURPORT

As stated in *Bhagavad-gītā* (Bg. 7.20), *kāmais tais tair hṛta jñānāḥ prapadyante 'nya-devatāḥ*/ "Those whose minds are distorted by material desires surrender unto demigods." Therefore the word *manuṣya,* meaning "human being," here refers to one who does not know the actual goal of life. Such a person wants to enjoy the material world by taking birth in a highly elevated family with the benefits of education, beauty and immense wealth, which in this material world are desirable. One who has forgotten the real aim of life may worship goddess Durgā, *māyā-śakti,* under various names, for different purposes, and in different places. As there are many holy places for the worship of Kṛṣṇa, there are also many holy places in India for the worship of Durgādevī, or Māyādevī, who took birth as the daughter of Yaśodā. After cheating Kaṁsa, Māyādevī dispersed herself to various places, especially in Vindhyācala, to accept regular worship from ordinary men. A human being should actually be interested in understanding *ātma-tattva,* the truth of *ātmā,* the spirit soul, and Paramātmā, the supreme soul. Those who are interested in *ātma-tattva* worship the Supreme Personality of Godhead (*yasmin vijñāte sarvam evaṁ vijñātaṁ*

bhavati) (*Muṇḍaka Upaniṣad* 1.3). However, as explained in the next verse of this chapter, those who cannot understand *ātma-tattva* (*apaśyatām ātma-tattvam*) worship Yogamāyā in her different features. Therefore *Śrīmad-Bhāgavatam* (2.1.2) says:

> *śrotavyādīni rājendra*
> *nṛṇāṁ santi sahasraśaḥ*
> *apaśyatām ātma-tattvaṁ*
> *gṛheṣu gṛha-medhinām*

"Those persons who are materially engrossed, being blind to the knowledge of ultimate truth, have many subject matters for hearing in human society, O Emperor." Those who are interested in remaining in this material world and are not interested in spiritual salvation have many duties, but for one who is interested in spiritual salvation, the only duty is to surrender fully unto Kṛṣṇa (*sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja* [[bg/18/66|[Bg. 18.66]]]). Such a person is not interested in material enjoyment.

10.2.11-12

> *nāmadheyāni kurvanti*
> *sthānāni ca narā bhuvi*
> *durgeti bhadrakālīti*
> *vijayā vaiṣṇavīti ca*

kumudā caṇḍikā kṛṣṇā
mādhavī kanyaketi ca
māyā nārāyaṇīśānī
śāradety ambiketi ca

SYNONYMS

nāmadheyāni—different names; *kurvanti*—will give; *sthānāni*—in different places; *ca*—also; *narāḥ*—persons interested in material enjoyment; *bhuvi*—on the surface of the globe; *durgā iti*—the name Durgā; *bhadrakālī iti*—the name Bhadrakālī; *vijayā*—the name Vijayā; *vaiṣṇavī iti*—the name Vaiṣṇavī; *ca*—also; *kumudā*—the name Kumudā; *caṇḍikā*—the name Caṇḍikā; *kṛṣṇā*—the name Kṛṣṇā; *mādhavī*—the name Mādhavī; *kanyakā iti*—the name Kanyakā or Kanyā-kumārī; *ca*—also; *māyā*—the name Māyā; *nārāyaṇī*—the name Nārāyaṇī; *īśānī*—the name Īśānī; *śāradā*—the name Śāradā; *iti*—thus; *ambikā*—the name Ambikā; *iti*—also; *ca*—and.

TRANSLATION

Lord Kṛṣṇa blessed Māyādevī by saying: In different places on the surface of the earth, people will give you different names, such as Durgā, Bhadrakālī, Vijayā, Vaiṣṇavī, Kumudā, Caṇḍikā, Kṛṣṇā, Mādhavī, Kanyakā, Māyā, Nārāyaṇī, Īśānī, Śāradā and Ambikā.

PURPORT

Because Kṛṣṇa and His energy appeared simultaneously, people have generally formed two groups—the *śāktas* and the Vaiṣṇavas —and sometimes there is rivalry between them. Essentially, those who are interested in material enjoyment are *śāktas,* and those interested in spiritual salvation and attaining the spiritual kingdom are Vaiṣṇavas. Because people are generally interested in material enjoyment, they are interested in worshiping Māyādevī, the energy of the Supreme Personality of Godhead. Vaiṣṇavas, however, are *śuddha-śāktas,* or pure *bhaktas,* because the Hare Kṛṣṇa *mahā-mantra* indicates worship of the Supreme Lord's energy, Harā. A Vaiṣṇava prays to the energy of the Lord for the opportunity to serve the Lord along with His spiritual energy. Thus Vaiṣṇavas all worship such Deities as Rādhā-Kṛṣṇa, Sītā-Rāma, Lakṣmī-Nārāyaṇa and Rukmiṇī-Dvārakādhīśa, whereas *durgā-śāktas* worship the material energy under different names.

The names by which Māyādevī is known in different places have been listed by Vallabhācārya as follows. In Vārāṇasī she is known as Durgā, in Avantī she is known as Bhadrakālī, in Orissa she is known as Vijayā, and in Kulahāpura she is known as Vaiṣṇavī or Mahālakṣmī. (The representatives of Mahālakṣmī and Ambikā are present in Bombay.) In the country known as Kāmarūpa she is known as Caṇḍikā, in Northern India as Śāradā, and in Cape Comorin as Kanyakā. Thus she is distributed according to various names in various places.

Śrīla Vijayadhvaja Tīrthapāda, in his *Pada-ratnāvalī-ṭīkā,* has explained the meanings of the different representations. *Māyā* is known as Durgā because she is approached with great difficulty, as Bhadrā because she is auspicious, and as Kālī because she is deep blue. Because she is the most powerful energy, she is known as Vijayā; because she is one of the different energies of Viṣṇu, she is known as Vaiṣṇavī; and because she enjoys in this material world and gives facilities for material enjoyment, she is known as Kumudā. Because she is very severe to her enemies, the *asuras,* she is known as Caṇḍikā, and because she gives all sorts of material facilities, she is called Kṛṣṇā. In this way the material energy is differently named and situated in different places on the surface of the globe.

10.2.13

garbha-saṅkarṣaṇāt taṁ vai
prāhuḥ saṅkarṣaṇaṁ bhuvi
rāmeti loka-ramaṇād
balabhadraṁ balocchrayāt

SYNONYMS

garbha-saṅkarṣaṇāt—because He will be taken from the womb of Devakī to that of Rohiṇī; *tam*—Him (Rohiṇī-nandana, the son of Rohiṇī); *vai*—indeed; *prāhuḥ*—people will call; *saṅkarṣaṇam*—by the name Saṅkarṣaṇa; *bhuvi*—in the world; *rāma iti*—He will also be called Rāma; *loka-ramaṇāt*—because of His special mercy in

enabling people in general to become devotees; *balabhadram*—He will also be called Balabhadra; *bala-ucchrayāt*—because of extensive bodily strength.

TRANSLATION

The son of Rohiṇī will also be celebrated as Saṅkarṣaṇa because of being sent from the womb of Devakī to the womb of Rohiṇī. He will be called Rāma because of His ability to please all the inhabitants of Gokula, and He will be known as Balabhadra because of His extensive physical strength.

PURPORT

These are some of the reasons why Balarāma is known as Saṅkarṣaṇa, Balarāma or sometimes Rāma. In the *mahā-mantra*—Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare—people sometimes object when Rāma is accepted as Balarāma. But although devotees of Lord Rāma may object, they should know that there is no difference between Balarāma and Lord Rāma. Here *Śrīmad-Bhāgavatam* clearly states that Balarāma is also known as Rāma (*rāmeti*). Therefore, it is not artificial for us to speak of Lord Balarāma as Lord Rāma. Jayadeva Gosvāmī also speaks of three Rāmas: Paraśurāma, Raghupati Rāma and Balarāma. All of them are Rāmas.

10.2.14

sandiṣṭaivaṁ bhagavatā
tathety om iti tad-vacaḥ
pratigṛhya parikramya
gāṁ gatā tat tathākarot

SYNONYMS

sandiṣṭā—having been ordered; *evam*—thus; *bhagavatā*—by the Supreme Personality of Godhead; *tathā iti*—so be it; *oṁ*—affirmation by the mantra *oṁ*; *iti*—thus; *tat-vacaḥ*—His words; *pratigṛhya*—accepting the order; *parikramya*—after circumambulating Him; *gām*—to the surface of the globe; *gatā*—she immediately went; *tat*—the order, as given by the Supreme Personality of Godhead; *tathā*—just so; *akarot*—executed.

TRANSLATION

Thus instructed by the Supreme Personality of Godhead, Yogamāyā immediately agreed. With the Vedic mantra oṁ, she confirmed that she would do what He asked. Thus having accepted the order of the Supreme Personality of Godhead, she circumambulated Him and started for the place on earth known as Nanda-gokula. There she did everything just as she had been told.

PURPORT

After receiving the orders of the Supreme Personality of Godhead, Yogamāyā twice confirmed her acceptance by saying, "Yes, sir, I shall do as You order," and then saying *oṁ*. Śrīla Viśvanātha Cakravartī Ṭhākura comments that *oṁ* signifies Vedic confirmation. Thus Yogamāyā very faithfully received the Lord's order as a Vedic injunction. It is a fact that whatever is spoken by the Supreme Personality of Godhead is a Vedic injunction that no one should neglect. In Vedic injunctions there are no mistakes, illusions, cheating or imperfection. Unless one understands the authority of the Vedic version, there is no purpose in quoting *śāstra*. No one should violate the Vedic injunctions. Rather, one should strictly execute the orders given in the *Vedas*. As stated in *Bhagavad-gītā* (Bg. 16.24):

> *tasmāc chāstraṁ pramāṇaṁ te*
> *kāryākārya-vyavasthitau*
> *jñātvā śāstra-vidhānoktaṁ*
> *karma kartum ihārhasi*

"One should understand what is duty and what is not duty by the regulations of the scriptures. Knowing such rules and regulations, one should act so that one may gradually be elevated."

10.2.15

garbhe praṇīte devakyā
rohiṇīṁ yoga-nidrayā
aho visraṁsito garbha
iti paurā vicukruśuḥ

SYNONYMS

garbhe—when the embryo; *praṇīte*—was carried from the womb; *devakyāḥ*—of Devakī; *rohiṇīm*—to the womb of Rohiṇī; *yoga-nidrayā*—by the spiritual energy called Yogamāyā; *aho*—alas; *visraṁsitaḥ*—is lost; *garbhaḥ*—the embryo; *iti*—thus; *paurāḥ*—all the inhabitants of the house; *vicukruśuḥ*—lamented.

TRANSLATION

When the child of Devakī was attracted and transferred into the womb of Rohiṇī by Yogamāyā, Devakī seemed to have a miscarriage. Thus all the inhabitants of the palace loudly lamented, "Alas, Devakī has lost her child!"

PURPORT

"All the inhabitants of the palace" includes Kaṁsa. When everyone lamented, Kaṁsa joined in compassion, thinking that perhaps because of drugs or some other external means, Devakī had undergone this abortion. The real story of what happened

after Yogamāyā attracted the child of Devakī into the womb of Rohiṇī in the seventh month of Rohiṇī's pregnancy is described as follows in the *Hari-vaṁśa*. At midnight, while Rohiṇī was deeply sleeping, she experienced, as if in a dream, that she had undergone a miscarriage. After some time, when she awoke, she saw that this had indeed happened, and she was in great anxiety. But Yogamāyā then informed her, "O auspicious lady, your child is now being replaced. I am attracting a child from the womb of Devakī, and therefore your child will be known as Saṅkarṣaṇa."

The word *yoga-nidrā* is significant. When one is spiritually reconnected through self-realization, one regards his material life as having been like a dream. As stated in *Bhagavad-gītā* (Bg. 2.69):

> *yā niśā sarva-bhūtānāṁ*
> *tasyāṁ jāgarti saṁyamī*
> *yasyāṁ jāgrati bhūtāni*
> *sā niśā paśyato muneḥ*

"What is night for all beings is the time of awakening for the self-controlled; and the time of awakening for all beings is night for the introspective sage." The stage of self-realization is called *yoga-nidrā*. All material activities appear to be a dream when one is spiritually awakened. Thus *yoga-nidrā* may be explained to be Yogamāyā.

10.2.16

bhagavān api viśvātmā
bhaktānām abhayaṁkaraḥ
āviveśāṁśa-bhāgena
mana ānakadundubheḥ

SYNONYMS

bhagavān—the Supreme Personality of Godhead; *api*—also; *viśvātmā*—the Supersoul of all living entities; *bhaktānām*—of His devotees; *abhayam-karaḥ*—always killing the causes of fear; *āviveśa*—entered; *aṁśa-bhāgena*—with all of His potential opulences (*Ṣaḍ-aiśvarya-pūrṇa*); *manaḥ*—in the mind; *ānakadundubheḥ*—of Vasudeva.

TRANSLATION

Thus the Supreme Personality of Godhead, who is the Supersoul of all living entities and who vanquishes all the fear of His devotees, entered the mind of Vasudeva in full opulence.

PURPORT

The word *viśvātmā* refers to one who is situated in everyone's heart (*īśvaraḥ sarva-bhūtānāṁ hṛd-deśe 'rjuna tiṣṭhati [[bg/18/61|[Bg. 18.61]]]*). Another meaning of *viśvātmā* is "the only lovable object for everyone." Because of forgetfulness of this

object, people are suffering in this material world, but if one fortunately revives his old consciousness of loving Kṛṣṇa and connects with Viśvātmā, one becomes perfect. The Lord is described in the Third Canto (3.2.15) as follows: *parāvareśo mahad-aṁśa-yukto hy ajo 'pi jāto bhagavān*. Although unborn, the Lord, the master of everything, appears like a born child by entering the mind of a devotee. The Lord is already there within the mind, and consequently it is not astonishing for Him to appear as if born from a devotee's body. The word *āviveśa* signifies that the Lord appeared within the mind of Vasudeva. There was no need for a discharge of semen. That is the opinion of Śrīpāda Śrīdhara Svāmī and Śrīla Viśvanātha Cakravartī Ṭhākura. In the *Vaiṣṇava-toṣaṇī,* Śrīla Sanātana Gosvāmī says that consciousness was awakened within the mind of Vasudeva. Śrīla Vīrarāghava Ācārya also says that Vasudeva was one of the demigods and that within his mind the Supreme Personality of Godhead appeared as an awakening of consciousness.

10.2.17

> *sa bibhrat pauruṣaṁ dhāma*
> *bhrājamāno yathā raviḥ*
> *durāsado 'tidurdharṣo*
> *bhūtānāṁ sambabhūva ha*

SYNONYMS

saḥ—he (Vasudeva); *bibhrat*—carried; *pauruṣam*—pertaining to the Supreme Person; *dhāma*—the spiritual effulgence; *bhrājamānaḥ*—illuminating; *yathā*—as; *raviḥ*—the sunshine; *durāsadaḥ*—very difficult even to look at, difficult to understand by sensory perception; *ati-durdharṣaḥ*—approachable with great difficulty; *bhūtānām*—of all living entities; *sambabhūva*—so he became; *ha*—positively.

TRANSLATION

While carrying the form of the Supreme Personality of Godhead within the core of his heart, Vasudeva bore the Lord's transcendentally illuminating effulgence, and thus he became as bright as the sun. He was therefore very difficult to see or approach through sensory perception. Indeed, he was unapproachable and unperceivable even for such formidable men as Kaṁsa, and not only for Kaṁsa but for all living entities.

PURPORT

The word *dhāma* is significant. *Dhāma* refers to the place where the Supreme Personality of Godhead resides. In the beginning of *Śrīmad-Bhāgavatam* (1.1.1) it is said, *dhāmnā svena sadā nirasta-kuhakaṁ satyaṁ paraṁ dhīmahi*. In the abode of the Supreme Personality of Godhead, there is no influence of material energy (*dhāmnā svena sadā nirasta-kuhakam*). Any place where the Supreme Personality of Godhead is present by

His name, form, qualities or paraphernalia immediately becomes a *dhāma*. For example, we speak of Vṛndāvana-dhāma, Dvārakā-dhāma and Mathurā-dhāma because in these places the name, fame, qualities and paraphernalia of the Supreme Godhead are always present. Similarly, if one is empowered by the Supreme Personality of Godhead to do something, the core of his heart becomes a *dhāma,* and thus he becomes so extraordinarily powerful that not only his enemies but also people in general are astonished to observe his activities. Because he is unapproachable, his enemies are simply struck with wonder, as explained here by the words *durāsado 'tidurdharsaḥ*.

The words *pauruṣaṁ dhāma* have been explained by various *ācāryas*. Śrī Vīrarāghava Ācārya says that these words refer to the effulgence of the Supreme Personality of Godhead. Vijayadhvaja says that they signify *viṣṇu-tejas,* and Śukadeva says *bhagavat-svarūpa*. The *Vaiṣṇava-toṣaṇī* says that these words indicate the influence of the Supreme Lord's effulgence, and Viśvanātha Cakravartī Ṭhākura says that they signify the appearance of the Supreme Personality of Godhead.

10.2.18

tato jagan-maṅgalam acyutāṁśaṁ
samāhitaṁ śūra-sutena devī
dadhāra sarvātmakam ātma-bhūtaṁ
kāṣṭhā yathānanda-karaṁ manastaḥ

SYNONYMS

tataḥ—thereafter; *jagat-maṅgalam*—auspiciousness for all living entities in all the universes of the creation; *acyuta-aṁśam*—the Supreme Personality of Godhead, who is never bereft of the six opulences, all of which are present in all His plenary expansions; *samāhitam*—fully transferred; *śūra-sutena*—by Vasudeva, the son of Śūrasena; *devī*—Devakī-devī; *dadhāra*—carried; *sarva-ātmakam*—the Supreme Soul of everyone; *ātma-bhūtam*—the cause of all causes; *kāṣṭhā*—the east; *yathā*—just as; *ānanda-karam*—the blissful (moon); *manastaḥ*—being placed within the mind.

TRANSLATION

Thereafter, accompanied by plenary expansions, the fully opulent Supreme Personality of Godhead, who is all-auspicious for the entire universe, was transferred from the mind of Vasudeva to the mind of Devakī. Devakī, having thus been initiated by Vasudeva, became beautiful by carrying Lord Kṛṣṇa, the original consciousness for everyone, the cause of all causes, within the core of her heart, just as the east becomes beautiful by carrying the rising moon.

PURPORT

As indicated here by the word *manastaḥ,* the Supreme Personality of Godhead was transferred from the core of Vasudeva's mind or heart to the core of the heart of Devakī. We should note carefully that the Lord was transferred to Devakī not

by the ordinary way for a human being, but by *dīkṣā,* initiation. Thus the importance of initiation is mentioned here. Unless one is initiated by the right person, who always carries within his heart the Supreme Personality of Godhead, one cannot acquire the power to carry the Supreme Godhead within the core of one's own heart.

The word *acyutāṁśam* is used because the Supreme Personality of Godhead is *Ṣaḍ-aiśvarya-pūrṇa,* full in the opulences of wealth, strength, fame, knowledge, beauty and renunciation. The Supreme Godhead is never separated from His personal opulences. As stated in the *Brahma-saṁhitā* (5.39), *rāmādi-mūrtiṣu kalā-niyamena tiṣṭhan:* the Lord is always situated with all His plenary expansions, such as Rāma, Nṛsiṁha and Varāha. Therefore the word *acyutāṁśam* is specifically used here, signifying that the Lord is always present with His plenary expansions and opulences. There is no need to think of the Lord artificially as *yogīs* do. *Dhyānāvasthita-tad-gatena manasā paśyanti yaṁ yoginaḥ* (SB 12.13.1). *Yogīs* meditate upon the Supreme person within the mind. For a devotee, however, the Lord is present, and His presence need only be awakened through initiation by a bona fide spiritual master. The Lord did not need to live within the womb of Devakī, for His presence within the core of her heart was sufficient to carry Him. One is here forbidden to think that Kṛṣṇa was begotten by Vasudeva within the womb of Devakī and that she carried the child within her womb.

When Vasudeva was sustaining the form of the Supreme Personality of Godhead within his heart, he appeared just like the glowing sun, whose shining rays are always unbearable and scorching to the common man. The form of the Lord situated in the pure, unalloyed heart of Vasudeva is not different from the original form of Kṛṣṇa. The appearance of the form of Kṛṣṇa anywhere, and specifically within the heart, is called *dhāma*. *Dhāma* refers not only to Kṛṣṇa's form, but to His name, His form, His quality and His paraphernalia. Everything becomes manifest simultaneously.

Thus the eternal form of the Supreme Personality of Godhead with full potencies was transferred from the mind of Vasudeva to the mind of Devakī, exactly as the setting sun's rays are transferred to the full moon rising in the east.

Kṛṣṇa, the Supreme Personality of Godhead, entered the body of Devakī from the body of Vasudeva. He was beyond the conditions of the ordinary living entity. When Kṛṣṇa is there, it is to be understood that all His plenary expansions, such as Nārāyaṇa, and incarnations like Lord Nṛsiṁha and Varāha, are with Him, and they are not subject to the conditions of material existence. In this way, Devakī became the residence of the Supreme Personality of Godhead, who is one without a second and the cause of all creation. Devakī became the residence of the Absolute Truth, but because she was within the house of Kaṁsa, she looked just like a suppressed fire, or like misused education. When fire is covered by the walls of a pot or is kept in a jug, the

illuminating rays of the fire cannot be very much appreciated. Similarly, misused knowledge, which does not benefit the people in general, is not very much appreciated. So Devakī was kept within the prison walls of Kaṁsa's palace, and no one could see her transcendental beauty, which resulted from her conceiving the Supreme Personality of Godhead.

Commenting upon this verse, Śrī Vīrarāghava Ācārya writes, *vasudeva-devakī jaṭharayor hṛdayayor bhagavataḥ sambandhaḥ*. The Supreme Lord's entrance into the womb of Devakī from the heart of Vasudeva was a heart-to-heart relationship.

10.2.19

> *sā devakī sarva-jagan-nivāsa-*
> *nivāsa-bhūtā nitarāṁ na reje*
> *bhojendra-gehe 'gni-śikheva ruddhā*
> *sarasvatī jñāna-khale yathā satī*

SYNONYMS

sā devakī—that Devakīdevī; *sarva-jagat-nivāsa*—of the Supreme Personality of Godhead, the sustainer of all the universes (*mat-sthāni sarva-bhūtāni*); *nivāsa-bhūtā*—the womb of Devakī has now become the residence; *nitarām*—extensively; *na*—not; *reje*—became illuminated; *bhojendra-gehe*—within the limits of the house of Kaṁsa; *agni-śikhā iva*—like the flames of a fire; *ruddhā*—covered;

sarasvatī—knowledge; *jñāna-khale*—in a person known as *jñāna-khala,* one who possesses knowledge but cannot distribute it; *yathā*—or just as; *satī*—so being.

TRANSLATION

Devakī then kept within herself the Supreme Personality of Godhead, the cause of all causes, the foundation of the entire cosmos, but because she was under arrest in the house of Kaṁsa, she was like the flames of a fire covered by the walls of a pot, or like a person who has knowledge but cannot distribute it to the world for the benefit of human society.

PURPORT

In this verse the word *jñāna-khala* is most significant. Knowledge is meant for distribution. Although there is already much scientific knowledge, whenever scientists or philosophers awaken to a particular type of knowledge, they try to distribute it throughout the world, for otherwise the knowledge gradually dries up and no one benefits from it. India has the knowledge of *Bhagavad-gītā,* but unfortunately, for some reason or other, this sublime knowledge of the science of God was not distributed throughout the world, although it is meant for all of human society. Therefore Kṛṣṇa Himself appeared as Śrī Caitanya Mahāprabhu and ordered all Indians to take up the cause of distributing the knowledge of *Bhagavad-gītā* throughout the entire world.

> *yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa*
> *āmāra ājñāya guru hañā tāra' ei deśa*

"Instruct everyone to follow the orders of Lord Śrī Kṛṣṇa as they are given in *Bhagavad-gītā* and *Śrīmad-Bhāgavatam*. In this way become a spiritual master and try to liberate everyone in this land." (Cc. Madhya 7.128) Although India has the sublime knowledge of *Bhagavad-gītā,* Indians have not done their proper duty of distributing it. Now, therefore, the Kṛṣṇa consciousness movement has been set up to distribute this knowledge as it is, without distortion. Although previously there were attempts to distribute the knowledge of *Bhagavad-gītā,* these attempts involved distortion and compromise with mundane knowledge. But now the Kṛṣṇa consciousness movement, without mundane compromises, is distributing *Bhagavad-gītā* as it is, and people are deriving the benefits of awakening to Kṛṣṇa consciousness and becoming devotees of Lord Kṛṣṇa. Therefore the proper distribution of knowledge has begun by which not only will the whole world benefit, but India's glory will be magnified in human society. Kaṁsa tried to arrest Kṛṣṇa consciousness within his house (*bhojendra-gehe*), with the result that Kaṁsa, with all his opulences, was later vanquished. Similarly, the real knowledge of *Bhagavad-gītā* was being choked by unscrupulous Indian leaders, with the result that India's culture, and knowledge of the Supreme were being lost. Now, however, because Kṛṣṇa consciousness is spreading, the proper use of *Bhagavad-gītā* is being attempted.

10.2.20

tāṁ vīkṣya kaṁsaḥ prabhayājitāntarāṁ
virocayantīṁ bhavanaṁ śuci-smitām
āhaiṣa me prāṇa-haro harir guhāṁ
dhruvaṁ śrito yan na pureyam īdṛśī

SYNONYMS

tām—her (Devakī); *vīkṣya*—after seeing; *kaṁsaḥ*—her brother Kaṁsa; *prabhayā*—with the enhancement of her beauty and influence; *ajita-antarām*—because of keeping Ajita, the Supreme Personality of Godhead, Viṣṇu, within herself; *virocayantīm*—illuminating; *bhavanam*—the whole atmosphere of the house; *śuci-smitām*—smiling and brilliant; *āha*—said to himself; *eṣaḥ*—this (Supreme Person); *me*—my; *prāṇa-haraḥ*—who will kill me; *hariḥ*—Lord Viṣṇu; *guhām*—within the womb of Devakī; *dhruvam*—certainly; *śritaḥ*—has taken shelter; *yat*—because; *na*—was not; *purā*—formerly; *iyam*—Devakī; *īdṛśī*—like this.

TRANSLATION

Because the Supreme Personality of Godhead was within her womb, Devakī illuminated the entire atmosphere in the place where she was confined. Seeing her jubilant, pure and smiling, Kaṁsa thought, "The Supreme Personality of Godhead, Viṣṇu, who is now

within her, will kill me. Devakī has never before looked so brilliant and jubilant."

PURPORT

The Lord says in *Bhagavad-gītā* (Bg. 4.7):

> *yadā yadā hi dharmasya*
> *glānir bhavati bhārata*
> *abhyutthānam adharmasya*
> *tadātmānaṁ sṛjāmy aham*

"Whenever and wherever there is a decline in religious practice, O descendant of Bharata, and a predominant rise of irreligion—at that time I descend Myself." In this age, at the present moment, there are inordinate discrepancies in the discharge of human duties. Human life is meant for God realization, but unfortunately the materialistic civilization is stressing only the senses of the body, not understanding the living force within the body. As clearly stated in *Bhagavad-gītā* (*dehino 'smin yathā dehe* [[bg/2/13|[Bg. 2.13]]]), within the body is the body's proprietor, the living force, which is more important. But human society has become so fallen that instead of understanding the living force within the body, people have become busy with external things. This is a discrepancy in human duties. Therefore Kṛṣṇa has taken birth or taken shelter within the womb of the Kṛṣṇa consciousness movement. Men of Kaṁsa's class, therefore, are very much afraid and are busy trying to stop this movement, especially in the Western

countries. One politician has remarked that the Kṛṣṇa consciousness movement is spreading like an epidemic and that if not checked immediately, within ten years it may capture governmental power. There is, of course, such potency in the Kṛṣṇa consciousness movement. As stated by authorities (Cc. Ādi 17.22), *kali-kāle nāma-rūpe kṛṣṇa-avatāra:* in this age, Kṛṣṇa has appeared in the Hare Kṛṣṇa *mahā-mantra*. The Kṛṣṇa consciousness movement is spreading like wildfire all over the world, and it will go on doing so. Men who are like Kaṁsa are very much afraid of the movement's progress and acceptance by the younger generation, but as Kṛṣṇa could not be killed by Kaṁsa, this movement cannot be checked by men of Kaṁsa's class. The movement will go on increasing more and more, provided the leaders of the movement remain firmly Kṛṣṇa conscious by following the regulative principles and the primary activities of chanting the Hare Kṛṣṇa *mantra* regularly.

10.2.21

> *kim adya tasmin karaṇīyam āśu me*
> *yad artha-tantro na vihanti vikramam*
> *striyāḥ svasur gurumatyā vadho 'yaṁ*
> *yaśaḥ śriyaṁ hanty anukālam āyuḥ*

SYNONYMS

kim—what; *adya*—now, immediately; *tasmin*—in this situation; *karaṇīyam*—is to be done; *āśu*—without delay; *me*—my duty; *yat*—

because; *artha-tantraḥ*—the Supreme Personality of Godhead, who is always determined to protect the *sādhus* and kill the *asādhus*; *na*—does not; *vihanti*—give up; *vikramam*—His prowess; *striyāḥ*—of a woman; *svasuḥ*—of my sister; *guru-matyāḥ*—especially when she is pregnant; *vadhaḥ ayam*—the killing; *yaśaḥ*—fame; *śriyam*—opulence; *hanti*—will vanquish; *anukālam*—forever; *āyuḥ*—and the duration of life.

TRANSLATION

Kaṁsa thought: What is my duty now? The Supreme Lord, who knows His purpose [*paritrāṇāya sādhūnāṁ vināśāya ca duṣkṛtām*], will not give up His prowess. Devakī is a woman, she is my sister, and moreover she is now pregnant. If I kill her, my reputation, opulence and duration of life will certainly be vanquished.

PURPORT

According to Vedic principles, a woman, a *brāhmaṇa,* an old man, a child and a cow should never be killed. It appears that Kaṁsa, although a great enemy of the Supreme Personality of Godhead, was aware of the Vedic culture and conscious of the fact that the soul transmigrates from one body to another and that one suffers in the next life according to the *karmas* of this life. Therefore he was afraid of killing Devakī, since she was a woman, she was his sister, and she was pregnant. A *kṣatriya* becomes famous by performing heroic acts. But what would be heroic about killing a woman who, while confined in his custody,

was under his shelter? Therefore, he did not want to act drastically by killing Devakī. Kaṁsa's enemy was within Devakī's womb, but killing an enemy in such a nescient state would not be an exhibition of prowess. According to *kṣatriya* rules, an enemy should be fought face to face and with proper weapons. Then if the enemy is killed, the victor becomes famous. Kaṁsa very conscientiously deliberated upon these facts and therefore refrained from killing Devakī, although he was completely confident that his enemy had already appeared within her womb.

10.2.22

> *sa eṣa jīvan khalu sampareto*
> *varteta yo 'tyanta-nṛśaṁsitena*
> *dehe mṛte taṁ manujāḥ śapanti*
> *gantā tamo 'ndhaṁ tanu-māninо dhruvam*

SYNONYMS

saḥ—he; *eṣaḥ*—that jealous person; *jīvan*—while living; *khalu*—even; *samparetaḥ*—is dead; *varteta*—continues to live; *yaḥ*—anyone who; *atyanta*—very much; *nṛśaṁsitena*—by executing cruel activities; *dehe*—when the body; *mṛte*—is finished; *tam*—him; *manujāḥ*—all human beings; *śapanti*—condemn; *gantā*—he will go; *tamaḥ andham*—to hellish life; *tanu-māninaḥ*—of a person in the bodily concept of life; *dhruvam*—without a doubt.

TRANSLATION

A person who is very cruel is regarded as dead even while living, for while he is living or after his death, everyone condemns him. And after the death of a person in the bodily concept of life, he is undoubtedly transferred to the hell known as Andhatama.

PURPORT

Kaṁsa considered that if he killed his sister, while living he would be condemned by everyone, and after death he would go to the darkest region of hellish life because of his cruelty. It is said that a cruel person like a butcher is advised not to live and not to die. While living, a cruel person creates a hellish condition for his next birth, and therefore he should not live; but he is also advised not to die, because after death he must go to the darkest region of hell. Thus in either circumstance he is condemned. Kaṁsa, therefore, having good sense about the science of the soul's transmigration, deliberately refrained from killing Devakī.

In this verse the words *gantā tamo 'ndhaṁ tanu-māninо dhruvam* are very important and require extensive understanding. Śrīla Jīva Gosvāmī, in his *Vaiṣṇava-toṣaṇī-ṭīkā,* says: *tatra tanu-māninaḥ pāpina iti dehātma-buddhyaiva pāpābhiniveśo bhavati.* One who lives in the bodily concept, thinking, "I am this body," involves himself, by the very nature of this conception, in a life of sinful activities. Anyone living in such a conception is to be considered a candidate for hell.

> *adānta-gobhir viśatāṁ tamisraṁ*
> *punaḥ punaś carvita-carvaṇānām*
> *[[sb/7/5/30|[SB 7.5.30]]]*

One who is in a bodily concept of life has no control over sense gratification. Such a person can do anything sinful to eat, drink, be merry and enjoy a life of sense gratification, not knowing of the soul's transmigration from one body to another. Such a person does whatever he likes, whatever he imagines, and therefore, being subject to the laws of nature, he suffers miserably again and again in different material bodies.

> *yāvat kriyās tāvad idaṁ mano vai*
> *karmātmakaṁ yena śarīra-bandhaḥ*
> *(SB 5.5.5)*

In the bodily concept of life, a person is *karmānubandha,* or conditioned by *karma,* and as long as the mind is absorbed in *karma,* one must accept a material body. *Śarīra-bandha,* bondage to the material body, is a source of misery (*kleśa-da*).

> *na sādhu manye yata ātmano 'yam*
> *asann api kleśada āsa dehaḥ*
> *[[sb/5/5/4|[SB 5.5.4]]]*

Although the body is temporary, it always gives one trouble in many ways, but human civilization is now unfortunately based on *tanu-mānī,* the bodily concept of life, by which one thinks, "I

belong to this nation," "I belong to this group," "I belong to that group," and so on. Each of us has his own ideas, and we are becoming increasingly involved, individually, socially, communally and nationally, in the complexities of *karmānubandha,* sinful activities. For the maintenance of the body, men are killing so many other bodies and becoming implicated in *karmānubandha*. Therefore Śrīla Jīva Gosvāmī says that *tanu-mānī,* those in the bodily concept of life, are *pāpī,* sinful persons. For such sinful persons, the ultimate destination is the darkest region of hellish life (*gantā tamo 'ndham*). In particular, a person who wants to maintain his body by killing animals is most sinful and cannot understand the value of spiritual life. In *Bhagavad-gītā* (16.19-20) the Lord says:

> *tān ahaṁ dviṣataḥ krūrān*
> *saṁsāreṣu narādhamān*
> *kṣipāmy ajasram aśubhān*
> *āsurīṣv eva yoniṣu*

> *āsurīṁ yonim āpannā*
> *mūḍhā janmani janmani*
> *mām aprāpyaiva kaunteya*
> *tato yānty adhamāṁ gatim*

"Those who are envious and mischievous, who are the lowest among men, are cast by Me into the ocean of material existence, into various demoniac species of life. Attaining repeated birth among the species of demoniac life, such persons can never

approach Me. Gradually they sink down to the most abominable type of existence." A human being is meant to understand the value of human life, which is a boon obtained after many, many births. Therefore one must free oneself from *tanu-mānī,* the bodily concept of life, and realize the Supreme Personality of Godhead.

10.2.23

> *iti ghoratamād bhāvāt*
> *sannivṛttaḥ svayaṁ prabhuḥ*
> *āste pratīkṣaṁs taj-janma*
> *harer vairānubandha-kṛt*

SYNONYMS

iti—thus (thinking in the above-mentioned way); *ghora-tamāt bhāvāt*—from the most ghastly contemplation of how to kill his sister; *sannivṛttaḥ*—refrained; *svayam*—personally deliberating; *prabhuḥ*—one who was in full knowledge (Kaṁsa); *āste*—remained; *pratīkṣan*—awaiting the moment; *tat-janma*—until the birth of Him; *hareḥ*—of the Supreme Personality of Godhead, Hari; *vaira-anubandha-kṛt*—determined to continue such enmity.

TRANSLATION

Śukadeva Gosvāmī said: Deliberating in this way, Kaṁsa, although determined to continue in enmity toward the Supreme Personality of Godhead, refrained

from the vicious killing of his sister. He decided to wait until the Lord was born and then do what was needed.

10.2.24

āsīnaḥ saṁviśaṁs tiṣṭhan
bhuñjānaḥ paryaṭan mahīm
cintayāno hṛṣīkeśam
apaśyat tanmayaṁ jagat

SYNONYMS

āsīnaḥ—while sitting comfortably in his sitting room or on the throne; *saṁviśan*—or lying on his bed; *tiṣṭhan*—or staying anywhere; *bhuñjānaḥ*—while eating; *paryaṭan*—while walking or moving; *mahīm*—on the ground, going hither and thither; *cintayānaḥ*—always inimically thinking of; *hṛṣīkeśam*—the Supreme Personality of Godhead, the controller of everything; *apaśyat*—observed; *tat-mayam*—consisting of Him (Kṛṣṇa), and nothing more; *jagat*—the entire world.

TRANSLATION

While sitting on his throne or in his sitting room, while lying on his bed, or, indeed, while situated anywhere, and while eating, sleeping or walking, Kaṁsa saw only his enemy, the Supreme Lord, Hṛṣīkeśa. In other words, by thinking of his all-pervading enemy, Kaṁsa became unfavorably Kṛṣṇa conscious.

PURPORT

Śrīla Rūpa Gosvāmī has described the finest pattern of devotional service as *ānukūlyena kṛṣṇānuśīlanam* [[cc/madhya/19/167|[Cc. Madhya 19.167]]], or cultivating Kṛṣṇa consciousness favorably. Kaṁsa, of course, was also Kṛṣṇa conscious, but because he regarded Kṛṣṇa as his enemy, even though he was fully absorbed in Kṛṣṇa consciousness, his Kṛṣṇa consciousness was not favorable for his existence. Kṛṣṇa consciousness, favorably cultivated, makes one completely happy, so much so that a Kṛṣṇa conscious person does not consider *kaivalya-sukham,* or merging into the existence of Kṛṣṇa, to be a great gain. *Kaivalyaṁ narakāyate.* For a Kṛṣṇa conscious person, even merging into the existence of Kṛṣṇa, or Brahman, as impersonalists aspire to do, is uncomfortable. *Kaivalyaṁ narakāyate tridaśa-pūr ākāśa-puṣpāyate. Karmīs* hanker to be promoted to the heavenly planets, but a Kṛṣṇa conscious person considers such promotion a will-o'-the-wisp, good for nothing. *Durdāntendriya-kāla-sarpa-paṭalī protkhāta-daṁṣṭrāyate. Yogīs* try to control their senses and thus become happy, but a Kṛṣṇa conscious person neglects the methods of *yoga*. He is unconcerned with the greatest of enemies, the senses, which are compared to snakes. For a Kṛṣṇa conscious person who is cultivating Kṛṣṇa consciousness favorably, the happiness conceived by the *karmīs, jñānīs* and *yogīs* is treated as less than a fig. Kaṁsa, however, because of cultivating Kṛṣṇa consciousness in a different way—that is, inimically—was uncomfortable in all the affairs of his life; whether sitting,

sleeping, walking or eating, he was always in danger. This is the difference between a devotee and a nondevotee. A nondevotee or atheist also cultivates God consciousness—by trying to avoid God in everything. For example, so-called scientists who want to create life by a combination of chemicals regard the external, material elements as supreme. Such scientists do not like the idea that life is part and parcel of the Supreme Lord. As clearly stated in *Bhagavad-gītā* (*mamaivāṁśo jīva-loke jīva-bhūtaḥ* [[bg/15/7|[Bg. 15.7]]]), the living entities do not arise from a combination of material elements, such as earth, water, air and fire, but are separated portions of the Supreme Personality of Godhead. If one can understand the position of the living entity as a separated portion of the Supreme Personality of Godhead, by studying the nature of the living entity one can understand the nature of the Supreme Godhead, since the living entity is a fragmental sample of the Godhead. But because atheists are not interested in God consciousness, they try to be happy by cultivating Kṛṣṇa consciousness in various unfavorable ways.

Although Kaṁsa was always absorbed in thoughts of Hari, the Supreme Personality of Godhead, he was not happy. A devotee, however, whether sitting on a throne or beneath a tree, is always happy. Śrīla Rūpa Gosvāmī resigned from office as a government minister to sit beneath a tree, yet he was happy. *Tyaktvā tūrṇam aśeṣa-maṇḍalapati-śreṇīṁ sadā tucchavat* (*Ṣaḍ-gosvāmy-aṣṭaka* 4). He did not care for his comfortable position as minister; he was happy even beneath a tree in Vṛndāvana, favorably serving the Supreme Personality of Godhead. This is

the difference between a devotee and a nondevotee. For a nondevotee, the world is full of problems, whereas for a devotee the entire world is full of happiness.

> *viśvaṁ pūrṇa-sukhāyate vidhi-mahendrādiś ca kīṭāyate*
> *yat-kāruṇya-kaṭākṣa-vaibhavavatāṁ taṁ gauram eva stumaḥ*
> *(Caitanya-candrāmṛta 95)*

This comfortable position of a devotee can be established by the mercy of Lord Caitanya Mahāprabhu. *Yasmin sthito na duḥkhena guruṇāpi vicālyate* (Bg. 6.22). Even when a devotee is superficially put into great difficulty, he is never disturbed.

10.2.25

> *brahmā bhavaś ca tatraitya*
> *munibhir nāradādibhiḥ*
> *devaiḥ sānucaraiḥ sākaṁ*
> *gīrbhir vṛṣaṇam aiḍayan*

SYNONYMS

brahmā—the supreme four-headed demigod; *bhavaḥ ca*—and Lord Śiva; *tatra*—there; *etya*—arriving; *munibhiḥ*—accompanied by great sages; *nārada-ādibhiḥ*—by Nārada and others; *devaiḥ*—and by demigods like Indra, Candra and Varuṇa; *sa-anucaraiḥ*—with their

followers; *sākam*—all together; *gīrbhiḥ*—by their transcendental prayers; *vṛṣaṇam*—the Supreme Personality of Godhead, who can bestow blessings upon everyone; *aiḍayan*—pleased.

TRANSLATION

Lord Brahmā and Lord Śiva, accompanied by great sages like Nārada, Devala and Vyāsa and by other demigods like Indra, Candra and Varuṇa, invisibly approached the room of Devakī, where they all joined in offering their respectful obeisances and prayers to please the Supreme Personality of Godhead, who can bestow blessings upon everyone.

PURPORT

Dvau bhūta-sargau loke 'smin daiva āsura eva ca [[bg/16/6| [Bg. 16.6]]] (*Padma Purāṇa*). There are two classes of men—the *daivas* and the *asuras*—and there is a great difference between them. Kaṁsa, being an *asura,* was always planning how to kill the Supreme Personality of Godhead or His mother, Devakī. Thus he was also Kṛṣṇa conscious. But devotees are Kṛṣṇa conscious favorably (*viṣṇu-bhaktaḥ smṛto daivaḥ*). Brahmā is so powerful that he is in charge of creating an entire universe, yet he personally came to receive the Supreme Personality of Godhead. Bhava, Lord Śiva, is always jubilant in chanting the holy name of the Lord. And what to speak of Nārada? *Nārada-muni, bājāya vīṇā, rādhikā-ramaṇa-nāme.* Nārada Muni is always chanting the glories of the Lord, and his engagement is to travel all over

the universe and find a devotee or make someone a devotee. Even a hunter was made a devotee by the grace of Nārada. Śrīla Sanātana Gosvāmī, in his *Toṣaṇī,* says that the word *nārada-ādibhiḥ* means that Nārada and the demigods were accompanied by other saintly persons, like Sanaka and Sanātana, all of whom came to congratulate or welcome the Supreme Personality of Godhead. Even though Kaṁsa was planning to kill Devakī, he too awaited the arrival of the Supreme Personality of Godhead (*pratīkṣaṁs taj janma*).

10.2.26

satya-vrataṁ satya-paraṁ tri-satyaṁ
satyasya yoniṁ nihitaṁ ca satye
satyasya satyam ṛta-satya-netraṁ
satyātmakaṁ tvāṁ śaraṇaṁ prapannāḥ

SYNONYMS

satya-vratam—the Personality of Godhead, who never deviates from His vow*;* satya-param—*who is the Absolute Truth (as stated in the beginning of* Śrīmad-Bhāgavatam, satyaṁ paraṁ dhīmahi*);* tri-satyam—*He is always present as the Absolute Truth, before the creation of this cosmic manifestation, during its maintenance, and even after its annihilation;* satyasya—*of all relative truths, which are emanations from the Absolute Truth, Kṛṣṇa;* yonim—*t;he cause;* nihitam—*entered*; *ca*—and; *satye*—in the factors that create this material world (namely, the five elements-earth, water, fire, air

and ether); *satyasya*—of all that is accepted as the truth; *satyam*—the Lord is the original truth; *ṛta-satya-netram*—He is the origin of whatever truth is pleasing (*sunetram*); *satya-ātmakam*—everything pertaining to the Lord is truth (*sac-cid-ānanda:* His body is truth, His knowledge is truth, and His pleasure is truth); *tvām*—unto you, O Lord; *śaraṇam*—offering our full surrender; *prapannāḥ*—we are completely under Your protection.

TRANSLATION

The demigods prayed: O Lord, You never deviate from Your vow, which is always perfect because whatever You decide is perfectly correct and cannot be stopped by anyone. Being present in the three phases of cosmic manifestation-creation, maintenance and annihilation —You are the Supreme Truth. Indeed, unless one is completely truthful, one cannot achieve Your favor, which therefore cannot be achieved by hypocrites. You are the active principle, the real truth, in all the ingredients of creation, and therefore you are known as antaryāmī, the inner force. You are equal to everyone, and Your instructions apply for everyone, for all time. You are the beginning of all truth. Therefore, offering our obeisances, we surrender unto You. Kindly give us protection.

PURPORT

The demigods or devotees know perfectly well that the Supreme Personality of Godhead is the true substance, whether within this material world or in the spiritual world. *Śrīmad-Bhāgavatam* begins, therefore, with the words *oṁ namo bhagavate vāsudevāya. .. satyaṁ paraṁ dhīmahi* [[sb/1/1/1|[SB 1.1.1]]]. Vāsudeva, Kṛṣṇa, is the *paraṁ satyam,* the Supreme Truth. The Supreme Truth can be approached or understood by the supreme method, as declared by the Supreme Truth/ *bhaktyā mām abhijānāti yāvān yaś cāsmi tattvataḥ* (Bg. 18.55). *Bhakti,* devotional service, is the only way to understand the Absolute Truth. For protection, therefore, the demigods surrender to the Supreme Truth, not to the relative truth. There are persons who worship various demigods, but the Supreme Truth, Kṛṣṇa, declares in *Bhagavad-gītā* (Bg. 7.23), *antavat tu phalaṁ teṣāṁ tad bhavaty alpa-medhasām*/ "Men of small intelligence worship the demigods, and their fruits are limited and temporary." Worship of demigods may be useful for a limited time, but the result is *antavat,* perishable. This material world is impermanent, the demigods are impermanent, and the benedictions derived from the demigods are also impermanent, whereas the living entity is eternal (*nityo nityānāṁ cetanaś cetanānām* (*Kaṭha Upaniṣad* 2.2.13)). Every living entity, therefore, must search for eternal happiness, not temporary happiness. The words *satyaṁ paraṁ dhīmahi* [[sb/1/1/1|[SB 1.1.1]]] indicate that one should search for the Absolute Truth, not the relative truth.

While offering prayers to the Supreme Personality of Godhead, Nṛsiṁhadeva, Prahlāda Mahārāja said:

> *bālasya neha śaraṇaṁ pitarau nṛsiṁha*
> *nārtasya cāgadam udanvati majjato nauḥ*

Generally it is understood that the protectors for a child are his parents, but this is not actually the fact. The real protector is the Supreme Personality of Godhead.

> *taptasya tat-prativídhir ya ihāñjaseṣṭas*
> *tāvad vibho tanu-bhṛtāṁ tvad-upekṣitānām*
> *(SB 7.9.19)*

If neglected by the Supreme Personality of Godhead, a child, despite the presence of his parents, will suffer, and a diseased person, despite all medical help, will die. In this material world, where there is a struggle for existence, men have invented many means for protection, but these are useless if the Supreme Personality of Godhead rejects them. Therefore the demigods purposefully say, *satyātmakaṁ tvāṁ śaraṇaṁ prapannāḥ:* "Real protection can be obtained from You, O Lord, and therefore we surrender unto You,"

The Lord demands that one surrender unto Him (*sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja* [[bg/18/66| [Bg. 18.66]]]), and He further says:

> *sakṛd eva prapanno yas*
> *tavāsmīti ca yācate*
> *abhayaṁ sarvadā tasmai*
> *dadāmy etad vrataṁ mama*

"If one surrenders unto Me sincerely, saying, 'My Lord, from this day I am fully surrendered unto You,' I always give him protection. That is My vow." (*Rāmāyaṇa, Yuddha-kāṇḍa* 18.33) The demigods offered their prayers to the Supreme Personality of Godhead because He had now appeared in the womb of His devotee Devakī to protect all the devotees harassed by Kaṁsa and his lieutenants. Thus the Lord acts as *satyavrata*. The protection given by the Supreme Personality of Godhead cannot be compared to the protection given by the demigods. It is said that Rāvaṇa was a great devotee of Lord Śiva, but when Lord Rāmacandra went to kill him, Lord Śiva could not give him protection.

Lord Brahmā and Lord Śiva, accompanied by great sages like Nārada and followed by many other demigods, had now invisibly appeared in the house of Kaṁsa. They began to pray for the Supreme Personality of Godhead in select prayers which are very pleasing to the devotees and which award fulfillment of devotional desires. The first words they spoke acclaimed that the Lord is true to His vow. As stated in the *Bhagavad-gītā,* Kṛṣṇa descends upon this material world just to protect the pious and destroy the impious. That is His vow. The demigods could understand that the Lord had taken His residence within the

womb of Devakī to fulfill this vow. They were very glad that the Lord was appearing to fulfill His mission, and they addressed Him as *satyaṁ param,* or the Supreme Absolute Truth.

Everyone is searching after the truth. That is the philosophical way of life. The demigods give information that the Supreme Absolute Truth is Kṛṣṇa. One who becomes fully Kṛṣṇa conscious can attain the Absolute Truth. Kṛṣṇa is the Absolute Truth. Relative truth is not truth in all the three phases of eternal time. Time is divided into past, present and future. Kṛṣṇa is Truth always, past, present and future. In the material world, everything is being controlled by supreme time, in the course of past, present and future. But before the creation, Kṛṣṇa was existing, and when there is creation, everything is resting in Kṛṣṇa, and when this creation is finished, Kṛṣṇa will remain. Therefore, He is Absolute Truth in all circumstances, If there is any truth within this material world, it emanates from the Supreme Truth, Kṛṣṇa. If there is any opulence within this material world, the cause of the opulence is Kṛṣṇa. If there is any reputation within this material world, the cause of the reputation is Kṛṣṇa. If there is any strength within this material world, the cause of such strength is Kṛṣṇa. If there is any wisdom and education within this material world, the cause of such wisdom and education is Kṛṣṇa. Therefore Kṛṣṇa is the source of all relative truths.

Devotees, therefore, following in the footsteps of Lord Brahmā, pray, *govindam ādi-puruṣaṁ tam ahaṁ bhajāmi ,*

worshiping the *ādi-puruṣa,* the supreme truth, Govinda. Everything, everywhere, is performed in terms of three principles, *jñāna-bala-kriyā*—knowledge, strength and activity. In every field, if there is not full knowledge, full strength and full activity, an endeavor is never successful. Therefore, if one wants success in everything, one must be backed by these three principles. In the *Vedas* (*Śvetāśvatara Upaniṣad* 6.8) there is this statement about the Supreme Personality of Godhead:

> *na tasya kāryaṁ karaṇaṁ ca vidyate*
> *na tat samaś cābhyadhikaś ca dṛśyate*
> *parāsya śaktir vividhaiva śrūyate*
> *svābhāvikī jñāna-bala-kriyā ca*
> *[Cc. Madhya 13.65, purport]*

The Supreme Personality of Godhead does not need to do anything personally, for He has such potencies that anything He wants done will be done perfectly well through the control of material nature (*svābhāvikī jñāna-bala-kriyā ca*). Similarly, those who are engaged in the service of the Lord are not meant to struggle for existence. The devotees who are fully engaged in spreading the Kṛṣṇa consciousness movement, more than ten thousand men and women all over the world, have no steady or permanent occupation, yet we actually see that they are maintained very opulently. The Lord says in *Bhagavad-gītā* (Bg. 9.22):

ananyāś cintayanto māṁ
ye janāḥ paryupāsate
teṣāṁ nityābhiyuktānāṁ
yoga-kṣemaṁ vahāmy aham

"For those who worship Me with devotion, meditating on My transcendental form, I carry to them what they lack and preserve what they have." The devotees have no anxiety over what will happen next, where they will stay or what they will eat, for everything is maintained and supplied by the Supreme Personality of Godhead, who has promised, *kaunteya pratijānīhi na me bhaktaḥ praṇaśyati:* "O son of Kuntī, declare it boldly that My devotee never perishes." (Bg. 9.31) From all angles of vision, therefore, in all circumstances, if one fully surrenders unto the Supreme Personality of Godhead, there is no question of one's struggling for existence. In this connection, the commentary by Śrīpāda Madhvācārya, who quotes from the *Tantra-bhāgavata,* is very meaningful:

sac-chadba uttamaṁ brūyād
ānandantīti vai vadet
yetijñānaṁ samuddiṣṭaṁ
pūrṇānanda-dṛśis tataḥ

attṛtvāc ca tadā dānāt
satyāttya cocyate vibhuḥ

Explaining the words *satyasya yonim,* Śrīla Viśvanātha Cakravartī Ṭhākura says that Kṛṣṇa is the *avatārī,* the origin of all incarnations. All incarnations are the Absolute Truth, yet the Supreme Personality of Godhead Kṛṣṇa is the origin of all incarnations. *Dīpārcir eva hi daśāntaram abhyupetya dīpāyate* (Bs. 5.46). There may be many lamps, all equal in power, yet there is a first lamp, a second lamp, a third lamp and so on. Similarly, there are many incarnations, who are compared to lamps, but the first lamp, the original Personality of Godhead, is Kṛṣṇa. *Govindam ādi-puruṣaṁ tam ahaṁ bhajāmi* .

The demigods must offer worship in obedience to the Supreme Personality of Godhead, but one might argue that since the Supreme Godhead was within the womb of Devakī, He was also coming in a material body. Why then should He be worshiped? Why should one make a distinction between an ordinary living entity and the Supreme Personality of Godhead? These questions are answered in the following verses.

10.2.27

> *ekāyano 'sau dvi-phalas tri-mūlaś*
> *catū-rasaḥ pañca-vidhaḥ ṣaḍ-ātmā*
> *sapta-tvag aṣṭa-viṭapo navākṣo*
> *daśa-cchadī dvi-khago hy ādi-vṛkṣaḥ*

SYNONYMS

eka-ayanaḥ—the body of an ordinary living being is fully dependent on the material elements; *asau*—that; *dvi-phalaḥ*—in this body we are subject to material happiness and distress, which result from *karma*; *tri-mūlaḥ*—having three roots, the three modes of nature (goodness, passion and ignorance), upon which the body is created; *catuḥ-rasaḥ*—four *rasas,* or tastes; *pañca-vidhaḥ*—consisting of five senses for acquiring knowledge (the eyes, ears, nose, tongue and touch); *ṣaṭ-ātmā*—six circumstances (lamentation, illusion, old age, death, hunger and thirst); *sapta-tvak*—having seven coverings (skin, blood, muscle, fat, bone, marrow and semen); *aṣṭa-viṭapaḥ*—eight branches (the five gross elements-earth, water, fire, air and ether-and also the mind, intelligence and ego); *nava-akṣaḥ*—nine holes; *daśa-chadī*—ten kinds of life air, resembling the leaves of a tree; *dvi-khagaḥ*—two birds (the individual soul and the Supersoul); *hi*—indeed; *ādi-vṛkṣaḥ*—this is the original tree or construction of the material body, whether individual or universal.

TRANSLATION

The body [the total body and the individual body are of the same composition] may figuratively be called "the original tree." From this tree, which fully depends on the ground of material nature, come two kinds of fruit—the enjoyment of happiness and the suffering of distress. The cause of the tree, forming its three roots, is association with the three modes of material nature—goodness, passion and ignorance. The fruits of bodily

happiness have four tastes—religiosity, economic development, sense gratification and liberation—which are experienced through five senses for acquiring knowledge in the midst of six circumstances: lamentation, illusion, old age, death, hunger and thirst. The seven layers of bark covering the tree are skin, blood, muscle, fat, bone, marrow and semen, and the eight branches of the tree are the five gross and three subtle elements—earth, water, fire, air, ether, mind, intelligence and false ego. The tree of the body has nine hollows—the eyes, the ears, the nostrils, the mouth, the rectum and the genitals—and ten leaves, the ten airs passing through the body. In this tree of the body there are two birds: one is the individual soul, and the other is the Supersoul.

PURPORT

This material world is composed of five principal elements—earth, water, fire, air and ether—all of which are emanations from Kṛṣṇa. Although materialistic scientists may accept these five primary elements as the cause of the material manifestation, these elements in their gross and subtle states are produced by Kṛṣṇa, whose marginal potency also produces the living entities working within this material world. The Seventh Chapter of *Bhagavad-gītā* clearly states that the entire cosmic manifestation is a combination of two of Kṛṣṇa's energies—the superior energy and the inferior energy. The living entities are

the superior energy, and the inanimate material elements are His inferior energy. In the dormant stage, everything rests in Kṛṣṇa.

Material scientists cannot give such a thorough analysis of the material structure of the body. The analysis of the material scientists concerns itself only with inanimate matter, but this is inadequate because the living entity is completely separate from the material bodily structure. In *Bhagavad-gītā* (Bg. 7.5) the Lord says:

> *apareyam itas tv anyāṁ*
> *prakṛtiṁ viddhi me parām*
> *jīva-bhūtāṁ mahā-bāho*
> *yayedaṁ dhāryate jagat*

"Besides this inferior nature, O mighty-armed Arjuna, there is a superior energy of Mine, which consists of all the living entities who are struggling with material nature and are sustaining the universe." Although the material elements emanate from the Supreme Personality of Godhead, Kṛṣṇa, they are separated elements and are sustained by the living elements.

As indicated by the word *dvi-khagaḥ,* the living elements within the body resemble two birds in a tree. *Kha* means "sky," and *ga* means "one who flies." Thus the word *dvi-khagaḥ* refers to birds. In the tree of the body there are two birds, or two living elements, and they are always different. In *Bhagavad-gītā* (Bg. 13.3), the Lord says, *kṣetra-jñaṁ cāpi māṁ viddhi sarva-kṣetreṣu bhārata:* "O scion of Bharata, you should understand

that I am also the knower in all bodies." The *kṣetra jña,* the owner of the body, is also called the *khaga,* the living entity. Within the body there are two such *kṣetra jñas*—the individual soul and the Supersoul. The individual soul is the owner of his individual body, but the Supersoul is present within the bodies of all living entities. Such a thorough analysis and understanding of the bodily structure cannot be obtained anywhere but in the Vedic literature.

When two birds enter a tree, one may foolishly think that the birds become one or merge with the tree, but actually they do not. Rather, each bird keeps its individual identity. Similarly, the individual soul and the Supersoul do not become one, nor do they merge with matter. The living entity lives close to matter, but this does not mean that he merges or mixes with it (*asaṅgo hy ayaṁ puruṣaḥ*), although material scientists mistakenly see the organic and inorganic, or animate and inanimate, to be mixed.

Vedic knowledge has been kept imprisoned or concealed, but every human being needs to understand it in truth. The modern civilization of ignorance is simply engaged in analyzing the body, and thus people come to the erroneous conclusion that the living force within the body is generated under certain material conditions. People have no information of the soul, but this verse gives the perfect explanation that there are two living forces (*dvi-khaga*): the individual soul and the Supersoul. The Supersoul is present in every body (*īśvaraḥ sarva-bhūtānāṁ hṛd-deśe 'rjuna*

tiṣṭhati [[bg/18/61|[Bg. 18.61]]]), whereas the individual soul is situated only in his own body (*dehī*) and is transmigrating from one body to another.

10.2.28

> *tvam eka evāsya sataḥ prasūtis*
> *tvaṁ sannidhānaṁ tvam anugrahaś ca*
> *tvan-māyayā saṁvṛta-cetasas tvāṁ*
> *paśyanti nānā na vipaścito ye*

SYNONYMS

tvam—You (O Lord); *ekaḥ*—being one without a second, You are everything; *eva*—indeed; *asya sataḥ*—of this cosmic manifestation now visible; *prasūtiḥ*—the original source; *tvam*—Your Lordship; *sannidhānam*—the conservation of all such energy when everything is annihilated; *tvam*—Your Lordship; *anugrahaḥ ca*—and the maintainer; *tvat-māyayā*—by Your illusory, external energy; *saṁvṛta-cetasaḥ*—those whose intelligence is covered by such illusory energy; *tvām*—unto You; *paśyanti*—observe; *nānā*—many varieties; *na*—not; *vipaścitaḥ*—learned scholars or devotees; *ye*—who are.

TRANSLATION

The efficient cause of this material world, manifested with its many varieties as the original tree, is You, O Lord. You are also the maintainer of this material

world, and after annihilation You are the one in whom everything is conserved. Those who are covered by Your external energy cannot see You behind this manifestation, but theirs is not the vision of learned devotees.

PURPORT

Various demigods, beginning from Lord Brahmā, Lord Śiva and even Viṣṇu, are supposed to be the creator, maintainer and annihilator of this material world, but actually they are not. The fact is that everything is the Supreme Personality of Godhead, manifested in varieties of energy. *Ekam evādvitīyaṁ brahma*. There is no second existence. Those who are truly *vipaścit,* learned, are those who have reached the platform of understanding and observing the Supreme Personality of Godhead in any condition of life. *premāñjana-cchurita-bhakti-vilocanena santaḥ sadaiva hṛdayeṣu vilokayanti* (Bs. 5.38). Learned devotees accept even conditions of distress as representing the presence of the Supreme Lord. When a devotee is in distress, he sees that the Lord has appeared as distress just to relieve or purify the devotee from the contamination of the material world. While one is within this material world, one is in various conditions, and therefore a devotee sees a condition of distress as but another feature of the Lord. *Tat te'nukampāṁ susamīkṣamāṇaḥ* (SB 10.14.8). A devotee, therefore, regards distress as a great favor of the Lord because he understands that he is being cleansed of contamination. *Teṣām ahaṁ samuddhartā mṛtyu-saṁsāra-sāgarāt* (Bg. 12.7). The

appearance of distress is a negative process intended to give the devotee relief from this material world, which is called *mṛtyu-saṁsāra,* or the constant repetition of birth and death. To save a surrendered soul from repeated birth and death, the Lord purifies him of contamination by offering him a little distress. This cannot be understood by a nondevotee, but a devotee can see this because he is *vipaścit,* or learned. A nondevotee, therefore, is perturbed in distress, but a devotee welcomes distress as another feature of the Lord. *Sarvaṁ khalv idaṁ brahma*. A devotee can actually see that there is only the Supreme Personality of Godhead and no second entity. *Ekam evādvitīyam*. There is only the Lord, who presents Himself in different energies.

Persons who are not in real knowledge think that Brahmā is the creator, Viṣṇu the maintainer and Śiva the annihilator and that the different demigods are intended to fulfill diverse purposes. Thus they create diverse purposes and worship various demigods to have these purposes fulfilled (*kāmais tais tair hṛta jñānāḥ prapadyante 'nya-devatāḥ* [[bg/7/20|[Bg. 7.20]]]). A devotee, however, knows that these various demigods are but different parts of the Supreme Personality of Godhead and that these parts need not be worshiped. As the Lord says in *Bhagavad-gītā* (Bg. 9.23):

> *ye 'py anya-devatā bhaktā*
> *yajante śraddhayānvitāḥ*

> *te 'pi mām eva kaunteya*
> *yajanty avidhi-pūrvakam*

"Whatever a man may sacrifice to other gods, O son of Kuntī, is really meant for Me alone, but it is offered without true understanding." There is no need to worship the demigods, for this is *avidhi,* not in order. Simply by surrendering oneself at the lotus feet of Kṛṣṇa, one can completely discharge one's duties; there is no need to worship various deities or demigods. These various divinities are observed by the *mūḍhas,* fools, who are bewildered by the three modes of material nature (*tribhir guṇamayair bhāvair ebhiḥ sarvam idaṁ jagat*). Such fools cannot understand that the real source of everything is the Supreme Personality of Godhead (*mohitaṁ nābhijānāti mām ebhyaḥ param avyayam* [[bg/7/13|[Bg. 7.13]]]). Not being disturbed by the Lord's various features, one should concentrate upon and worship the Supreme Lord (*mām ekaṁ śaraṇaṁ vraja*). This should be the guiding principle of one's life.

10.2.29

> *bibharṣi rūpāṇy avabodha ātmā*
> *kṣemāya lokasya carācarasya*
> *sattvopapannāni sukhāvahāni*
> *satām abhadrāṇi muhuḥ khalānām*

SYNONYMS

bibharṣi—You accept; *rūpāṇi*—varieties of forms, such as Matsya, Kūrma, Varāha, Rāma and Nṛsiṁha; *avabodhaḥ ātmā*—in spite of having different incarnations, You remain the Supreme, full of knowledge; *kṣemāya*—for the benefit of everyone, and especially the devotees; *lokasya*—of all living entities; *cara-acarasya*—moving and nonmoving; *sattva-upapannāni*—all such incarnations are transcendental (*śuddha-sattva*); *sukha-avahāni*—full of transcendental bliss; *satām*—of the devotees; *abhadrāṇi*—all inauspiciousness or annihilation; *muhuḥ*—again and again; *khalānām*—of the nondevotees.

TRANSLATION

O Lord, You are always in full knowledge, and to bring all good fortune to all living entities, You appear in different incarnations, all of them transcendental to the material creation. When You appear in these incarnations, You are pleasing to the pious and religious devotees, but for nondevotees You are the annihilator.

PURPORT

This verse explains why the Supreme Personality of Godhead appears as an incarnation again and again. The incarnations of the Supreme Personality of Godhead all function differently, but their main purpose is *paritrāṇāya sādhūnāṁ vināśāya ca duṣkṛtām* [[bg/4/8|[Bg. 4.8]]]—to protect the devotees and

annihilate the miscreants. Yet even though the *duṣkṛtīs,* or miscreants, are annihilated, this is ultimately good for them.

10.2.30

> *tvayy ambujākṣākhila-sattva-dhāmni*
> *samādhināveśita-cetasaike*
> *tvat-pāda-potena mahat-kṛtena*
> *kurvanti govatsa-padaṁ bhavābdhim*

SYNONYMS

tvayi—in You; *ambuja-akṣa*—O lotus-eyed Lord; *akhila-sattva-dhāmni*—who are the original cause of all existence, from whom everything emanates and in whom all potencies reside; *samādhinā*—by constant meditation and complete absorption (in thoughts of You, the Supreme Personality of Godhead); *āveśita*—fully absorbed, fully engaged; *cetasā*—but by such a mentality; *eke*—the one process of always thinking of Your lotus feet; *tvat-pāda-potena*—by boarding such a boat as Your lotus feet; *mahat-kṛtena*—by that action which is considered the most powerful original existence or which is executed by *mahājanas*; *kurvanti*—they make; *govatsa-padam*—like the hoofprint of a calf; *bhava-abdhim*—the great ocean of nescience.

TRANSLATION

O lotus-eyed Lord, by concentrating one's meditation on Your lotus feet, which are the reservoir of all

existence, and by accepting those lotus feet as the boat by which to cross the ocean of nescience, one follows in the footsteps of mahājanas [great saints, sages and devotees]. By this simple process, one can cross the ocean of nescience as easily as one steps over the hoofprint of a calf.

PURPORT

The true mission in life is to cross the ocean of nescience, of repeated birth and death. Those in the darkness of ignorance, however, do not know this mission. Instead, being carried away by the waves of material nature (*prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ* [[bg/3/27|[Bg. 3.27]]]), they are undergoing the tribulations of *mṛtyu-saṁsāra-vartmani* [[bg/9/3|[Bg. 9.3]]], repeated birth and death. But persons who have achieved knowledge by the association of devotees follow the *mahājanas* (*mahat-kṛtena*). Such a person always concentrates his mind upon the lotus feet of the Lord and executes one or more of the nine varieties of devotional service (*śravaṇaṁ kīrtanaṁ viṣṇoḥ smaraṇaṁ pāda-sevanam* [[sb/7/5/23-24|[SB 7.5.23]]]). Simply by this process, one can cross the insurmountable ocean of nescience.

Devotional service is powerful in any form. *Śrī-viṣṇoḥ śravaṇe parīkṣid abhavad vaiyāsakiḥ kīrtane* (*Bhakti-rasāmṛta-sindhu* 1.2.265). According to this verse, Mahārāja Parīkṣit became liberated by fully concentrating his mind on hearing the Lord's holy name, attributes and pastimes. Similarly,

Śukadeva Gosvāmī simply glorified the Lord, and by speaking on the subject matters of Kṛṣṇa that constitute the entire *Śrīmad-Bhāgavatam,* he too was liberated. One may also be liberated simply by *sakhya,* friendly behavior with the Lord. Such is the power of devotional service, as we learn from the examples set by the Lord's many pure devotees.

> *svayambhūr nāradaḥ śambhuḥ*
> *kumāraḥ kapilo manuḥ*
> *prahlādo janako bhīṣmo*
> *balir vaiyāsakir vayam*
> *[[sb/6/3/20-21|[SB 6.3.20]]]*

We have to follow in the footsteps of such devotees, for by this one easy process one can cross the great ocean of nescience just as one might cross a small hole created by the hoof of a calf.

Here the Lord is described as *ambujākṣa,* or lotus-eyed. By seeing the eyes of the Lord, which are compared to lotus flowers, one becomes so satisfied that one does not want to turn his eyes to anything else. Simply by seeing the transcendental form of the Lord, a devotee is at once fully absorbed in the Lord in his heart. This absorption is called *samādhi. Dhyānāvasthita-tad-gatena manasā paśyanti yaṁ yoginaḥ* (SB 12.13.1). A *yogī* is fully absorbed in thoughts of the Supreme Personality of Godhead, for he has no other business than to think of the Lord always within the heart. It is also said:

> *samāśritā ye pada-pallava-plavaṁ*
> *mahat-padaṁ puṇya-yaśo murāreḥ*
> *bhavāmbudhir vatsa-padaṁ paraṁ padaṁ*
> *padaṁ padaṁ yad vipadāṁ na teṣām*

"For one who has accepted the boat of the lotus feet of the Lord, who is the shelter of the cosmic manifestation and is famous as Murāri, the enemy of the demon Mura, the ocean of the material world is like the water contained in a calf's hoofprint. His goal is *paraṁ padam,* or Vaikuṇṭha, the place where there are no material miseries, not the place where there is danger at every step." (SB 10.14.58) This process is recommended here by authorities like Lord Brahmā and Lord Śiva (*svayambhūr nāradaḥ śambhuḥ* [[sb/6/3/20-21|[SB 6.3.20]]]), and therefore we must take to this process in order to transcend nescience. This is very easy, but we must follow in the footsteps of great personalities, and then success will be possible.

In regard to the word *mahat-kṛtena,* it is also significant that the process shown by great devotees is not only for them but also for others. If things are made easy, this affords facility for the person who has made them easy and also for others who follow the same principles. The process recommended in this verse for crossing the ocean of nescience is easy not only for the devotee but also for common persons who follow the devotee (*mahājano yena gataḥ sa panthāḥ* [[cc/madhya/17/186|[Cc. Madhya 17.186]]]).

10.2.31

svayaṁ samuttīrya sudustaraṁ dyuman
bhavārṇavaṁ bhīmam adabhra-sauhṛdāḥ
bhavat-padāmbhoruha-nāvam atra te
nidhāya yātāḥ sad-anugraho bhavān

SYNONYMS

svayam—personally; *samuttīrya*—perfectly crossing; *su-dustaram*—which is very difficult to cross; *dyuman*—O Lord, who appear exactly like the sun, illuminating the darkness of this world of ignorance; *bhava-arṇavam*—the ocean of nescience; *bhīmam*—which is extremely fierce; *adabhra-sauhṛdāḥ*—devotees who are incessantly friendly to the fallen souls; *bhavat-pada-ambhoruha*—Your lotus feet; *nāvam*—the boat for crossing; *atra*—in this world; *te*—they (the Vaiṣṇavas); *nidhāya*—leaving behind; *yātāḥ*—on to the ultimate destination, Vaikuṇṭha; *sat-anugrahaḥ*—who are always kind and merciful to the devotees; *bhavān*—You.

TRANSLATION

O Lord, who resemble the shining sun, You are always ready to fulfill the desire of Your devotee, and therefore You are known as a desire tree [vāñchā-kalpataru]. When ācāryas completely take shelter under Your lotus feet in order to cross the fierce ocean of nescience, they leave behind on earth the method by which they cross,

and because You are very merciful to Your other devotees, You accept this method to help them.

PURPORT

This statement reveals how the merciful *ācāryas* and the merciful Supreme Personality of Godhead together help the serious devotee who wants to return home, back to Godhead. Śrī Caitanya Mahāprabhu, in His teachings to Rūpa Gosvāmī, said:

> *brahmāṇḍa bhramite kona bhāgyavān jīva*
> *guru-kṛṣṇa-prasāde pāya bhakti-latā-bīja*
> *(Cc. Madhya 19.151)*

One can achieve the seed of *bhakti-latā,* devotional service, by the mercy of *guru* and Kṛṣṇa. The duty of the *guru* is to find the means, according to the time, the circumstances and the candidate, by which one can be induced to render devotional service, which Kṛṣṇa accepts from a candidate who wants to be successful in going back home, back to Godhead. After wandering throughout the universe, a fortunate person within this material world seeks shelter of such a *guru,* or *ācārya,* who trains the devotee in the suitable ways to render service according to the circumstances so that the Supreme Personality of Godhead will accept the service. This makes it easier for the candidate to reach the ultimate destination. The *ācārya's* duty, therefore, is to find the means by which devotees may render service according to references from *śāstra*. Rūpa Gosvāmī, for example, in order to help subsequent devotees, published such

devotional books as *Bhakti-rasāmṛta-sindhu*. Thus it is the duty of the *ācārya* to publish books that will help future candidates take up the method of service and become eligible to return home, back to Godhead, by the mercy of the Lord. In our Kṛṣṇa consciousness movement, this same path is being prescribed and followed. Thus the devotees have been advised to refrain from four sinful activities—illicit sex, intoxication, meat-eating and gambling—and to chant sixteen rounds a day. These are bona fide instructions. Because in the Western countries constant chanting is not possible, one should not artificially imitate Haridāsa Ṭhākura, but should follow this method. Kṛṣṇa will accept a devotee who strictly follows the regulative principles and the method prescribed in the various books and literatures published by the authorities. The *ācārya* gives the suitable method for crossing the ocean of nescience by accepting the boat of the Lord's lotus feet, and if this method is strictly followed, the followers will ultimately reach the destination, by the grace of the Lord. This method is called *ācārya-sampradāya*. It is therefore said, *sampradāya-vihīnā ye mantrās te niṣphalā matāḥ* (*Padma Purāṇa*). The *ācārya-sampradāya* is strictly bona fide. Therefore one must accept the *ācārya-sampradāya;* otherwise one's endeavor will be futile. Śrīla Narottama dāsa Ṭhākura therefore sings:

> *tāṅdera caraṇa sevi bhakta sane vāsa*
> *janame janame haya, ei abhilāṣa*

One must worship the lotus feet of the *ācārya* and live within the society of devotees. Then one's endeavor to cross over nescience will surely be successful.

10.2.32

> *ye 'nye 'ravindākṣa vimukta-māninas*
> *tvayy asta-bhāvād aviśuddha-buddhayaḥ*
> *āruhya kṛcchreṇa paraṁ padaṁ tataḥ*
> *patanty adho 'nādṛta-yuṣmad-aṅghrayaḥ*

SYNONYMS

ye anye—anyone, or all others; *aravinda-akṣa*—O lotus-eyed one; *vimukta-māninaḥ*—falsely considering themselves free from the bondage of material contamination; *tvayi*—unto You; *asta-bhāvāt*—speculating in various ways but not knowing or desiring more information of Your lotus feet; *aviśuddha-buddhayaḥ*—whose intelligence is still not purified and who do not know the goal of life; *āruhya*—even though achieving; *kṛcchreṇa*—by undergoing severe austerities, penances and hard labor; *param padam*—the highest position (according to their imagination and speculation); *tataḥ*—from that position; *patanti*—they fall; *adhaḥ*—down into material existence again; *anādṛta*—neglecting devotion to; *yuṣmat*—Your; *aṅghrayaḥ*—lotus feet.

TRANSLATION

[Someone may say that aside from devotees, who always seek shelter at the Lord's lotus feet, there are those who are not devotees but who have accepted different processes for attaining salvation. What happens to them? In answer to this question, Lord Brahmā and the other demigods said:] O lotus-eyed Lord, although nondevotees who accept severe austerities and penances to achieve the highest position may think themselves liberated, their intelligence is impure. They fall down from their position of imagined superiority because they have no regard for Your lotus feet.

PURPORT

Aside from devotees, there are many others, nondevotees, known as *karmīs, jñānīs* or *yogīs,* philanthropists, altruists, politicians, impersonalists and voidists. There are many varieties of nondevotees who have their respective ways of liberation, but simply because they do not know the shelter of the Lord's lotus feet, although they falsely think that they have been liberated and elevated to the highest position, they fall down. As clearly stated by the Lord Himself in *Bhagavad-gītā* (Bg. 9.3):

> *aśraddadhānāḥ puruṣā*
> *dharmasyāsya parantapa*

> *aprāpya māṁ nivartante*
> *mṛtyu-saṁsāra-vartmani*

"Those who are not faithful on the path of devotional service cannot attain Me, O conqueror of foes, but return to birth and death in this material world." It doesn't matter whether one is a *karmī, jñānī, yogī,* philanthropist, politician or whatever; if one has no love for the lotus feet of the Lord, one falls down. That is the verdict given by Lord Brahmā in this verse.

There are persons who advocate accepting any process and who say that whatever process one accepts will lead to the same goal, but that is refuted in this verse, where such persons are referred to as *vimukta-māninaḥ,* signifying that although they think they have attained the highest perfection, in fact they have not. In the present day, big, big politicians all over the world think that by scheming they can occupy the highest political post, that of president or prime minister, but we actually see that even in this life such big prime ministers, presidents and other politicians, because of being nondevotees, fall down (*patanty adhaḥ*). To become president or prime minister is not easy; one must work very hard (*āruhya kṛcchreṇa*) to achieve the post. And even though one may reach his goal, at any moment one may be kicked down by material nature. In human society there have been many instances in which great, exalted politicians have fallen from government and become lost in historical oblivion. The cause of this is *aviśuddha-buddhayaḥ:* [[sb/10/2/32|[SB 10.2.32]]] their intelligence is impure. The *śāstra*

says, *na te viduḥ svārtha-gatiṁ hi viṣṇum* (SB 7.5.31). One achieves the perfection of life by becoming a devotee of Viṣṇu, but people do not know this. Therefore, as stated in *Bhagavad-gītā* (Bg. 12.5), *kleśo 'dhikataras teṣām avyaktāsakta-cetasām*. Persons who do not ultimately accept the Supreme Personality of Godhead and take to devotional service, but who instead are attached to impersonalism and voidism, must undergo great labor to achieve their goals.

> *śreyaḥ-sṛtiṁ bhaktim udasya te vibho*
> *kliśyanti ye kevala-bodha-labdhaye*
> *(SB 10.14.4)*

To achieve understanding, such persons work very hard and undergo severe austerities, but their hard labor and austerities themselves are their only achievement, for they do not actually achieve the real goal of life.

Dhruva Mahārāja at first wanted to achieve the greatest material kingdom and greater material possessions than his father, but when he was actually favored by the Lord, who appeared before him to give him the benediction he desired, Dhruva Mahārāja refused it, saying, *svāmin kṛtārtho'smi varaṁ na yāce: [[cc/madhya/22/42|[Cc. Madhya 22.42]]]* "Now I am fully satisfied. I do not want any material benediction." (*Hari-bhakti-sudhodaya* 7.28) This is the perfection of life. *Yaṁ labdhvā cāparaṁ lābhaṁ manyate nādhikaṁ tataḥ* (Bg. 6.22).

If one achieves the shelter of the Lord's lotus feet, one is fully satisfied and does not need to ask for any material benediction.

At night, no one can see a lotus, for lotuses blossom only during the daytime. Therefore the word *aravindākṣa* is significant. One who is not captivated by the lotus eyes or transcendental form of the Supreme Lord is in darkness, exactly like one who cannot see a lotus. One who has not come to the point of seeing the lotus eyes and transcendental form of Śyāmasundara is a failure. *premāñjana-cchurita-bhakti-vilocanena santaḥ sadaiva hṛdayeṣu vilokayanti* [Bs. 5.38]. Those who are attached to the Supreme Personality of Godhead in love always see the Lord's lotus eyes and lotus feet, whereas others cannot see the Lord's beauty and are therefore classified as *anādṛta-yuṣmad-aṅghrayaḥ,* or neglectful of the Lord's personal form. Those who neglect the Lord's form are surely failures on every path in life, but if one develops even a little love for the Supreme Personality of Godhead, one is liberated without difficulty (*svalpam apy asya dharmasya trāyate mahato bhayāt*). Therefore the Supreme Personality of Godhead recommends in *Bhagavad-gītā* (Bg. 9.34), *man-manā bhava mad-bhakto mad-yājī māṁ namaskuru/* [[bg/18/65|[Bg. 18.65]]] "Simply think of Me, become My devotee, worship Me and offer some slight homage to Me." Simply by this process, one is guaranteed to return home, back to Godhead, and thus attain the highest perfection. The Lord further affirms in *Bhagavad-gītā* (18.54-55):

brahma-bhūtaḥ prasannātmā
na śocati na kāṅkṣati
samaḥ sarveṣu bhūteṣu
mad-bhaktiṁ labhate parām

bhaktyā mām abhijānāti
yāvān yaś cāsmi tattvataḥ
tato māṁ tattvato jñātvā
viśate tad-anantaram

"One who is thus transcendentally situated at once realizes the Supreme Brahman and becomes fully joyful. He never laments nor desires to have anything; he is equally disposed to every living entity. In that state he attains pure devotional service unto Me. One can understand the Supreme Personality as He is only by devotional service. And when one is in full consciousness of the Supreme Lord by such devotion, he can enter into the kingdom of God."

10.2.33

tathā na te mādhava tāvakāḥ kvacid
bhraśyanti mārgāt tvayi baddha-sauhṛdāḥ
tvayābhiguptā vicaranti nirbhayā
vināyakānīkapa-mūrdhasu prabho

SYNONYMS

tathā—like them (the nondevotees); *na*—not; *te*—they (the devotees); *mādhava*—O Lord, husband of the goddess of fortune; *tāvakāḥ*—the followers of the devotional path, the devotees; *kvacit*—in any circumstances; *bhraśyanti*—fall down; *mārgāt*—from the path of devotional service; *tvayi*—unto You; *baddha-sauhṛdāḥ*—because of being fully attached to Your lotus feet; *tvayā*—by You; *abhiguptāḥ*—always protected from all dangers; *vicaranti*—they move; *nirbhayāḥ*—without fear; *vināyaka-anīkapa*—the enemies who maintain paraphernalia to oppose the *bhakti* cult; *mūrdhasu*—on their heads; *prabho*—O Lord.

TRANSLATION

O Mādhava, Supreme Personality of Godhead, Lord of the goddess of fortune, if devotees completely in love with You sometimes fall from the path of devotion, they do not fall like nondevotees, for You still protect them. Thus they fearlessly traverse the heads of their opponents and continue to progress in devotional service.

PURPORT

Devotees generally do not fall down, but if circumstantially they do, the Lord, because of their strong attachment to Him, gives them protection in all circumstances. Thus even if devotees fall down, they are still strong enough to traverse the heads of their enemies. We have actually seen that our Kṛṣṇa consciousness

movement has many opponents, such as the "deprogrammers," who instituted a strong legal case against the devotees. We thought that this case would take a long time to settle, but because the devotees were protected by the Supreme Personality of Godhead, we unexpectedly won the case in one day. Thus a case that was expected to continue for years was settled in a day because of the protection of the Supreme Personality of Godhead, who has promised in *Bhagavad-gītā* (Bg. 9.31), *kaunteya pratijānīhi na me bhaktaḥ praṇaśyati*/ "O son of Kuntī, declare it boldly that My devotee never perishes." In history there are many instances of devotees like Citraketu, Indradyumna and Mahārāja Bharata who circumstantially fell down but were still protected. Mahārāja Bharata, for example, because of his attachment to a deer, thought of the deer at the time of death, and therefore in his next life he became a deer (*yaṁ yaṁ vāpi smaran bhāvaṁ tyajaty ante kalevaram* [[bg/8/6|[Bg. 8.6]]]). Because of protection by the Supreme Personality of Godhead, however, the deer remembered his relationship with the Lord and next took birth in a good brahminical family and performed devotional service (*śucīnāṁ śrīmatāṁ gehe yoga-bhraṣṭo 'bhijāyate* [[bg/6/41|[Bg. 6.41]]]). Similarly, Citraketu fell down and became a demon, Vṛtrāsura, but he too was protected. Thus even if one falls down from the path of *bhakti-yoga,* one is ultimately saved. If a devotee is strongly situated in devotional service, the Supreme Personality of Godhead has promised to protect him (*kaunteya pratijānīhi na me bhaktaḥ praṇaśyati* [[bg/9/31|[Bg. 9.31]]]). But even if a devotee circumstantially falls down, he is protected by Mādhava.

The word Mādhava is significant. *Mā,* mother Lakṣmī, the mother of all opulences, is always with the Supreme Personality of Godhead, and if a devotee is in touch with the Supreme Personality of Godhead, all the opulences of the Lord are ready to help him.

> *yatra yogeśvaraḥ kṛṣṇo*
> *yatra pārtho dhanur-dharaḥ*
> *tatra śrīr vijayo bhūtir*
> *dhruvā nītir matir mama*
> *(Bg. 18.78)*

Wherever there is the Supreme Personality of Godhead, Kṛṣṇa, and His devotee Arjuna, Pārtha, there is victory, opulence, extraordinary power and morality. The opulences of a devotee are not a result of *karma-kāṇḍa-vicāra*. A devotee is always protected by all of the Supreme Lord's opulences, of which no one can deprive him (*teṣāṁ nityābhiyuktānāṁ yoga-kṣemaṁ vahāmy aham* [[bg/9/22|[Bg. 9.22]]]). Thus a devotee cannot be defeated by any opponents. A devotee, therefore, should not deviate knowingly from the path of devotion. The adherent devotee is assured all protection from the Supreme Personality of Godhead.

10.2.34

> *sattvaṁ viśuddhaṁ śrayate bhavān sthitau*
> *śarīriṇāṁ śreya-upāyanaṁ vapuḥ*

veda-kriyā-yoga-tapaḥ-samādhibhis
tavārhaṇaṁ yena janaḥ samīhate

SYNONYMS

sattvam—existence; *viśuddham*—transcendental, beyond the three modes of material nature; *śrayate*—accepts; *bhavān*—Your Lordship; *sthitau*—during the maintenance of this material world; *śarīriṇām*—of all living entities; *śreyaḥ*—of supreme auspiciousness; *upāyanam*—for the benefit; *vapuḥ*—a transcendental form or body; *veda-kriyā*—by ritualistic ceremonies according to the directions of the *Vedas*; *yoga*—by practice of devotion; *tapaḥ*—by austerities; *samādhibhiḥ*—by becoming absorbed in transcendental existence; *tava*—Your; *arhaṇam*—worship; *yena*—by such activities; *janaḥ*—human society; *samīhate*—offers (its obligation unto You).

TRANSLATION

O Lord, during the time of maintenance You manifest several incarnations, all with transcendental bodies, beyond the material modes of nature. When You appear in this way, You bestow all good fortune upon the living entities by teaching them to perform Vedic activities such as ritualistic ceremonies, mystic yoga, austerities, penances, and ultimately samādhi, ecstatic absorption in thoughts of You. Thus You are worshiped by the Vedic principles.

PURPORT

As stated in *Bhagavad-gītā* (Bg. 18.3), *yajña-dāna-tapaḥ-karma na tyājyam:* the Vedic ritualistic ceremonies, charity, austerity and all such prescribed duties are never to be given up. *Yajño dānaṁ tapaś caiva pāvanāni manīṣiṇām* (18.5): even one who is very much advanced in spiritual realization must still execute the Vedic principles. Even in the lowest stage, the *karmīs* are advised to work for the sake of the Lord.

> *yajñārthāt karmaṇo 'nyatra*
> *loko 'yaṁ karma-bandhanaḥ*

"Work done as a sacrifice for Viṣṇu has to be performed, otherwise work binds one to this material world." (Bg. 3.9) The words *yajñārthāt karmaṇaḥ* indicate that while performing all kinds of duties, one should remember that these duties should be performed to satisfy the Supreme Lord (*sva-karmaṇā tam abhyarcya* [[bg/18/46|[Bg. 18.46]]]). According to Vedic principles, there must be divisions of human society (*cātur-varṇyaṁ mayā sṛṣṭam* [[bg/4/13|[Bg. 4.13]]]). There should be *brāhmaṇas, kṣatriyas, vaiśyas* and *śūdras,* and everyone should learn to worship the Supreme Personality of Godhead (*tam abhyarcya*). This is real human society, and without this system we are left with animal society.

The modern activities of human society are described in *Śrīmad-Bhāgavatam* as the activities of *go-khara,* cows and asses (*sa eva go-kharaḥ* [SB 10.84.13]). Everyone is acting in a

bodily concept of life involving society, friendship and love for the improvement of economic and political conditions, and thus all activities are enacted in ignorance. The Supreme Personality therefore comes to teach us how to act according to the Vedic principles. In this age of Kali, the Supreme Personality of Godhead appeared as Śrī Caitanya Mahāprabhu and preached that in this age the Vedic activities cannot be systematically performed because people are so fallen. He gave this recommendation from the *śāstras:*

> *harer nāma harer nāma*
> *harer nāmaiva kevalam*
> *kalau nāsty eva nāsty eva*
> *nāsty eva gatir anyathā*
> *[[cc/adi/17/21|[Cc. Ādi 17.21]]]*

"In this age of quarrel and hypocrisy the only means of deliverance is chanting the holy name of the Lord. There is no other way. There is no other way. There is no other way." The Kṛṣṇa consciousness movement is therefore teaching people all over the world how to chant the Hare Kṛṣṇa *mantra,* and this has proved very much effective in all places at all times. The Supreme Personality of Godhead appears in order to teach us Vedic principles intended for understanding Him (*vedaiś ca sarvair aham eva vedyaḥ* [[bg/15/15|[Bg. 15.15]]]). We should always know that when Kṛṣṇa and Lord Caitanya appeared, They appeared in *śuddha-sattva* bodies. One should not mistake the body of Kṛṣṇa or Caitanya Mahāprabhu to be a material body like

ours, for Kṛṣṇa and Caitanya Mahāprabhu appeared as needed for the benefit of the entire human society. Out of causeless mercy, the Lord appears in different ages in His original *śuddha-sattva* transcendental body to elevate human society to the spiritual platform upon which they can truly benefit. Unfortunately, modern politicians and other leaders stress the bodily comforts of life (*yasyātma-buddhiḥ kuṇape tri-dhātuke* [SB 10.84.13]) and concentrate on the activities of this ism and that ism, which they describe in different kinds of flowery language. Essentially such activities are the activities of animals (*sa eva go-kharaḥ* [SB 10.84.13]). We should learn how to act from *Bhagavad-gītā,* which explains everything for human understanding. Thus we can become happy even in this age of Kali.

10.2.35

> *sattvaṁ na ced dhātar idaṁ nijaṁ bhaved*
> *vijñānam ajñāna-bhidāpamārjanam*
> *guṇa-prakāśair anumīyate bhavān*
> *prakāśate yasya ca yena vā guṇaḥ*

SYNONYMS

sattvam—*śuddha-sattva,* transcendental; *na*—not; *cet*—if; *dhātaḥ*—O reservoir of all energies, cause of all causes; *idam*—this; *nijam*—personal, spiritual; *bhavet*—could have been; *vijñānam*—transcendental knowledge; *ajñāna-bhidā*—which drives away the

ignorance of the material modes; *apamārjanam*—completely vanquished; *guṇa-prakāśaiḥ*—by the awakening of such transcendental knowledge; *anumīyate*—becomes manifested; *bhavān*—Your Lordship; *prakāśate*—exhibit; *yasya*—whose; *ca*—and; *yena*—by which; *vā*—either; *guṇaḥ*—quality or intelligence.

TRANSLATION

O Lord, cause of all causes, if Your transcendental body were not beyond the modes of material nature, one could not understand the difference between matter and transcendence. Only by Your presence can one understand the transcendental nature of Your Lordship, who are the controller of material nature. Your transcendental nature is very difficult to understand unless one is influenced by the presence of Your transcendental form.

PURPORT

It is said, *traiguṇya-viṣayā vedā nistraiguṇyo bhavārjuna*. Unless one is situated in transcendence, one cannot understand the transcendental nature of the Lord. As stated in *Śrīmad-Bhāgavatam* (10.14.29):

> *athāpi te deva padāmbuja-dvaya-*
> *prasāda-leśānugṛhīta eva hi*
> *jānāti tattvaṁ bhagavan-mahimno*
> *na cānya eko 'pi ciraṁ vicinvan*

Only by the mercy of the Supreme Personality of Godhead can one understand Him. Those who are in the modes of material nature, although speculating for thousands of years, cannot understand Him. The Lord has innumerable forms (*rāmādi-mūrtiṣu kalā-niyamena tiṣṭhan* [Bs. 5.39]), and unless these forms, such as Lord Rāmacandra, Nṛsiṁhadeva, Kṛṣṇa and Balarāma, were transcendental, how could they be worshiped by devotees since time immemorial? *Bhaktyā mām abhijānāti yāvān yaś cāsmi tattvataḥ* (Bg. 18.55). Devotees who awaken their transcendental nature in the presence of the Lord and who follow the rules and regulations of devotional service can understand Lord Kṛṣṇa, Lord Rāmacandra and other incarnations, who are not of this material world but who come from the spiritual world for the benefit of people in general. If one does not take to this process, one imagines or manufactures some form of God according to material qualities and can never awaken a real understanding of the Supreme Personality of Godhead. The words *bhaktyā mām abhijānāti yāvān yaś cāsmi tattvataḥ* signify that unless one worships the Lord according to the regulative devotional principles, one cannot awaken the transcendental nature. Deity worship, even in the absence of the Supreme Personality of Godhead, awakens the transcendental nature of the devotee, who thus becomes increasingly attached to the Lord's lotus feet.

The appearance of Kṛṣṇa is the answer to all imaginative iconography of the Supreme Personality of Godhead. Everyone imagines the form of the Supreme Personality of Godhead

according to his mode of material nature. In the *Brahma-saṁhitā* it is said that the Lord is the oldest person. Therefore a section of religionists imagine that God must be very old, and therefore they depict a form of the Lord like a very old man. But in the same *Brahma-saṁhitā,* that is contradicted; although He is the oldest of all living entities, He has His eternal form as a fresh youth. The exact words used in this connection in the *Śrīmad-Bhāgavatam* are *vijñānam ajñāna-bhidāpamārjanam*. *Vijñāna* means transcendental knowledge of the Supreme Personality; *vijñāna* is also experienced knowledge. Transcendental knowledge has to be accepted by the descending process of disciplic succession as Brahmā presents the knowledge of Kṛṣṇa in the *Brahma-saṁhitā*. *Brahma-saṁhitā* is *vijñāna* as realized by Brahmā's transcendental experience, and in that way he presented the form and the pastimes of Kṛṣṇa in the transcendental abode. *Ajñāna-bhidā* means "that which can match all kinds of speculation." In ignorance, people are imagining the form of the Lord; sometimes He has no form and sometimes He has form, according to their different imaginations. But the presentation of Kṛṣṇa in the *Brahma-saṁhitā* is *vijñāna*—scientific, experienced knowledge given by Lord Brahmā and accepted by Lord Caitanya. There is no doubt about it. Śrī Kṛṣṇa's form, Śrī Kṛṣṇa's flute, Kṛṣṇa's color—everything is reality. Here it is said that this *vijñānam* is always defeating all kinds of speculative knowledge. "Therefore," the demigods prayed, "without Your appearing as Kṛṣṇa, as You are, neither *ajñāna-bhidā* (the nescience of speculative knowledge) nor *vijñānam* would be realized. *Ajñāna-bhidāpamārjanam*—by

Your appearance the speculative knowledge of ignorance will be vanquished, and the real, experienced knowledge of authorities like Lord Brahmā will be established. Men influenced by the three modes of material nature imagine their own God according to the modes of material nature. In this way God is presented in various ways, but Your appearance will establish what the real form of God is."

The highest blunder committed by the impersonalist is to think that when the incarnation of God comes, He accepts a form of matter in the mode of goodness. Actually the form of Kṛṣṇa or Nārāyaṇa is transcendental to any material idea. Even the greatest impersonalist, Śaṅkarācārya, has admitted, *nārāyaṇaḥ paro 'vyaktāt:* the material creation is caused by the *avyakta,* the impersonal manifestation of matter or the nonphenomenal total reservoir of matter, and Kṛṣṇa is transcendental to that material conception. This is expressed in the *Śrīmad-Bhāgavatam* as *śuddha-sattva,* or transcendental. The Lord does not belong to the material mode of goodness, for He is above the position of material goodness. He belongs to the transcendental, eternal status of bliss and knowledge.

"Dear Lord," the demigods prayed, "when You appear in Your different incarnations, You take different names and forms according to different situations. Lord Kṛṣṇa is Your name because You are all-attractive; You are called Śyāmasundara because of Your transcendental beauty. *Śyāma* means blackish, yet they say that You are more beautiful than thousands of

cupids. *Kandarpa-koṭi-kamanīya*. Although You appear in a color which is compared to that of a blackish cloud, You are the transcendental Absolute, and therefore Your beauty is many, many times more attractive than the delicate body of Cupid. Sometimes You are called Giridhārī because You lifted the hill known as Govardhana. You are sometimes called Nanda-nandana or Vāsudeva or Devakī-nandana because You appear as the son of Mahārāja Nanda or Devakī or Vasudeva. Impersonalists think that Your many names or forms are according to a particular type of work and quality because they accept You from the position of a material observer.

"Our dear Lord, the way of understanding is not to study Your absolute nature, form and activities by mental speculation. One must engage himself in devotional service; then one can understand Your absolute nature and Your transcendental form, name and quality. Actually, only a person who has a little taste for the service of Your lotus feet can understand Your transcendental nature or form and quality. Others may go on speculating for millions of years, but it is not possible for them to understand even a single part of Your actual position." In other words, the Supreme Personality of Godhead, Kṛṣṇa, cannot be understood by the nondevotees because there is a curtain of *yogamāyā* which covers Kṛṣṇa's actual features. As confirmed in the *Bhagavad-gītā* (Bg. 7.25), *nāhaṁ prakāśaḥ sarvasya*. The Lord says, "I am not exposed to anyone and everyone." When Kṛṣṇa came, He was actually present on the battlefield of Kurukṣetra, and everyone saw Him. But not everyone could

understand that He was the Supreme Personality of Godhead. Still, everyone who died in His presence attained complete liberation from material bondage and was transferred to the spiritual world.

Because foolish *mūḍhas* do not awaken their spiritual nature, they do not understand Kṛṣṇa or Rāma (*avajānanti māṁ mūḍhā mānuṣīṁ tanum āśritam* [[bg/9/11|[Bg. 9.11]]]). Even big academic scholars, not considering the endeavors of the *ācāryas* who have recommended devotional service in many elaborate commentaries and notes, think that Kṛṣṇa is fictitious. This is due to a lack of transcendental knowledge and a failure to awaken Kṛṣṇa consciousness. One should have the common sense to ask why, if Kṛṣṇa or Rāma were fictitious, stalwart scholars like Śrīdhara Svāmī, Rūpa Gosvāmī, Sanātana Gosvāmī, Vīrarāghava, Vijayadhvaja, Vallabhācārya and many other recognized *ācāryas* would have spent so much time to write about Kṛṣṇa in notes and commentaries on *Śrīmad-Bhāgavatam*.

10.2.36

> *na nāma-rūpe guṇa-janma-karmabhir*
> *nirūpitavye tava tasya sākṣiṇaḥ*
> *mano-vacobhyām anumeya-vartmano*
> *deva kriyāyāṁ pratiyanty athāpi hi*

SYNONYMS

na—not; *nāma-rūpe*—the name and form; *guṇa*—with attributes; *janma*—appearance; *karmabhiḥ*—activities or pastimes; *nirūpitavye*—are not able to be ascertained; *tava*—Your; *tasya*—of Him; *sākṣiṇaḥ*—who is the direct observer; *manaḥ*—of the mind; *vacobhyām*—words; *anumeya*—hypothesis; *vartmanaḥ*—the path; *deva*—O Lord; *kriyāyām*—in devotional activities; *pratiyanti*—they realize; *atha api*—still; *hi*—indeed (You can be realized by the devotees).

TRANSLATION

O Lord, Your transcendental name and form are not ascertained by those who merely speculate on the path of imagination. Your name, form and attributes can be ascertained only through devotional service.

PURPORT

As stated in the *Padma Purāṇa:*

> *ataḥ śrī-kṛṣṇa-nāmādi*
> *na bhaved grāhyam indriyaiḥ*
> *sevonmukhe hi jihvādau*
> *svayam eva sphuraty adaḥ*
> *[[cc/madhya/17/136|[Cc. Madhya 17.136]]]*

"One cannot understand the transcendental nature of the name, form, quality and pastimes of Śrī Kṛṣṇa through one's

materially contaminated senses. Only when one becomes spiritually saturated by transcendental service to the Lord are the transcendental name, form, quality and pastimes of the Lord revealed to him." Since Kṛṣṇa and His transcendental name, form and activities are all of a transcendental nature, ordinary persons or those who are only slightly advanced cannot understand them. Even big scholars who are nondevotees think that Kṛṣṇa is fictitious. Yet although so-called scholars and commentators do not believe that Kṛṣṇa was factually a historical person whose presence on the Battlefield of Kurukṣetra is recorded in the history of *Mahābhārata,* they feel compelled to write commentaries on *Bhagavad-gītā* and other historical records. *Sevonmukhe hi jihvādau svayam eva sphuraty adaḥ:* [Brs. 1.2.234] Kṛṣṇa's transcendental name, form, attributes and activities can be revealed only when one engages in His service in full consciousness. This confirms Kṛṣṇa's own words in *Bhagavad-gītā* (Bg. 18.55):

> *bhaktyā mām abhijānāti*
> *yāvān yaś cāsmi tattvataḥ*
> *tato māṁ tattvato jñātvā*
> *viśate tad-anantaram*

"One can understand the Supreme Personality of Godhead as He is only by devotional service. And when one is in full consciousness of the Supreme Lord by such devotion, he can enter into the kingdom of God." Only by *sevonmukha,* by

engaging oneself in the Lord's service, can one realize the name, form and qualities of the Supreme Personality of Godhead.

"O Lord," the demigods say, "the impersonalists, who are nondevotees, cannot understand that Your name is identical with Your form." Since the Lord is absolute, there is no difference between His name and His actual form. In the material world there is a difference between form and name. The mango fruit is different from the name of the mango. One cannot taste the mango fruit simply by chanting, "Mango, mango, mango." But the devotee who knows that there is no difference between the name and the form of the Lord chants Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare, and realizes that he is always in Kṛṣṇa's company.

For persons who are not very advanced in absolute knowledge of the Supreme, Lord Kṛṣṇa exhibits His transcendental pastimes. They can simply think of the pastimes of the Lord and get the full benefit. Since there is no difference between the transcendental name and form of the Lord, there is no difference between the transcendental pastimes and the form of the Lord. For those who are less intelligent (like women, laborers or the mercantile class), the great sage Vyāsadeva wrote *Mahābhārata*. In the *Mahābhārata,* Kṛṣṇa is present in His different activities. *Mahābhārata* is history, and simply by studying, hearing, and memorizing the transcendental activities of Kṛṣṇa, the less intelligent can also gradually rise to the standard of pure devotees.

The pure devotees, who are always absorbed in the thought of the transcendental lotus feet of Kṛṣṇa and who are always engaged in devotional service in full Kṛṣṇa consciousness, are never to be considered to be in the material world. Śrīla Rūpa Gosvāmī has explained that those who are always engaged in Kṛṣṇa consciousness by body, mind and activities are to be considered liberated even within this body. This is also confirmed in the *Bhagavad-gītā:* those who are engaged in the devotional service of the Lord have already transcended the material position.

Kṛṣṇa appears in order to give a chance to both the devotees and the nondevotees for realization of the ultimate goal of life. The devotees get the direct chance to see Him and worship Him. Those who are not on that platform get the chance to become acquainted with His activities and thus become elevated to the same position.

The *Brahma-saṁhitā* (5.38) says:

> *premāñjana-cchurita-bhakti-vilocanena*
> *santaḥ sadaiva hṛdayeṣu vilokayanti*
> *yaṁ śyāmasundaram acintya-guṇa-svarūpaṁ*
> *govindam ādi-puruṣaṁ tam ahaṁ bhajāmi*

Although Kṛṣṇa's transcendental form is presented as black, devotees who are in love with the Supreme Personality of Godhead appreciate the Lord as Śyāmasundara, having a very

beautiful blackish form. The Lord's form is so beautiful that the *Brahma-saṁhitā* (5.30) also states:

> *veṇuṁ kvaṇantam aravinda-dalāyatākṣaṁ*
> *barhāvataṁsam asitāmbuda-sundarāṅgam*
> *kandarpa-koṭi-kamanīya-viśeṣa-śobhaṁ*
> *govindam ādi-puruṣaṁ tam ahaṁ bhajāmi*

"I worship Govinda, the primeval Lord, who plays on His transcendental flute. His eyes are like lotus flowers, He is decorated with peacock plumes, and His bodily color resembles the color of a fresh black cloud, although His bodily features are more beautiful than millions of Cupids." This beauty of the Supreme Lord can be seen by devotees who are in love with Him, devotees whose eyes are anointed with love of Godhead (*premāñjana-cchurita-bhakti-vilocanena* [Bs. 5.38]).

The Lord is also known as Giridhārī or Girivara-dhārī. Because Kṛṣṇa, for the sake of His devotees, lifted Govardhana Hill, the devotees appreciate the Lord's inconceivable strength; but nondevotees, in spite of directly perceiving the Lord's inconceivable strength and power, regard the Lord's activities as fictitious. This is the difference between a devotee and a nondevotee. Nondevotees cannot give any nomenclature for the Supreme Personality of Godhead, yet the Lord is known as Śyāmasundara and Giridhārī. Similarly, the Lord is known as Devakī-nandana and Yaśodā-nandana because He accepted the role of son for mother Devakī and mother Yaśodā, and He is

known as Gopāla because He enjoyed the sport of maintaining the cows and calves. Therefore, although He has no mundane name, He is addressed by devotees as Devakī-nandana, Yaśodā-nandana, Gopāla and Śyāmasundara. These are all transcendental names that only devotees can appreciate and nondevotees cannot.

The history of Kṛṣṇa the person has been openly seen by everyone, yet only those who are in love with the Supreme Personality of Godhead can appreciate this history, whereas nondevotees, who have not developed their loving qualities, think that the activities, form and attributes of the Supreme Personality of Godhead are fictitious. Therefore this verse explains, *na nāma-rūpe guṇa janma-karmabhir nirūpitavye tava tasya sākṣiṇaḥ*. In this connection, Śrīla Viśvanātha Cakravartī Ṭhākura has given the example that persons suffering from jaundice cannot taste the sweetness of sugar candy, although everyone knows that sugar candy is sweet. Similarly, because of the material disease, nondevotees cannot understand the transcendental name, form, attributes and activities of the Supreme Personality of Godhead, although they actually see the Lord's activities, either through authority or through history. The *Purāṇas* are old, authentic histories, but nondevotees cannot understand them, especially *Śrīmad-Bhāgavatam,* which is the essence of Vedic knowledge. Nondevotees cannot understand even the preliminary study of transcendental knowledge, *Bhagavad-gītā*. They simply speculate and present commentaries with absurd distortions. In conclusion, unless one

elevates himself to the transcendental platform by practicing *bhakti-yoga,* one cannot understand the Supreme Personality of Godhead or His name, form, attributes or activities. But if by chance, by the association of devotees, one can actually understand the Lord and His features, one immediately becomes a liberated person. As the Lord says in *Bhagavad-gītā* (Bg. 4.9):

> *janma karma ca me divyam*
> *evaṁ yo vetti tattvataḥ*
> *tyaktvā dehaṁ punar janma*
> *naiti mām eti so 'rjuna*

"One who knows the transcendental nature of My appearance and activities does not, upon leaving the body, take his birth again in this material world, but attains My eternal abode, O Arjuna."

Śrīla Rūpa Gosvāmī has therefore said that by affection and love for the Supreme Personality of Godhead, devotees can express their mind to Him with their words. Others, however, cannot do this, as confirmed in *Bhagavad-gītā* (*bhaktyā mām abhijānāti yāvān yaś cāsmi tattvataḥ* [[bg/18/55|[Bg. 18.55]]]).

10.2.37

> *śṛṇvan gṛṇan saṁsmarayaṁś ca cintayan*
> *nāmāni rūpāṇi ca maṅgalāni te*

kriyāsu yas tvac-caraṇāravindayor
āviṣṭa-cetā na bhavāya kalpate

SYNONYMS

śṛṇvan—constantly hearing about the Lord (*śravaṇaṁ kīrtanaṁ viṣṇoḥ*); *gṛṇan*—chanting or reciting (the holy name of the Lord and His activities); *saṁsmarayan*—remembering (constantly thinking of the Lord's lotus feet and His form); *ca*—and; *cintayan*—contemplating (the transcendental activities of the Lord); *nāmāni*—His transcendental names; *rūpāṇi*—His transcendental forms; *ca*—also; *maṅgalāni*—which are all transcendental and therefore auspicious; *te*—of Your Lordship; *kriyāsu*—in being engaged in the devotional service; *yaḥ*—he who; *tvat-caraṇa-aravindayoḥ*—at Your lotus feet; *āviṣṭa-cetāḥ*—the devotee who is completely absorbed (in such activities); *na*—not; *bhavāya*—for the material platform; *kalpate*—is fit.

TRANSLATION

Even while engaged in various activities, devotees whose minds are completely absorbed at Your lotus feet, and who constantly hear, chant, contemplate and cause others to remember Your transcendental names and forms, are always on the transcendental platform, and thus they can understand the Supreme Personality of Godhead.

PURPORT

How *bhakti-yoga* can be practiced is explained in this verse. Śrīla Rūpa Gosvāmī has said that anyone who has dedicated his life to the service of the Lord (*īhā yasya harer dāsye*) by his activities, his mind and his words (*karmaṇā manasā girā*) may stay in any condition of life (*nikhilāsv apy avasthāsu*) and yet is no longer actually conditioned but is liberated (*jīvan-muktaḥ sa ucyate*). Even though such a devotee is in a material body, he has nothing to do with this body, for he is transcendentally situated. *Nārāyaṇa-parāḥ sarve na kutaścana bibhyati:* because a devotee is engaged in transcendental activities, he is not afraid of being materially embodied. (SB 6.17.28) Illustrating this liberated position, Śrī Caitanya Mahāprabhu prayed, *mama janmani janmanīśvare bhavatād bhaktir ahaitukī tvayi*/ [[cc/antya/20/29|[Cc. Antya 20.29, Śikṣāṣṭaka 4]]] "All I want is Your causeless devotional service in My life, birth after birth." Even if a devotee, by the supreme will of the Lord, takes birth in this material world, he continues his devotional service. When King Bharata made a mistake and in his next life became a deer, his devotional service did not stop, although some slight chastisement was given to him because of his negligence. Nārada Muni says that even if one falls from the platform of devotional service, he is not lost, whereas nondevotees are lost entirely because they are not engaged in service. *Bhagavad-gītā* (Bg. 9.14) therefore recommends that one always engage at least in chanting the Hare Kṛṣṇa *mahā-mantra:*

> *satataṁ kīrtayanto māṁ*
> *yatantaś ca dṛḍha-vratāḥ*
> *namasyantaś ca māṁ bhaktyā*
> *nitya-yuktā upāsate*

"Always chanting My glories, endeavoring with great determination, bowing down before Me, the great souls perpetually worship Me with devotion."

One should not give up the process of devotional service, which is performed in nine different ways (*śravaṇaṁ kīrtanaṁ viṣṇoḥ smaraṇaṁ pāda-sevanam,* etc. [[sb/7/5/23-24|[SB 7.5.23]]]). The most important process is hearing (*śravaṇam*) from the *guru, sādhu* and *śāstra*-the spiritual master, the saintly *ācāryas* and the Vedic literature. *Sādhu-śāstra-guru-vākya, cittete kariyā aikya.* We should not hear the commentaries and explanations of nondevotees, for this is strictly forbidden by Śrīla Sanātana Gosvāmī, who quotes from the *Padma Purāṇa:*

> *avaiṣṇava-mukhodgīrṇaṁ*
> *pūtaṁ hari-kathāmṛtam*
> *śravaṇaṁ naiva kartavyaṁ*
> *sarpocchiṣṭaṁ yathā payaḥ*

We should strictly follow this injunction and never try to hear from Māyāvādīs, impersonalists, voidists, politicians or so-called scholars. Strictly avoiding such inauspicious association, we should simply hear from pure devotees. Śrīla Rūpa Gosvāmī

therefore recommends, *śrī-guru-padāśrayaḥ:* one must seek shelter at the lotus feet of a pure devotee who can be one's *guru*. Caitanya Mahāprabhu advises that a *guru* is one who strictly follows the instructions of *Bhagavad-gītā: yare dekha, tare kaha, 'kṛṣṇa'-upadeśa* (Cc. Madhya 7.128). A juggler, a magician or one who speaks nonsense as an academic career is not a *guru*. Rather, a *guru* is one who presents *Bhagavad-gītā,* Kṛṣṇa's instructions, as it is. *Śravaṇa* is very important; one must hear from the Vaiṣṇava *sādhu, guru* and *śāstra*.

The word *kriyāsu,* meaning "by manual labor" or "by work," is important in this verse. One should engage in practical service to the Lord. In our Kṛṣṇa consciousness movement, all our activities are concentrated upon distributing Kṛṣṇa literature. This is very important. One may approach any person and induce him to read Kṛṣṇa literature so that in the future he also may become a devotee. Such activities are recommended in this verse. *Kriyāsu yas tvac-caraṇāravindayoḥ*. Such activities will always remind the devotees of the Lord's lotus feet. By fully concentrating on distributing books for Kṛṣṇa, one is fully absorbed in Kṛṣṇa. This is *samādhi*.

10.2.38

> *diṣṭyā hare 'syā bhavataḥ pado bhuvo*
> *bhāro 'panītas tava janmaneśituḥ*

diṣṭyāṅkitāṁ tvat-padakaiḥ suśobhanair
drakṣyāma gāṁ dyāṁ ca tavānukampitām

SYNONYMS

diṣṭyā—by fortune; *hare*—O Lord; *asyāḥ*—of this (world); *bhavataḥ*—of Your Lordship; *padaḥ*—of the place; *bhuvaḥ*—on this earth; *bhāraḥ*—the burden created by the demons; *apanītaḥ*—now removed; *tava*—of Your Lordship; *janmanā*—by appearance as an incarnation; *īśituḥ*—You, the controller of everything; *diṣṭyā*—and by fortune; *aṅkitām*—marked; *tvat-padakaiḥ*—by Your lotus feet; *su-śobhanaiḥ*—which are transcendentally decorated with the marks of conchshell, disc, lotus and club; *drakṣyāma*—we shall surely observe; *gām*—upon this earth; *dyām ca*—in heaven also; *tava anukampitām*—due to Your causeless mercy upon us.

TRANSLATION

O Lord, we are fortunate because the heavy burden of the demons upon this earth is immediately removed by Your appearance. Indeed, we are certainly fortunate, for we shall be able to see upon this earth and in the heavenly planets the marks of lotus, conchshell, club and disc that adorn Your lotus feet.

PURPORT

The soles of the Lord's lotus feet are marked with *śaṅkha-cakra-gadā-padma*—conchshell, disc, club and lotus—and also by a flag and a thunderbolt. When Kṛṣṇa walks on this earth or in the

heavenly planets, these marks are visible wherever He goes. Vṛndāvana-dhāma is a transcendental place because of Kṛṣṇa's walking on this land frequently. The inhabitants of Vṛndāvana were fortunate to see these marks here and there. When Akrūra went to Vṛndāvana to take Kṛṣṇa and Balarāma away to the festival arranged by Kaṁsa, upon seeing the marks of the Lord's lotus feet on the ground of Vṛndāvana, he fell down and began to groan. These marks are visible to devotees who receive the causeless mercy of the Supreme Personality of Godhead (*tavānukampitām*). The demigods were jubilant not only because the appearance of the Supreme Lord would do away with the burdensome demons, but also because they would be able to see upon the ground the transcendental marks from the soles of the Lord's lotus feet. The *gopīs* always thought of the Lord's lotus feet when He was walking in the pasturing grounds, and, as described in the previous verse, simply by thinking of the Lord's lotus feet, the *gopīs* were fully absorbed in transcendence (*āviṣṭa-cetā na bhavāya kalpate*). Like the *gopīs,* one who is always absorbed in thought of the Lord is beyond the material platform and will not remain in this material world. It is our duty, therefore, always to hear, chant and think about the Lord's lotus feet, as actually done by Vaiṣṇavas who have decided to live in Vṛndāvana always and think of the Lord's lotus feet twenty-four hours a day.

10.2.39

na te 'bhavasyeśa bhavasya kāraṇaṁ
vinā vinodaṁ bata tarkayāmahe
bhavo nirodhaḥ sthitir apy avidyayā
kṛtā yatas tvayy abhayāśrayātmani

SYNONYMS

na—not; *te*—of Your Lordship; *abhavasya*—of whom there is no birth, death or maintenance as for an ordinary being; *īśa*—O Supreme Lord; *bhavasya*—of Your appearance, Your birth; *kāraṇam*—the cause; *vinā*—without; *vinodam*—the pastimes (despite what is said, You are not forced to come to this world by any cause); *bata*—however; *tarkayāmahe*—we cannot argue (but must simply understand that these are Your pastimes); *bhavaḥ*—birth; *nirodhaḥ*—death; *sthitiḥ*—maintenance; *api*—also; *avidyayā*—by the external, illusory energy; *kṛtāḥ*—done; *yataḥ*—because; *tvayi*—unto You; *abhaya-āśraya*—O fearless shelter of all; *ātmani*—of the ordinary living entity.

TRANSLATION

O Supreme Lord, You are not an ordinary living entity appearing in this material world as a result of fruitive activities. Therefore Your appearance or birth in this world has no other cause than Your pleasure potency. Similarly, the living entities, who are part of You, have

no cause for miseries like birth, death and old age, except when these living entities are conducted by Your external energy.

PURPORT

As stated in *Bhagavad-gītā* (Bg. 15.7), *mamaivāṁśo jīva-loke jīva-bhūtaḥ sanātanaḥ*/ the living entities are parts and parcels of the Supreme Lord, and thus they are qualitatively one with the Lord. We can understand that when the Supreme Lord appears or disappears as an incarnation, there is no other cause than His pleasure potency. We cannot force the Supreme Personality of Godhead to appear. As He says in *Bhagavad-gītā* (Bg. 4.7):

> *yadā yadā hi dharmasya*
> *glānir bhavati bhārata*
> *abhyutthānam adharmasya*
> *tadātmānaṁ sṛjāmy aham*

"Whenever and wherever there is a decline in religious practice, O descendant of Bharata, and a predominant rise of irreligion—at that time I descend Myself." When there is a need to diminish a burden created by the demons, the Supreme Godhead can do it in many ways because He has multifarious energies. There is no need for Him to come as an incarnation, since He is not forced to do anything like ordinary living entities. The living entities come to this material world in the spirit of enjoyment, but because they want to enjoy without Kṛṣṇa (*kṛṣṇa-bahirmukha haiyā bhoja-vāñchā kare*), they suffer birth,

death, old age and disease under the control of the illusory energy. When the Supreme Personality of Godhead appears, however, no such causes are involved; His descent is an act of His pleasure potency. We should always remember this distinction between the Lord and the ordinary living entity and not uselessly argue that the Lord cannot come. There are philosophers who do not believe in the Lord's incarnation and who ask, "Why should the Supreme Lord come?" But the answer is, "Why should He not come? Why should He be controlled by the desire of the living entity?" The Lord is free to do whatever He likes. Therefore this verse says, *vinā vinodaṁ bata tarkayāmahe*. It is only for His pleasure that He comes although He does not need to come.

When the living entities come to this world for material enjoyment, they are entangled in *karma* and *karma-phala* by the Lord's illusory energy. But if one seeks shelter at the Lord's lotus feet, one is again situated in his original, liberated state. As stated here, *kṛtā yatas tvayy abhayāśrayātmani:* one who seeks shelter at the lotus feet of the Lord is always fearless. Because we are dependent on the Supreme Personality of Godhead, we should give up the idea that without Kṛṣṇa we can enjoy freedom in this material world. This idea is the reason we have become entangled. Now it is our duty to seek shelter again at the Lord's lotus feet. This shelter is described as *abhaya,* or fearless. Since Kṛṣṇa is not subject to birth, death, old age or disease, and since we are part and parcel of Kṛṣṇa, we also are not subject to birth, death, old age and disease, but we have become subject to these

illusory problems because of our forgetfulness of Kṛṣṇa and our position as His eternal servants (*jīvera 'svarūpa' haya-kṛṣṇera 'nitya-dāsa'* [[cc/madhya/20/108-109|[Cc. Madhya 20.108]]]). Therefore, if we practice devotional service by always thinking of the Lord, always glorifying Him and always chanting about Him, as described in text 37 (*śṛṇvan gṛṇan saṁsmarayaṁś ca cintayan*), we will be reinstated in our original, constitutional position and thus be saved. The demigods, therefore, encouraged Devakī not to fear Kaṁsa, but to think of the Supreme Personality of Godhead, who was already within her womb.

10.2.40

> *matsyāśva-kacchapa-nṛsiṁha-varāha-haṁsa-*
> *rājanya-vipra-vibudheṣu kṛtāvatāraḥ*
> *tvaṁ pāsi nas tri-bhuvanaṁ ca yathādhuneśa*
> *bhāraṁ bhuvo hara yadūttama vandanaṁ te*

SYNONYMS

matsya—the fish incarnation; *aśva*—the horse incarnation; *kacchapa*—the tortoise incarnation; *nṛsiṁha*—the Narasiṁha incarnation; *varāha*—the Varāha incarnation; *haṁsa*—the swan incarnation; *rājanya*—incarnations as Lord Rāmacandra and other *kṣatriyas*; *vipra*—incarnations as *brāhmaṇas* like Vāmanadeva; *vibudheṣu*—among the demigods; *kṛta-avatāraḥ*—appeared as incarnations; *tvam*—Your Lordship; *pāsi*—please save; *naḥ*—us; *tri-bhuvanam ca*—and the three worlds; *yathā*—as well as; *adhunā*—

now; *īśa*—O Supreme Lord; *bhāram*—burden; *bhuvaḥ*—of the earth; *hara*—please diminish; *yadu-uttama*—O Lord Kṛṣṇa, best of the Yadus; *vandanam te*—we offer our prayers unto You.

TRANSLATION

O supreme controller, Your Lordship previously accepted incarnations as a fish, a horse, a tortoise, Narasiṁhadeva, a boar, a swan, Lord Rāmacandra, Paraśurāma and, among the demigods, Vāmanadeva, to protect the entire world by Your mercy. Now please protect us again by Your mercy by diminishing the disturbances in this world. O Kṛṣṇa, best of the Yadus, we respectfully offer our obeisances unto You.

PURPORT

In every incarnation, the Supreme Personality of Godhead has a particular mission to execute, and this was true in His appearance as the son of Devakī in the family of the Yadus. Thus all the demigods offered their prayers to the Lord, bowing down before Him, and requested the Lord to do the needful. We cannot order the Supreme Personality of Godhead to do anything for us. We can simply offer Him our obeisances, as advised in *Bhagavad-gītā* (*man-manā bhava mad-bhakto mad-yājī māṁ namaskuru* [[bg/18/65|[Bg. 18.65]]]), and pray to Him for annihilation of dangers.

10.2.41

diṣṭyāmba te kukṣi-gataḥ paraḥ pumān
aṁśena sākṣād bhagavān bhavāya naḥ
mābhūd bhayaṁ bhoja-pater mumūrṣor
goptā yadūnāṁ bhavitā tavātmajaḥ

SYNONYMS

diṣṭyā—by fortune; *amba*—O mother; *te*—your; *kukṣi-gataḥ*—in the womb; *paraḥ*—the Supreme; *pumān*—Personality of Godhead; *aṁśena*—with all His energies, His parts and parcels; *sākṣāt*—directly; *bhagavān*—the Supreme Personality of Godhead; *bhavāya*—for the auspiciousness; *naḥ*—of all of us; *mā abhūt*—never be; *bhayam*—fearful; *bhoja-pateḥ*—from Kaṁsa, King of the Bhoja dynasty; *mumūrṣoḥ*—who has decided to be killed by the Lord; *goptā*—the protector; *yadūnām*—of the Yadu dynasty; *bhavitā*—will become; *tava ātmajaḥ*—your son.

TRANSLATION

O mother Devakī, by your good fortune and ours, the Supreme Personality of Godhead Himself, with all His plenary portions, such as Baladeva, is now within your womb. Therefore you need not fear Kaṁsa, who has decided to be killed by the Lord. Your eternal son, Kṛṣṇa, will be the protector of the entire Yadu dynasty.

PURPORT

The words *paraḥ pumān aṁśena* signify that Kṛṣṇa is the original Supreme Personality of Godhead. This is the verdict of the *śāstra* (*kṛṣṇas tu bhagavān svayam* [[sb/1/3/28|[SB 1.3.28]]]). Thus the demigods assured Devakī, "Your son is the Supreme Personality of Godhead, and He is appearing with Baladeva, His plenary portion. He will give you all protection and kill Kaṁsa, who has decided to continue his enmity toward the Lord and thus be killed by Him."

10.2.42

śrī-śuka uvāca
ity abhiṣṭūya puruṣaṁ
yad-rūpam anidaṁ yathā
brahmeśānau purodhāya
devāḥ pratiyayur divam

SYNONYMS

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *iti*—in this way; *abhiṣṭūya*—offering prayers; *puruṣam*—unto the Supreme Personality; *yat-rūpam*—whose form; *anidam*—transcendental; *yathā*—as; *brahma*—Lord Brahmā; *īśānau*—and Lord Śiva; *purodhāya*—keeping them in front; *devāḥ*—all the demigods; *pratiyayuḥ*—returned; *divam*—to their heavenly homes.

TRANSLATION

After thus offering prayers to the Supreme Personality of Godhead, Lord Viṣṇu, the Transcendence, all the demigods, with Lord Brahmā and Lord Śiva before them, returned to their homes in the heavenly planets.

PURPORT

It is said:

> *adyāpiha caitanya ei saba līlā kare*
> *yāṅ'ra bhāgye thāke, se dekhaye nirantare*
> *(Caitanya-bhāgavata, Madhya 23.513)*

The incarnations of the Supreme Personality of Godhead appear continuously, like the waves of a river or an ocean. There is no limit to the Lord's incarnations, but they can be perceived only by devotees who are fortunate. The *devatās,* the demigods, fortunately understood the incarnation of the Supreme Personality of Godhead, and thus they offered their prayers. Then Lord Śiva and Lord Brahmā led the demigods in returning to their homes.

The word *kukṣi-gataḥ,* meaning "within the womb of Devakī," has been discussed by Śrī Jīva Gosvāmī in his *Krama-sandarbha* commentary. Since it was said at first that Kṛṣṇa was present within the heart of Vasudeva and was transferred to the heart of Devakī, Śrī Jīva Gosvāmī writes, how is it that Kṛṣṇa was now in the womb? He replies that there is no contradiction. From the

heart the Lord can go to the womb, or from the womb He can go to the heart. Indeed, He can go or stay anywhere. As confirmed in the *Brahma-saṁhitā* (5.35), *aṇḍāntara-stha-paramāṇu-cayāntara-sthaṁ govindam ādi-puruṣaṁ tam ahaṁ bhajāmi*. The Lord can stay wherever He likes. Devakī, therefore, in accordance with the desire of her former life, now had the opportunity to seek the benediction of having the Supreme Personality of Godhead as her son, Devakī-nandana.

Thus end the Bhaktivedanta purports of the Tenth Canto, Second Chapter, of the *Śrīmad-Bhāgavatam,* entitled "Prayers by the Demigods for Lord Kṛṣṇa in the Womb."

Chapter 3

10.3.1-5

śrī-śuka uvāca
atha sarva-guṇopetaḥ
kālaḥ parama-śobhanaḥ
yarhy evājana-janmarkṣaṁ
śāntarkṣa-graha-tārakam

diśaḥ prasedur gaganaṁ
nirmaloḍu-gaṇodayam
mahī maṅgala-bhūyiṣṭha-
pura-grāma-vrajākarā

nadyaḥ prasanna-salilā
hradā jalaruha-śriyaḥ
dvijāli-kula-sannāda-
stavakā vana-rājayaḥ

vavau vāyuḥ sukha-sparśaḥ
puṇya-gandhavahaḥ śuciḥ
agnayaś ca dvijātīnāṁ
śāntās tatra samindhata

manāṁsy āsan prasannāni
sādhūnām asura-druhām
jāyamāne 'jane tasmin
nedur dundubhayaḥ samam

SYNONYMS

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *atha*—on the occasion of the Lord's appearance; *sarva*—all around; *guṇa-upetaḥ*—endowed with material attributes or facilities; *kālaḥ*—a favorable time; *parama-śobhanaḥ*—all-auspicious and very favorable from all points of view; *yarhi*—when; *eva*—certainly; *ajana janma-ṛkṣam*—the constellation of stars known as Rohiṇī; *śānta-ṛkṣa*—none of the constellations were fierce (all of them were peaceful); *graha-tārakam*—and the planets and stars like Aśvinī; *diśaḥ*—all directions; *praseduḥ*—appeared very auspicious and peaceful; *gaganam*—all of outer space or the sky; *nirmala-uḍu-gaṇa-udayam*—in which all the auspicious stars were visible (in the upper strata of the universe); *mahī*—the earth; *maṅgala-bhūyiṣṭha-pura-grāma-vraja-ākarāḥ*—whose many cities, towns, pasturing grounds and mines became auspicious and very neat and clean; *nadyaḥ*—the rivers; *prasanna-salilāḥ*—the waters became clear; *hradāḥ*—the lakes or large reservoirs of water; *jalaruha-śriyaḥ*—appeared very beautiful because of blooming lotuses all around; *dvija-ali-kula-sannāda-stavakāḥ*—the birds, especially the cuckoos, and swarms of bees began to chant in sweet voices, as if praying to the Supreme Personality of Godhead; *vana-rājayaḥ*—the green trees and plants

were also very pleasing to see; *vavau*—blew; *vāyuḥ*—the breeze; *sukha-sparśaḥ*—very pleasing to the touch; *puṇya-gandha-vahaḥ*—which was full of fragrance; *śuciḥ*—without pollution by dust; *agnayaḥ ca*—and the fires (at the places of sacrifice); *dvijātīnām*—of the *brāhmaṇas*; *śāntāḥ*—undisturbed, steady, calm and quiet; *tatra*—there; *samindhata*—blazed; *manāṁsi*—the minds of the *brāhmaṇas* (who because of Kaṁsa had always been afraid); *āsan*—became; *prasannāni*—fully satisfied and free from disturbances; *sādhūnām*—of the *brāhmaṇas,* who were all Vaiṣṇava devotees; *asura-druhām*—who had been oppressed by Kaṁsa and other demons disturbing the discharge of religious rituals; *jāyamāne*—because of the appearance or birth; *ajane*—of Lord Viṣṇu, who is always unborn; *tasmin*—in that situation; *neduḥ*—resounded; *dundubhayaḥ*—kettledrums; *samam*—simultaneously (from the upper planets).

TRANSLATION

Thereafter, at the auspicious time for the appearance of the Lord, the entire universe was surcharged with all the qualities of goodness, beauty and peace. The constellation Rohiṇī appeared, as did stars like Aśvinī. The sun, the moon and the other stars and planets were very peaceful. All directions appeared extremely pleasing, and the beautiful stars twinkled in the cloudless sky. Decorated with towns, villages, mines and pasturing grounds, the earth seemed all-auspicious. The rivers flowed with clear water, and the

lakes and vast reservoirs, full of lilies and lotuses, were extraordinarily beautiful. In the trees and green plants, full of flowers and leaves, pleasing to the eyes, birds like cuckoos and swarms of bees began chanting with sweet voices for the sake of the demigods. A pure breeze began to blow, pleasing the sense of touch and bearing the aroma of flowers, and when the brāhmaṇas engaging in ritualistic ceremonies ignited their fires according to Vedic principles, the fires burned steadily, undisturbed by the breeze. Thus when the birthless Lord Viṣṇu, the Supreme Personality of Godhead, was about to appear, the saints and brāhmaṇas, who had always been disturbed by demons like Kaṁsa and his men, felt peace within the core of their hearts, and kettledrums simultaneously vibrated from the upper planetary system.

PURPORT

As stated in the *Bhagavad-gītā,* the Lord says that His appearance, birth, and activities are all transcendental and that one who factually understands them is immediately eligible to be transferred to the spiritual world. The Lord's appearance or birth is not like that of an ordinary man, who is forced to accept a material body according to his past deeds. The Lord's appearance is explained in the previous chapter: He appears out of His own sweet pleasure.

When the time was mature for the appearance of the Lord, the constellations became very auspicious. The astrological influence of the constellation known as Rohiṇī was also predominant because this constellation is considered very auspicious. Rohiṇī is under the direct supervision of Brahmā, who is born of Viṣṇu, and it appears at the birth of Lord Viṣṇu, who in fact is birthless. According to the astrological conclusion, besides the proper situation of the stars, there are auspicious and inauspicious moments due to the different situations of the different planetary systems. At the time of Kṛṣṇa's birth, the planetary systems were automatically adjusted so that everything became auspicious.

At that time, in all directions, east, west, south, north, everywhere, there was an atmosphere of peace and prosperity. Auspicious stars were visible in the sky, and on the surface in all towns and villages or pasturing grounds and within the mind of everyone there were signs of good fortune. The rivers were flowing full of water, and the lakes were beautifully decorated with lotus flowers. The forests were full with beautiful birds and peacocks. All the birds within the forests began to sing with sweet voices, and the peacocks began to dance with their consorts. The wind blew very pleasantly, carrying the aroma of different flowers, and the sensation of bodily touch was very pleasing. At home, the *brāhmaṇas,* who were accustomed to offer sacrifices in the fire, found their homes very pleasant for offerings. Because of disturbances created by the demoniac kings, the sacrificial fire had been almost stopped in the houses

of *brāhmaṇas,* but now they could find the opportunity to start the fire peacefully. Being forbidden to offer sacrifices, the *brāhmaṇas* were very distressed in mind, intelligence and activities. But just on the point of Kṛṣṇa's appearance, automatically their minds became full of joy because they could hear loud vibrations in the sky of transcendental sounds proclaiming the appearance of the Supreme Personality of Godhead.

On the occasion of Lord Kṛṣṇa's birth, seasonal changes took place throughout the entire universe. Kṛṣṇa was born during the month of September, yet it appeared like springtime. The atmosphere, however, was very cool, although not chilly, and the rivers and reservoirs appeared just as they would in *śarat,* the fall. Lotuses and lilies blossom during the day, but although Kṛṣṇa appeared at twelve o'clock midnight, the lilies and lotuses were in bloom, and thus the wind blowing at that time was full of fragrance. Because of Kaṁsa's disturbances, the Vedic ritualistic ceremonies had almost stopped. The *brāhmaṇas* and saintly persons could not execute the Vedic rituals with peaceful minds. But now the *brāhmaṇas* were very pleased to perform their daily ritualistic ceremonies undisturbed. The business of the *asuras* is to disturb the *suras,* the devotees and *brāhmaṇas,* but at the time of Kṛṣṇa's appearance these devotees and *brāhmaṇas* were undisturbed.

10.3.6

jaguḥ kinnara-gandharvās
tuṣṭuvuḥ siddha-cāraṇāḥ
vidyādharyaś ca nanṛtur
apsarobhiḥ samaṁ mudā

SYNONYMS

jaguḥ—recited auspicious songs; *kinnara-gandharvāḥ*—the Kinnaras and Gandharvas, inhabitants of various planets in the heavenly planetary system; *tuṣṭuvuḥ*—offered their respective prayers; *siddha-cāraṇāḥ*—the Siddhas and Cāraṇas, other inhabitants of the heavenly planets; *vidyādharyaḥ ca*—and the Vidyādharīs, another group of inhabitants of the heavenly planets; *nanṛtuḥ*—danced in transcendental bliss; *apsarobhiḥ*—the Apsarās, beautiful dancers in the heavenly kingdom; *samam*—along with; *mudā*—in great jubilation.

TRANSLATION

The Kinnaras and Gandharvas began to sing auspicious songs, the Siddhas and Cāraṇas offered auspicious prayers, and the Vidyādharīs, along with the Apsarās, began to dance in jubilation.

10.3.7-8

mumucur munayo devāḥ
sumanāṁsi mudānvitāḥ
mandaṁ mandaṁ jaladharā
jagarjur anusāgaram

niśīthe tama-udbhūte
jāyamāne janārdane
devakyāṁ deva-rūpiṇyāṁ
viṣṇuḥ sarva-guhā-śayaḥ
āvirāsīd yathā prācyāṁ
diśīndur iva puṣkalaḥ

SYNONYMS

mumucuḥ—showered; *munayaḥ*—all the great sages and saintly persons; *devāḥ*—and the demigods; *sumanāṁsi*—very beautiful and fragrant flowers; *mudā anvitāḥ*—being joyous in their attitude; *mandam mandam*—very mildly; *jala-dharāḥ*—the clouds; *jagarjuḥ*—vibrated; *anusāgaram*—following the vibrations of the sea waves; *niśīthe*—late at night; *tamaḥ-udbhūte*—when it was densely dark; *jāyamāne*—on the appearance of; *janārdane*—the Supreme Personality of Godhead, Viṣṇu; *devakyām*—in the womb of Devakī; *deva-rūpiṇyām*—who was in the same category as the Supreme Personality of Godhead (*ānanda-cinmaya-rasa-pratibhāvitābhiḥ*); *viṣṇuḥ*—Lord Viṣṇu, the Supreme Lord; *sarva-guhā-śayaḥ*—who is

situated in the core of everyone's heart; *āvirāsīt*—appeared; *yathā*—as; *prācyām diśi*—in the east; *induḥ iva*—like the full moon; *puṣkalaḥ*—complete in every respect.

TRANSLATION

The demigods and great saintly persons showered flowers in a joyous mood, and clouds gathered in the sky and very mildly thundered, making sounds like those of the ocean's waves. Then the Supreme Personality of Godhead, Viṣṇu, who is situated in the core of everyone's heart, appeared from the heart of Devakī in the dense darkness of night, like the full moon rising on the eastern horizon, because Devakī was of the same category as Śrī Kṛṣṇa.

PURPORT

As stated in the *Brahma-saṁhitā* (5.37):

> *ānanda-cinmaya-rasa-pratibhāvitābhis*
> *tābhir ya eva nija-rūpatayā kalābhiḥ*
> *goloka eva nivasaty akhilātma-bhūto*
> *govindam ādi-puruṣaṁ tam ahaṁ bhajāmi*

This verse indicates that Kṛṣṇa and His entourage are of the same spiritual potency (*ānanda-cinmaya-rasa*). Kṛṣṇa's father, His mother, His friends the cowherd boys, and the cows are all expansions of Kṛṣṇa, as will be explained in the *brahma-vimohana-līlā*. When Brahmā took away Kṛṣṇa's associates to

test the supremacy of Lord Kṛṣṇa, the Lord expanded Himself again in the forms of the many cowherd boys and calves, all of whom, as Brahmā saw, were *viṣṇu-mūrtis*. Devakī is also an expansion of Kṛṣṇa, and therefore this verse says, *devakyāṁ deva-rūpiṇyāṁ viṣṇuḥ sarva-guhā-śayaḥ*.

At the time for the Lord's appearance, the great sages and the demigods, being pleased, began to shower flowers. At the seashore, there was the sound of mild waves, and above the sea there were clouds in the sky which began to thunder very pleasingly.

When things were adjusted like this, Lord Viṣṇu, who is residing within the heart of every living entity, appeared in the darkness of night as the Supreme Personality of Godhead before Devakī, who appeared as one of the demigoddesses. The appearance of Lord Viṣṇu at that time could be compared to the rising of the full moon in the sky on the eastern horizon. The objection may be raised that since Lord Kṛṣṇa appeared on the eighth day of the waning moon, there could be no rising of the full moon. In answer to this it may be said that Lord Kṛṣṇa appeared in the dynasty which is in the hierarchy of the moon; therefore, although the moon was incomplete on that night, because of the Lord's appearance in the dynasty wherein the moon is himself the original person, the moon was in an overjoyous condition, so by the grace of Kṛṣṇa he could appear as a full moon. To welcome the Supreme Personality of Godhead, the waning moon became a full moon in jubilation.

Instead of *deva-rūpiṇyām,* some texts of *Śrīmad-Bhāgavatam* clearly say *viṣṇu-rūpiṇyām*. In either case, the meaning is that Devakī has the same spiritual form as the Lord. The Lord is *sac-cid-ānanda-vigraha* [Bs. 5.1], and Devakī is also *sac-cid-ānanda-vigraha*. Therefore no one can find any fault in the way the Supreme Personality of Godhead, *sac-cid-ānanda-vigraha,* appeared from the womb of Devakī.

Those who are not in full knowledge that the appearance and disappearance of the Lord are transcendental (*janma karma ca me divyam* [[bg/4/9|[Bg. 4.9]]]) are sometimes surprised that the Supreme Personality of Godhead can take birth like an ordinary child. Actually, however, the Lord's birth is never ordinary. The Supreme Personality of Godhead is already situated within the core of everyone's heart as *antaryāmī,* the Supersoul. Thus because He was present in full potency in Devakī's heart, He was also able to appear outside her body.

One of the twelve great personalities is Bhīṣmadeva (*svayambhūr nāradaḥ śambhuḥ kumāraḥ kapilo manuḥ prahlāda, janako bhīṣmaḥ* [[sb/6/3/20-21|[SB 6.3.20]]]). In *Śrīmad-Bhāgavatam* (1.9.42), Bhīṣma, a great authority to be followed by devotees, says that the Supreme Personality of Godhead is situated in the core of everyone's heart, just as the sun may be on everyone's head. Yet although the sun may be on the heads of millions and millions of people, this does not mean that the sun is variously situated. Similarly, because the Supreme Personality of Godhead has inconceivable potencies, He can be

within everyone's heart and yet not be situated variously. *Ekatvam anupaśyataḥ* (*Īśopaniṣad* 7). The Lord is one, but He can appear in everyone's heart by His inconceivable potency. Thus although the Lord was within the heart of Devakī, He appeared as her child. According to the *Viṣṇu Purāṇa,* therefore, as quoted in the *Vaiṣṇava-toṣaṇī,* the Lord appeared like the sun (*anugrahāsaya*). The *Brahma-saṁhitā* (5.35) confirms that the Lord is situated even within the atom (*aṇḍāntara-stha-paramāṇu-cayāntara-stham*). He is situated in Mathurā, in Vaikuṇṭha and in the core of the heart. Therefore one should clearly understand that He did not live like an ordinary child in the heart or the womb of Devakī. Nor did He appear like an ordinary human child, although He seemed to do so in order to bewilder *asuras* like Kaṁsa. I he *asuras* wrongly think that Kṛṣṇa took birth like an ordinary child and passed away from this world like an ordinary man. Such asuric conceptions are rejected by persons in knowledge of the Supreme Personality of Godhead. *Ajo 'pi sann avyayātmā bhūtānām īśvaro 'pi san* (Bg. 4.6). As stated in *Bhagavad-gītā,* the Lord is *aja,* unborn, and He is the supreme controller of everything. Nonetheless, He appeared as the child of Devakī. This verse describes the inconceivable potency of the Lord, who appeared like the full moon. Understanding the special significance of the appearance of the Supreme Godhead, one should never regard Him as having taken birth like an ordinary child.

10.3.9-10

tam adbhutaṁ bālakam ambujekṣaṇaṁ
catur-bhujaṁ śaṅkha-gadādy-udāyudham
śrīvatsa-lakṣmaṁ gala-śobhi-kaustubhaṁ
pītāmbaraṁ sāndra-payoda-saubhagam

mahārha-vaidūrya-kirīṭa-kuṇḍala-
tviṣā pariṣvakta-sahasra-kuntalam
uddāma-kāñcy-aṅgada-kaṅkaṇādibhir
virocamānaṁ vasudeva aikṣata

SYNONYMS

tam—that; *adbhutam*—wonderful; *bālakam*—child; *ambuja-īkṣaṇam*—with eyes resembling lotuses; *catuḥ-bhujam*—with four hands; *śaṅkha-gadā-ādi*—bearing a conchshell, club, disc and lotus (in those four hands); *udāyudham*—different weapons; *śrīvatsa-lakṣmam*—decorated with a particular type of hair called Śrīvatsa, which is visible only on the chest of the Supreme Personality of Godhead; *gala-śobhi-kaustubham*—on His neck was the Kaustubha gem, which is particularly available in Vaikuṇṭhaloka; *pīta-ambaram*—His garments were yellow; *sāndra-payoda-saubhagam*—very beautiful, being present with the hue of blackish clouds; *mahā-arha-vaidūrya-kirīṭa-kuṇḍala*—of His helmet and earrings, which were studded with very valuable Vaidūrya gems; *tviṣā*—by the beauty; *pariṣvakta-sahasra-kuntalam*—brilliantly illuminated by

scattered, fully grown hair; *uddāma-kāñcī-aṅgada-kaṅkaṇa-ādibhiḥ*—with a brilliant belt on His waist, armbands on His arms, bracelets on His wrists, etc.; *virocamānam*—very beautifully decorated; *vasudevaḥ*—Vasudeva, the father of Kṛṣṇa; *aikṣata*—saw.

TRANSLATION

Vasudeva then saw the newborn child, who had very wonderful lotuslike eyes and who bore in His four hands the four weapons śaṅkha, cakra, gadā and padma. On His chest was the mark of Śrīvatsa and on His neck the brilliant Kaustubha gem. Dressed in yellow, His body blackish like a dense cloud, His scattered hair fully grown, and His helmet and earrings sparkling uncommonly with the valuable gem Vaidūrya, the child, decorated with a brilliant belt, armlets, bangles and other ornaments, appeared very wonderful.

PURPORT

To support the word *adbhutam,* meaning "wonderful," the decorations and opulences of the newborn child are fully described. As confirmed in the *Brahma-saṁhitā* (5.30), *barhāvataṁsam asitāmbuda-sundarāṅgam:* the hue of the Lord's beautiful form resembles the blackish color of dense clouds (*asita* means "blackish," and *ambuda* means "cloud"). It is clear from the word *catur-bhujam* that Kṛṣṇa first appeared

with four hands, as Lord Viṣṇu. No ordinary child in human society has ever been born with four hands. And when is a child born with fully grown hair? The descent of the Lord, therefore, is completely distinct from the birth of an ordinary child. The Vaidūrya gem, which sometimes appears bluish, sometimes yellow and sometimes red, is available in Vaikuṇṭhaloka. The Lord's helmet and earrings were decorated with this particular gem.

10.3.11

> *sa vismayotphulla-vilocano harim̐*
> *sutam̐ vilokyānakadundubhis tadā*
> *kṛṣṇāvatārotsava-sambhramo 'spṛśan*
> *mudā dvijebhyo 'yutam āpluto gavām*

SYNONYMS

saḥ—he (Vasudeva, also known as Ānakadundubhi); *vismaya-utphulla-vilocanaḥ*—his eyes being struck with wonder at the beautiful appearance of the Supreme Personality of Godhead; *harim*—Lord Hari, the Supreme Personality of Godhead; *sutam*—as his son; *vilokya*—observing; *ānakadundubhiḥ*—Vasudeva; *tadā*—at that time; *kṛṣṇa-avatāra-utsava*—for a festival to be observed because of Kṛṣṇa's appearance; *sambhramaḥ*—wishing to welcome the Lord with great respect; *aspṛśat*—took advantage by distributing; *mudā*—with great jubilation; *dvijebhyaḥ*—to the

brāhmaṇas; *ayutam*—ten thousand; *āplutaḥ*—overwhelmed, surcharged; *gavām*—cows.

TRANSLATION

When Vasudeva saw his extraordinary son, his eyes were struck with wonder. In transcendental jubilation, he mentally collected ten thousand cows and distributed them among the brāhmaṇas as a transcendental festival.

PURPORT

Śrīla Viśvanātha Cakravartī Ṭhākura has analyzed the wonder of Vasudeva upon seeing his extraordinary child. Vasudeva was shivering with wonder to see a newborn child decorated so nicely with valuable garments and gems. He could immediately understand that the Supreme Personality of Godhead had appeared, not as an ordinary child but in His original, fully decorated, four-handed form. The first wonder was that the Lord was not afraid to appear within the prison house of Kaṁsa, where Vasudeva and Devakī were interned. Second, although the Lord, the Supreme Transcendence, is all-pervading, He had appeared from the womb of Devakī. The third point of wonder, therefore, was that a child could take birth from the womb so nicely decorated. Fourth, the Supreme Personality of Godhead was Vasudeva's worshipable Deity yet had taken birth as his son. For all these reasons, Vasudeva was transcendentally jubilant, and he wanted to perform a festival, as *kṣatriyas* do to celebrate

the birth of a child, but because of his imprisonment he was unable to do it externally, and therefore he performed the festival within his mind. This was just as good. If one cannot externally serve the Supreme Personality of Godhead, one can serve the Lord within one's mind, since the activities of the mind are as good as those of the other senses. This is called the nondual or absolute situation (*advaya jñāna*). People generally perform ritualistic ceremonies for the birth of a child. Why then should Vasudeva not have performed such a ceremony when the Supreme Lord appeared as his son?

10.3.12

> *athainam astaud avadhārya pūruṣaṁ*
> *paraṁ natāṅgaḥ kṛta-dhīḥ kṛtāñjaliḥ*
> *sva-rociṣā bhārata sūtikā-gṛhaṁ*
> *virocayantaṁ gata-bhīḥ prabhāva-vit*

SYNONYMS

atha—thereafter; *enam*—to the child; *astaut*—offered prayers; *avadhārya*—understanding surely that the child was the Supreme Personality of Godhead; *pūruṣam*—the Supreme Person; *param*—transcendental; *nata-aṅgaḥ*—falling down; *kṛta-dhīḥ*—with concentrated attention; *kṛta-añjaliḥ*—with folded hands; *sva-rociṣā*—by the brilliance of His personal beauty; *bhārata*—O Mahārāja Parīkṣit, descendant of Mahārāja Bharata; *sūtikā-gṛham*—the place where the Lord was born; *virocayantam*—illuminating all around;

gata-bhīḥ—all his fear disappeared; *prabhāva-vit*—he could now understand the influence (of the Supreme Personality of Godhead).

TRANSLATION

O Mahārāja Parīkṣit, descendant of King Bharata, Vasudeva could understand that this child was the Supreme Personality of Godhead, Nārāyaṇa. Having concluded this without a doubt, he became fearless. Bowing down with folded hands and concentrating his attention, he began to offer prayers to the child, who illuminated His birthplace by His natural influence.

PURPORT

Struck with such great wonder, Vasudeva now concentrated his attention on the Supreme Personality of Godhead. Understanding the influence of the Supreme Lord, he was surely fearless, since he understood that the Lord had appeared to give him protection (*gata-bhīḥ prabhāva-vit*). Understanding that the Supreme Personality of Godhead was present, he appropriately offered prayers as follows.

10.3.13

śrī-vasudeva uvāca
vidito 'si bhavān sākṣāt
puruṣaḥ prakṛteḥ paraḥ

kevalānubhavānanda-
svarūpaḥ sarva-buddhi-dṛk

SYNONYMS

śrī-vasudevaḥ uvāca—Śrī Vasudeva prayed; *viditaḥ asi*—now I am fully conscious of You; *bhavān*—Your Lordship; *sākṣāt*—directly; *puruṣaḥ*—the Supreme Person; *prakṛteḥ*—to material nature; *paraḥ*—transcendental, beyond everything material; *kevala-anubhava-ānanda-svarūpaḥ*—Your form is *sac-cid-ānanda-vigraha,* and whoever perceives You becomes transcendentally blissful; *sarva-buddhi-dṛk*—the supreme observer, the Supersoul, the intelligence of everyone.

TRANSLATION

Vasudeva said: My Lord, You are the Supreme Person, beyond material existence, and You are the Supersoul. Your form can be perceived by transcendental knowledge, by which You can be understood as the Supreme Personality of Godhead. I now understand Your position perfectly.

PURPORT

Within Vasudeva's heart, affection for his son and knowledge of the Supreme Lord's transcendental nature both awakened In the beginning Vasudeva thought, "Such a beautiful child has been born, but now Kaṁsa will come and kill Him." But when he understood that this was not an ordinary child but the Supreme

Personality of Godhead, he became fearless. Regarding his son as the Supreme Lord, wonderful in everything, he began offering prayers appropriate for the Supreme Lord. Completely free from fear of Kaṁsa's atrocities, he accepted the child simultaneously as an object of affection and as an object of worship by prayers.

10.3.14

sa eva svaprakṛtyedaṁ
sṛṣṭvāgre tri-guṇātmakam
tad anu tvaṁ hy apraviṣṭaḥ
praviṣṭa iva bhāvyase

SYNONYMS

saḥ—He (the Supreme Personality of Godhead); *eva*—indeed; *sva-prakṛtyā*—by Your personal energy (*mayādhyakṣeṇa prakṛtiḥ sūyate sa-carācaram*); *idam*—this material world; *sṛṣṭvā*—after creating; *agre*—in the beginning; *tri-guṇa-ātmakam*—made of three modes of energy (*sattva-rajas-tamo-guṇa*); *tat anu*—thereafter; *tvam*—Your Lordship; *hi*—indeed; *apraviṣṭaḥ*—although You did not enter; *praviṣṭaḥ iva*—You appear to have entered; *bhāvyase*—are so understood.

TRANSLATION

My Lord, You are the same person who in the beginning created this material world by His personal external energy. After the creation of this world of three guṇas

[sattva, rajas and tamas], You appear to have entered it, although in fact You have not.

PURPORT

In *Bhagavad-gītā* (Bg. 7.4) the Supreme Personality of Godhead clearly explains:

> *bhūmir āpo 'nalo vāyuḥ*
> *khaṁ mano buddhir eva ca*
> *ahaṅkāra itīyaṁ me*
> *bhinnā prakṛtir aṣṭadhā*

This material world of three modes of nature—*sattva-guṇa, rajo-guṇa* and *tamo-guṇa*—is a composition of earth, water, fire, air, mind, intelligence and false ego, all of which are energies coming from Kṛṣṇa, yet Kṛṣṇa, being always transcendental, is aloof from this material world. Those who are not in pure knowledge think that Kṛṣṇa is a product of matter and that His body is material like ours (*avajānanti māṁ mūḍhāḥ* [[bg/9/11| [Bg. 9.11]]]). In fact, however, Kṛṣṇa is always aloof from this material world.

In the Vedic literature, we find the creation described in relationship to Mahā-Viṣṇu. As stated in the *Brahma-saṁhitā* (5.35):

> *eko 'py asau racayituṁ jagad-aṇḍa-koṭiṁ*
> *yac-chaktir asti jagad-aṇḍa-cayā yad-antaḥ*

> *aṇḍāntara-stha-paramāṇu-cayāntara-sthaṁ*
> *govindam ādi-puruṣaṁ tam ahaṁ bhajāmi*

"I worship the primeval Lord, Govinda, the original Personality of Godhead. By His partial plenary expansion as Mahā-Viṣṇu, He enters into material nature. Then He enters every universe as Garbhodakaśāyī Viṣṇu, and He enters all the elements, including every atom of matter, as Kṣīrodakaśāyī Viṣṇu. Such manifestations of cosmic creation are innumerable, both in the universes and in the individual atoms." Govinda is partially exhibited as *antaryāmī,* the Supersoul, who enters this material world (*aṇḍāntara-stha*) and who is also within the atom. The *Brahma-saṁhitā* (5.48) further says:

> *yasyaika-niśvasita-kālam athāvalambya*
> *jīvanti loma-vilajā jagad-aṇḍa-nāthāḥ*
> *viṣṇur mahān sa iha yasya kalā-viśeṣo*
> *govindam ādi-puruṣaṁ tam ahaṁ bhajāmi*

This verse describes Mahā-Viṣṇu as a plenary expansion of Kṛṣṇa. Mahā-Viṣṇu lies on the Causal Ocean, and when He exhales, millions of *brahmāṇḍas,* or universes, come from the pores of His body. Then, when Mahā-Viṣṇu inhales, all these *brahmāṇḍas* disappear. Thus the millions of *brahmāṇḍas* controlled by the Brahmās and other demigods come and go in this material world through the breathing of Mahā-Viṣṇu.

Foolish persons think that when Kṛṣṇa appears as the son of Vasudeva, He is limited like an ordinary child. But Vasudeva was

aware that although the Lord had appeared as his son, the Lord had not entered Devakī's womb and then come out. Rather, the Lord was always there. The Supreme Lord is all-pervading, present within and without. *praviṣṭa iva bhāvyase:* He only seemed to have entered the womb of Devakī and to have now appeared as Vasudeva's child. The expression of this knowledge by Vasudeva indicates that Vasudeva knew how these events took place. Vasudeva was certainly a devotee of the Lord in full knowledge, and we must learn from devotees like him. *Bhagavad-gītā* (Bg. 4.34) therefore recommends:

> *tad viddhi praṇipātena*
> *paripraśnena sevayā*
> *upadekṣyanti te jñānaṁ*
> *jñāninas tattva-darśinaḥ*

"Just try to learn the truth by approaching a spiritual master. Inquire from him submissively and render service unto him. The self-realized soul can impart knowledge unto you because he has seen the truth." Vasudeva begot the Supreme Personality of Godhead, yet he was in full knowledge of how the Supreme Lord appears and disappears. He was therefore *tattva-darśī,* a seer of the truth, because he personally saw how the Supreme Absolute Truth appeared as his son. Vasudeva was not in ignorance, thinking that because the Supreme Godhead had appeared as his son, the Lord had become limited. The Lord is unlimitedly existing and all-pervading, inside and outside. Thus there is no question of His appearance or disappearance.

10.3.15-17

yatheme 'vikṛtā bhāvās
tathā te vikṛtaiḥ saha
nānā-vīryāḥ pṛthag-bhūtā
virājaṁ janayanti hi

sannipatya samutpādya
dṛśyante 'nugatā iva
prāg eva vidyamānatvān
na teṣām iha sambhavaḥ

evaṁ bhavān buddhy-anumeya-lakṣaṇair
grāhyair guṇaiḥ sann api tad-guṇāgrahaḥ
anāvṛtatvād bahir antaraṁ na te
sarvasya sarvātmana ātma-vastunaḥ

SYNONYMS

yathā—as; *ime*—these material creations, made of material energy; *avikṛtāḥ*—actually not disintegrated; *bhāvāḥ*—with such a conception; *tathā*—similarly; *te*—they; *vikṛtaiḥ saha*—association with these different elements coming from the total material energy; *nānā-vīryāḥ*—every element is full of different energies; *pṛthak*—separated; *bhūtāḥ*—becoming; *virājam*—the whole cosmic manifestation; *janayanti*—create; *hi*—indeed; *sannipatya*—because of association with the spiritual energy; *samutpādya*—after being

created; *dṛśyante*—they appear; *anugatāḥ*—entered within it; *iva*—as if; *prāk*—from the very beginning, before the creation of this cosmic manifestation; *eva*—indeed; *vidyamānatvāt*—due to the existence of the Supreme Personality of Godhead; *na*—not; *teṣām*—of these material elements; *iha*—in this matter of creation; *sambhavaḥ*—entering would have been possible; *evam*—in this way; *bhavān*—O my Lord; *buddhi-anumeya-lakṣaṇaiḥ*—by real intelligence and by such symptoms; *grāhyaiḥ*—with the objects of the senses; *guṇaiḥ*—with the modes of material nature; *san api*—although in touch; *tat-guṇa-agrahaḥ*—are not touched by the material qualities; *anāvṛtatvāt*—because of being situated everywhere; *bahiḥ antaram*—within the external and internal; *na te*—there is no such thing for You; *sarvasya*—of everything; *sarva-ātmanaḥ*—You are the root of everything; *ātma-vastunaḥ*—everything belongs to You, but You are outside and inside of everything.

TRANSLATION

The mahat-tattva, the total material energy, is undivided, but because of the material modes of nature, it appears to separate into earth, water, fire, air and ether. Because of the living energy [jīva-bhūta], these separated energies combine to make the cosmic manifestation visible, but in fact, before the creation of the cosmos, the total energy is already present. Therefore, the total material energy never actually enters the creation. Similarly, although You are

perceived by our senses because of Your presence, You cannot be perceived by the senses, nor experienced by the mind or words [avāṅ-mānasa-gocara]. With our senses we can perceive some things, but not everything; for example, we can use our eyes to see, but not to taste. Consequently, You are beyond perception by the senses. Although in touch with the modes of material nature, You are unaffected by them. You are the prime factor in everything, the all-pervading, undivided Supersoul. For You, therefore, there is no external or internal. You never entered the womb of Devakī; rather, You existed there already.

PURPORT

This same understanding is explained by the Lord Himself in *Bhagavad-gītā* (Bg. 9.4):

> *mayā tatam idaṁ sarvaṁ*
> *jagad-avyakta-mūrtinā*
> *mat-sthāni sarva-bhūtāni*
> *na cāhaṁ teṣv avasthitaḥ*

"By Me, in My unmanifested form, this entire universe is pervaded. All beings are in Me, but I am not in them."

The Supreme Personality of Godhead is not perceivable through the gross material senses. It is said that Lord Śrī Kṛṣṇa's name, fame, pastimes, etc., cannot be understood by material

senses. Only to one who is engaged in pure devotional service under proper guidance is He revealed. As stated in *Brahma-saṁhitā* (5.38):

> *premāñjana-cchurita-bhakti-vilocanena*
> *santaḥ sadaiva hṛdayeṣu vilokayanti*

One can see the Supreme Personality of Godhead, Govinda, always, within oneself and outside oneself, if one has developed the transcendental loving attitude toward Him. Thus for people in general, He is not visible. In the above-mentioned verse from *Bhagavad-gītā,* therefore, it is said that although He is all-pervading, everywhere present, He is not conceivable by the material senses. But actually, although we cannot see Him, everything is resting in Him. As discussed in the Seventh Chapter of *Bhagavad-gītā,* the entire material cosmic manifestation is only a combination of His two different energies, the superior, spiritual energy and the inferior, material energy. Just as the sunshine is spread all over the universe, the energy of the Lord is spread all over the creation, and everything is resting in that energy.

Yet one should not conclude that because He is spread all over He has lost His personal existence. To refute such arguments, the Lord says, "I am everywhere, and everything is in Me, but still I am aloof." For example, a king heads a government which is but the manifestation of the king's energy; the different governmental departments are nothing but the energies of the

king, and each department is resting on the king's power. But still one cannot expect the king to be present in every department personally. That is a crude example. Similarly, all the manifestations that we see, and everything that exists, both in this material world and in the spiritual world, are resting on the energy of the Supreme Personality of Godhead. The creation takes place by the diffusion of His different energies, and, as stated in the *Bhagavad-gītā,* He is everywhere present by His personal representation, the diffusion of His different energies.

One may argue that the Supreme Personality of Godhead, who creates the whole cosmic manifestation simply by His glance, cannot come within the womb of Devakī, the wife of Vasudeva. To eradicate this argument, Vasudeva said, "My dear Lord, it is not very wonderful that You appeared within the womb of Devakī, for the creation was also made in that way. You were lying in the Causal Ocean as Mahā-Viṣṇu, and by Your breathing, innumerable universes came into existence. Then You entered into each of the universes as Garbhodakaśāyī Viṣṇu. Then again You expanded Yourself as Kṣīrodakaśāyī Viṣṇu and entered into the heart of all living entities and entered even within the atoms. Therefore Your entrance into the womb of Devakī is understandable in the same way. You appear to have entered, but You are simultaneously all-pervading. We can understand Your entrance and nonentrance from material examples. The total material energy remains intact even after being divided into sixteen elements. The material body is nothing but a combination of the five gross elements—namely earth,

water, fire, air and ether. Whenever there is a material body, it appears that such elements are newly created, but actually the elements are always existing outside of the body. Similarly, although You appear as a child in the womb of Devakī, You are also existing outside. You are always in Your abode, but still You can simultaneously expand Yourself into millions of forms.

"One has to understand Your appearance with great intelligence because the material energy is also emanating from You. You are the original source of the material energy, just as the sun is the source of the sunshine. The sunshine cannot cover the sun globe, nor can the material energy—being an emanation from You—cover You. You appear to be in the three modes of material energy, but actually the three modes of material energy cannot cover You. This is understood by the highly intellectual philosophers. In other words, although You appear to be within the material energy, You are never covered by it."

We hear from the Vedic version that the Supreme Brahman exhibits His effulgence and therefore everything is illuminated. We can understand from *Brahma-saṁhitā* that the *brahmajyoti,* or the Brahman effulgence, emanates from the body of the Supreme Lord. And from the Brahman effulgence, all creation takes place. It is further stated in the *Bhagavad-gītā* that the Lord is the support of the Brahman effulgence. Originally He is the root cause of everything. But persons who are less intelligent think that when the Supreme Personality of Godhead comes

within this material world, He accepts material qualities. Such conclusions are not mature, but are, made by the less intelligent.

10.3.18

ya ātmano dṛśya-guṇeṣu sann iti
vyavasyate sva-vyatirekato 'budhaḥ
vinānuvādaṁ na ca tan manīṣitaṁ
samyag yatas tyaktam upādadat pumān

SYNONYMS

yaḥ—anyone who; *ātmanaḥ*—of his own real identity, the soul; *dṛśya-guṇeṣu*—among the visible objects, beginning with the body; *san*—being situated in that position; *iti*—thus; *vyavasyate*—continues to act; *sva-vyatirekataḥ*—as if the body were independent of the soul; *abudhaḥ*—a rascal; *vinā anuvādam*—without proper analytical study; *na*—not; *ca*—also; *tat*—the body and other visible objects; *manīṣitam*—such considerations having been discussed; *samyak*—fully; *yataḥ*—because he is a fool; *tyaktam*—are rejected; *upādadat*—accepts this body as reality; *pumān*—a person.

TRANSLATION

One who considers his visible body, which is a product of the three modes of nature, to be independent of the soul is unaware of the basis of existence, and therefore he is a rascal. Those who are learned have rejected his conclusion because one can understand through full

discussion that with no basis in soul, the visible body and senses would be insubstantial. Nonetheless, although his conclusion has been rejected, a foolish person considers it a reality.

PURPORT

Without the basic principle of soul, the body cannot be produced. So-called scientists have tried in many ways to produce a living body in their chemical laboratories, but no one has been able to do it because unless the spirit soul is present, a body cannot be prepared from material elements. Since scientists are now enamored of theories about the chemical composition of the body, we have challenged many scientists to make even a small egg. The chemicals in eggs can be found very easily. There is a white substance and a yellow substance, covered by a shell, and modern scientists should very easily be able to duplicate all this. But even if they were to prepare such an egg and put it in an incubator, this man-made chemical egg would not produce a chicken. The soul must be added because there is no question of a chemical combination for life. Those who think that life can exist without the soul have therefore been described here as *abudhaḥ,* foolish rascals.

Again, there are those who reject the body, regarding it as insubstantial. They are of the same category of fools. One can neither reject the body nor accept it as substantial. The substance is the Supreme Personality of Godhead, and both the body and

the soul are energies of the Supreme Godhead, as described by the Lord Himself in *Bhagavad-gītā* (7.4-5):

> *bhūmir āpo 'nalo vāyuḥ*
> *khaṁ mano buddhir eva ca*
> *ahaṅkāra itīyaṁ me*
> *bhinnā prakṛtir aṣṭadhā*

> *apareyam itas tv anyāṁ*
> *prakṛtiṁ viddhi me parām*
> *jīva-bhūtāṁ mahā-bāho*
> *yayedaṁ dhāryate jagat*

"Earth, water, fire, air, ether, mind, intelligence and false ego —all together these eight comprise My separated material energies. But besides this inferior nature, O mighty-armed Arjuna, there is a superior energy of Mine, which consists of all living entities who are struggling with material nature and are sustaining the universe."

The body, therefore, has a relationship with the Supreme Personality of Godhead, just as the soul does. Since both of them are energies of the Lord, neither of them is false, because they come from the reality. One who does not know this secret of life is described as *abudhaḥ*. According to the Vedic injunctions, *aitadātmyam idaṁ sarvam, sarvaṁ khalv idaṁ brahma:* everything is the Supreme Brahman. Therefore, both the body and the soul are Brahman, since matter and spirit emanate from Brahman.

Not knowing the conclusions of the *Vedas,* some people accept the material nature as substance, and others accept the spirit soul as substance, but actually Brahman is the substance. Brahman is the cause of all causes. The ingredients and the immediate cause of this manifested material world are Brahman, and we cannot make the ingredients of this world independent of Brahman. Furthermore, since the ingredients and the immediate cause of this material manifestation are Brahman, both of them are truth, *satya;* there is no validity to the expression *brahma satyaṁ jagan mithyā*. The world is not false.

Jñānīs reject this world, and foolish persons accept this world as reality, and in this way they are both misguided. Although the body is not as important as the soul, we cannot say that it is false. Yet the body is temporary, and only foolish, materialistic persons, who do not have full knowledge of the soul, regard the temporary body as reality and engage in decorating this body. Both of these pitfalls—rejection of the body as false and acceptance of the body as all in all—can be avoided when one is fully situated in Kṛṣṇa consciousness. If we regard this world as false, we fall into the category of *asuras,* who say that this world is unreal, with no foundation and no God in control (*asatyam apratiṣṭhaṁ te jagad āhur anīśvaram*). As described in the Sixteenth Chapter of *Bhagavad-gītā,* this is the conclusion of demons.

10.3.19

tvatto 'sya janma-sthiti-saṁyamān vibho
vadanty anīhād aguṇād avikriyāt
tvayīśvare brahmaṇi no virudhyate
tvad-āśrayatvād upacaryate guṇaiḥ

SYNONYMS

tvattaḥ—are from Your Lordship; *asya*—of the entire cosmic manifestation; *janma*—the creation; *sthiti*—maintenance; *saṁyamān*—and annihilation; *vibho*—O my Lord; *vadanti*—the learned Vedic scholars conclude; *anīhāt*—who are free from endeavor; *aguṇāt*—who are unaffected by the modes of material nature; *avikriyāt*—who are unchanging in Your spiritual situation; *tvayi*—in You; *īśvare*—the Supreme Personality of Godhead; *brahmaṇi*—who are Parabrahman, the Supreme Brahman; *no*—not; *virudhyate*—there is a contradiction; *tvat-āśrayatvāt*—because of being controlled by You; *upacaryate*—things are going on automatically; *guṇaiḥ*—by the operation of the material modes.

TRANSLATION

O my Lord, learned Vedic scholars conclude that the creation, maintenance and annihilation of the entire cosmic manifestation are performed by You, who are free from endeavor, unaffected by the modes of material nature, and changeless in Your spiritual

situation. There are no contradictions in You, who are the Supreme Personality of Godhead, Parabrahman. Because the three modes of material nature-sattva, rajas and tamas—are under Your control, everything takes place automatically.

PURPORT

As stated in the *Vedas:*

> *na tasya kāryaṁ karaṇaṁ ca vidyate*
> *na tat-samaś cābhyadhikaś ca dṛśyate*
> *parāsya śaktir vividhaiva śrūyate*
> *svābhāvikī jñāna-bala-kriyā ca*
> *[Cc. Madhya 13.65, purport]*

"The Supreme Lord has nothing to do, and no one is found to be equal to or greater than Him, for everything is done naturally and systematically by His multifarious energies." (*Śvetāśvatara Upaniṣad* 6.8) Creation, maintenance and annihilation are all conducted personally by the Supreme Personality of Godhead, and this is confirmed in *Bhagavad-gītā* (*mayādhyakṣeṇa prakṛtiḥ sūyate sa-carācaram [[bg/9/10|[Bg. 9.10]]]*). Yet ultimately the Lord does not need to do anything, and therefore He is *nirvikāra,* changeless. Because everything is done under His direction, He is called *sṛṣṭi-kartā,* the master of creation. Similarly, He is the master of annihilation. When a master sits in one place while his servants work in different duties, whatever the servants are doing is ultimately an activity of the master,

although he is doing nothing (*na tasya kāryaṁ karaṇaṁ ca vidyate*). The Lord's potencies are so numerous that everything is nicely done. Therefore, He is naturally still and is not directly the doer of anything in this material world.

10.3.20

> *sa tvaṁ tri-loka-sthitaye sva-māyayā*
> *bibharṣi śuklaṁ khalu varṇam ātmanaḥ*
> *sargāya raktaṁ rajasopabṛṁhitaṁ*
> *kṛṣṇaṁ ca varṇaṁ tamasā janātyaye*

SYNONYMS

saḥ tvam—Your Lordship, who are the same person, the Transcendence; *tri-loka-sthitaye*—to maintain the three worlds, the upper, middle and lower planetary systems; *sva-māyayā*—by Your personal energy (*ātma-māyayā*); *bibharṣi*—assume; *śuklam*—the white form of Viṣṇu in goodness; *khalu*—as well as; *varṇam*—color; *ātmanaḥ*—of the same category as You (*viṣṇu-tattva*); *sargāya*—for the creation of the entire world; *raktam*—the reddish color of *rajo-guṇa*; *rajasā*—with the quality of passion; *upabṛṁhitam*—being charged; *kṛṣṇam ca*—and the quality of darkness; *varṇam*—the color; *tamasā*—which is surrounded by ignorance; *jana-atyaye*—for the ultimate destruction of the entire creation.

TRANSLATION

My Lord, Your form is transcendental to the three material modes, yet for the maintenance of the three worlds, You assume the white color of Viṣṇu in goodness; for creation, which is surrounded by the quality of passion, You appear reddish; and at the end, when there is a need for annihilation, which is surrounded by ignorance, You appear blackish.

PURPORT

Vasudeva prayed to the Lord, "You are called *śuklam*. *Śuklam,* or 'whiteness,' is the symbolic representation of the Absolute Truth because it is unaffected by the material qualities. Lord Brahmā is called *rakta,* or red, because Brahmā represents the qualities of passion for creation. Darkness is entrusted to Lord Śiva because he annihilates the cosmos. The creation, annihilation and maintenance of this cosmic manifestation are conducted by Your potencies, yet You are always unaffected by those qualities." As confirmed in the *Vedas, harir hi nirguṇaḥ sākṣāt:* the Supreme Personality of Godhead is always free from all material qualities. It is also said that the qualities of passion and ignorance are nonexistent in the person of the Supreme Lord.

In this verse, the three colors mentioned—*śukla, rakta* and *kṛṣṇa*—are not to be understood literally, in terms of what we experience with our senses, but rather as representatives of *sattva-guṇa, rajo-guṇa* and *tamo-guṇa*. After all, sometimes we

see that a duck is white, although it is in *tamo-guṇa,* the mode of ignorance. Illustrating the logic called *bakāndha-nyāya,* the duck is such a fool that it runs after the testicles of a bull, thinking them to be a hanging fish that can be taken when it drops. Thus the duck is always in darkness. Vyāsadeva, however, the compiler of the Vedic literature, is blackish, but this does not mean that he is in *tamo-guṇa;* rather, he is in the highest position of *sattva-guṇa,* beyond the material modes of nature. Sometimes these colors (*śukla-raktas tathā pītaḥ*) are used to designate the *brāhmaṇas, kṣatriyas, vaiśyas* and *śūdras*. Lord Kṣīrodakaśāyī Viṣṇu is celebrated as possessing a blackish color, Lord Śiva is whitish, and Lord Brahmā is reddish, but according to Śrīla Sanātana Gosvāmī in the *Vaiṣṇava-toṣaṇī-ṭīkā,* this exhibition of colors is not what is referred to here.

The real understanding of *śukla, rakta* and *kṛṣṇa* is as follows. The Lord is always transcendental, but for the sake of creation He assumes the color *rakta* as Lord Brahmā. Again, sometimes the Lord becomes angry. As He says in *Bhagavad-gītā* (Bg. 16.19):

> *tān ahaṁ dviṣataḥ krūrān*
> *saṁsāreṣu narādhamān*
> *kṣipāmy ajasram aśubhān*
> *āsurīṣv eva yoniṣu*

"Those who are envious and mischievous, who are the lowest among men, are cast by Me into the ocean of material existence,

into various demoniac species of life." To destroy the demons, the Lord becomes angry, and therefore He assumes the form of Lord Śiva. In summary, the Supreme Personality of Godhead is always beyond the material qualities, and we should not be misled into thinking otherwise simply because of sense perception. One must understand the position of the Lord through the authorities, or *mahājanas*. As stated in *Śrīmad-Bhāgavatam* (1.3.28), *ete cāṁśa-kalāḥ puṁsaḥ kṛṣṇas tu bhagavān svayam*.

10.3.21

> *tvam asya lokasya vibho rirakṣiṣur*
> *gṛhe 'vatīrṇo 'si mamākhileśvara*
> *rājanya-saṁjñāsura-koṭi-yūthapair*
> *nirvyūhyamānā nihaniṣyase camūḥ*

SYNONYMS

tvam—Your Lordship; *asya*—of this world; *lokasya*—especially of this *martya-loka,* the planet earth; *vibho*—O Supreme; *rirakṣiṣuḥ*—desiring protection (from the disturbance of the *asuras*); *gṛhe*—in this house; *avatīrṇaḥ asi*—have now appeared; *mama*—my; *akhila-īśvara*—although You are the proprietor of the entire creation; *rājanya-saṁjña-asura-koṭi-yūtha-paiḥ*—with millions of demons and their followers in the roles of politicians and kings; *nirvyūhyamānāḥ*—which are moving here and there all over the

world; *nihaniṣyase*—will kill; *camūḥ*—the armies, paraphernalia, soldiers and retinues.

TRANSLATION

O my Lord, proprietor of all creation, You have now appeared in my house, desiring to protect this world. I am sure that You will kill all the armies that are moving all over the world under the leadership of politicians who are dressed as kṣatriya rulers but who are factually demons. They must be killed by You for the protection of the innocent public.

PURPORT

Kṛṣṇa appears in this world for two purposes, *paritrāṇāya sādhūnāṁ vināśāya ca duṣkṛtām:* [[bg/4/8|[Bg. 4.8]]] to protect the innocent, religious devotees of the Lord and to annihilate all the uneducated, uncultured *asuras,* who unnecessarily bark like dogs and fight among themselves for political power. It is said, *kali-kāle nāma-rūpe kṛṣṇa avatāra*. The Hare Kṛṣṇa movement is also an incarnation of Kṛṣṇa in the form of the holy name (*nāma-rūpe*). Every one of us who is actually afraid of the asuric rulers and politicians must welcome this incarnation of Kṛṣṇa: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. Then we will surely be protected from the harassment of asuric rulers. At the present moment these rulers are so powerful that by hook or by crook they capture the highest posts in government

and harass countless numbers of people on the plea of national security or some emergency. Then again, one *asura* defeats another *asura,* but the public continues to suffer. Therefore the entire world is in a precarious condition, and the only hope is this Hare Kṛṣṇa movement. Lord Nṛsiṁhadeva appeared when Prahlāda was excessively harassed by his asuric father. Because of such asuric fathers—that is, the ruling politicians—it is very difficult to press forward the Hare Kṛṣṇa movement, but because Kṛṣṇa has now appeared in His holy name through this movement, we can hope that these asuric fathers will be annihilated and the kingdom of God established all over the world. The entire world is now full of many *asuras* in the guise of politicians, *gurus, sādhus, yogīs* and incarnations, and they are misleading the general public away from Kṛṣṇa consciousness, which can offer true benefit to human society.

10.3.22

> *ayaṁ tv asabhyas tava janma nau gṛhe*
> *śrutvāgrajāṁs te nyavadhīt sureśvara*
> *sa te 'vatāraṁ puruṣaiḥ samarpitaṁ*
> *śrutvādhunaivābhisaraty udāyudhaḥ*

SYNONYMS

ayam—this (rascal); *tu*—but; *asabhyaḥ*—who is not civilized at all (*asura* means "uncivilized," and *sura* means "civilized"); *tava*—of Your Lordship; *janma*—the birth; *nau*—our; *gṛhe*—into the home;

śrutvā—after hearing; *agrajān te*—all the brothers born before You; *nyavadhīt*—killed; *sura-īśvara*—O Lord of the *suras,* the civilized persons; *saḥ*—he (that uncivilized Kaṁsa); *te*—Your; *avatāram*—appearance; *puruṣaiḥ*—by his lieutenants; *samarpitam*—being informed of; *śrutvā*—after hearing; *adhunā*—now; *eva*—indeed; *abhisarati*—will come immediately; *udāyudhaḥ*—with raised weapons.

TRANSLATION

O my Lord, Lord of the demigods, after hearing the prophecy that You would take birth in our home and kill him, this uncivilized Kaṁsa killed so many of Your elder brothers. As soon as he hears from his lieutenants that You have appeared, he will immediately come with weapons to kill You.

PURPORT

Kaṁsa has here been described as *asabhya,* meaning "uncivilized" or "most heinous," because he killed the many children of his sister. When he heard the prophecy that he would be killed by her eighth son, this uncivilized man, Kaṁsa, was immediately ready to kill his innocent sister on the occasion of her marriage. An uncivilized man can do anything for the satisfaction of his senses. He can kill children, he can kill cows, he can kill *brāhmaṇas,* he can kill old men; he has no mercy for anyone. According to the Vedic civilization, cows, women, children, old men and *brāhmaṇas* should be excused if they are

at fault. But *asuras,* uncivilized men, do not care about that. At the present moment, the killing of cows and the killing of children is going on unrestrictedly, and therefore this civilization is not at all human, and those who are conducting this condemned civilization are uncivilized *asuras*.

Such uncivilized men are not in favor of the Kṛṣṇa consciousness movement. As public officers, they declare without hesitation that the chanting of the Hare Kṛṣṇa movement is a nuisance, although *Bhagavad-gītā* clearly says, *satataṁ kīrtayanto māṁ yatantaś ca dṛḍha-vratāḥ* [[bg/9/14|[Bg. 9.14]]]. According to this verse, it is the duty of the *mahātmās* to chant the Hare Kṛṣṇa *mantra* and try to spread it all over the world to the best of their ability. Unfortunately, society is in such an uncivilized state that there are so-called *mahātmās* who are prepared to kill cows and children and stop the Hare Kṛṣṇa movement. Such uncivilized activities were actually demonstrated in opposition to the Hare Kṛṣṇa movement's Bombay center, Hare Kṛṣṇa Land. As Kaṁsa was not expected to kill the beautiful child of Devakī and Vasudeva, the uncivilized society, although unhappy about the advancement of the Kṛṣṇa consciousness movement, cannot be expected to stop it. Yet we must face many difficulties in many different ways. Although Kṛṣṇa cannot be killed, Vasudeva, as the father of Kṛṣṇa, was trembling because in affection he thought that Kaṁsa would immediately come and kill his son. Similarly, although the Kṛṣṇa consciousness movement and Kṛṣṇa are not different and no

asuras can check it, we are afraid that at any moment the *asuras* can stop this movement in any part of the world.

10.3.23

śrī-śuka uvāca
athainam ātmajaṁ vīkṣya
mahā-puruṣa-lakṣaṇam
devakī tam upādhāvat
kaṁsād bhītā suvismitā

SYNONYMS

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *atha*—after this offering of prayers by Vasudeva; *enam*—this Kṛṣṇa; *ātmajam*—their son; *vīkṣya*—observing; *mahā-puruṣa-lakṣaṇam*—with all the symptoms of the Supreme Personality of Godhead, Viṣṇu; *devakī*—Kṛṣṇa's mother; *tam*—unto Him (Kṛṣṇa); *upādhāvat*—offered prayers; *kaṁsāt*—of Kaṁsa; *bhītā*—being afraid; *su-vismitā*—and also being astonished by seeing such a wonderful child.

TRANSLATION

Śukadeva Gosvāmī continued: Thereafter, having seen that her child had all the symptoms of the Supreme Personality of Godhead, Devakī, who was very much afraid of Kaṁsa and unusually astonished, began to offer prayers to the Lord.

PURPORT

The word *suvismitā,* meaning "astonished," is significant in this verse. Devakī and her husband, Vasudeva, were assured that their child was the Supreme Personality of Godhead and could not be killed by Kaṁsa, but because of affection, as they thought of Kaṁsa's previous atrocities, they were simultaneously afraid that Kṛṣṇa would be killed. This is why the word *suvismitā* has been used. Similarly, we are also astounded upon thinking of whether this movement will be killed by the *asuras* or will continue to advance without fear.

10.3.24

śrī-devaky uvāca
rūpaṁ yat tat prāhur avyaktam ādyaṁ
brahma jyotir nirguṇaṁ nirvikāram
sattā-mātraṁ nirviśeṣaṁ nirīhaṁ
sa tvaṁ sākṣād viṣṇur adhyātma-dīpaḥ

SYNONYMS

śrī-devakī uvāca—Śrī Devakī said; *rūpam*—form or substance; *yat tat*—because You are the same substance; *prāhuḥ*—You are sometimes called; *avyaktam*—not perceivable by the material senses (*ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ*); *ādyam*—You are the original cause; *brahma*—You are known as Brahman; *jyotiḥ*—light; *nirguṇam*—without material qualities;

nirvikāram—without change, the same form of Viṣṇu perpetually; *sattā-mātram*—the original substance, the cause of everything; *nirviśeṣam*—You are present everywhere as the Supersoul (within the heart of a human being and within the heart of an animal, the same substance is present); *nirīham*—without material desires; *saḥ*—that Supreme Person; *tvam*—Your Lordship; *sākṣāt*—directly; *viṣṇuḥ*—Lord Viṣṇu; *adhyātma-dīpaḥ*—the light for all transcendental knowledge (knowing You, one knows everything: *yasmin vijñāte sarvam evaṁ vijñātaṁ bhavati*).

TRANSLATION

Śrī Devakī said: My dear Lord, there are different Vedas, some of which describe You as unperceivable through words and the mind. Yet You are the origin of the entire cosmic manifestation. You are Brahman, the greatest of everything, full of effulgence like the sun. You have no material cause, You are free from change and deviation, and You have no material desires. Thus the Vedas say that You are the substance. Therefore, my Lord, You are directly the origin of all Vedic statements, and by understanding You, one gradually understands everything. You are different from the light of Brahman and Paramātmā, yet You are not different from them. Everything emanates from You. Indeed, You are the cause of all causes, Lord Viṣṇu, the light of all transcendental knowledge.

PURPORT

Viṣṇu is the origin of everything, and there is no difference between Lord Viṣṇu and Lord Kṛṣṇa because both of Them are *viṣṇu-tattva*. From the *Ṛg Veda* we understand, *oṁ tad viṣṇoḥ paramaṁ padam:* the original substance is the all-pervading Lord Viṣṇu, who is also Paramātmā and the effulgent Brahman. The living entities are also part and parcel of Viṣṇu, who has various energies (*parāsya śaktir vividhaiva śrūyate svābhāvikī jñāna-bala-kriyā ca [Cc. Madhya 13.65, purport]*). Viṣṇu, or Kṛṣṇa, is therefore everything. Lord Kṛṣṇa says in the *Bhagavad-gītā* (Bg. 10.8), *ahaṁ sarvasya prabhavo mattaḥ sarvaṁ pravartate:* "I am the source of all spiritual and material worlds. Everything emanates from Me." Kṛṣṇa, therefore, is the original cause of everything (*sarva-kāraṇa-kāraṇam* [Bs. 5.1]). When Viṣṇu expands in His all-pervading aspect, we should understand Him to be the *nirākāra-nirviśeṣa-brahmajyoti*.

Although everything emanates from Kṛṣṇa, He is ultimately a person. *Aham ādir hi devānām:* [Bg 10.2] He is the origin of Brahmā, Viṣṇu and Maheśvara, and from them many other demigods are manifested. Kṛṣṇa therefore says in *Bhagavad-gītā* (Bg. 14.27), *brahmaṇo hi pratiṣṭhāham;* "Brahman rests upon Me." The Lord also says:

> *ye 'py anya-devatā-bhaktā*
> *yajante śraddhayānvitāḥ*

> *te 'pi mām eva kaunteya*
> *yajanty avidhi-pūrvakam*

"Whatever a man may sacrifice to other gods, O son of Kuntī, is really meant for Me alone, but it is offered without true understanding." (Bg. 9.23) There are many persons who worship different demigods, considering all of them to be separate gods, which in fact they are not. The fact is that every demigod, and every living entity, is part and parcel of Kṛṣṇa (*mamaivāṁśo jīva-loke jīva-bhūtaḥ* [[bg/15/7|[Bg. 15.7]]]). The demigods are also in the category of living entities; they are not separate gods. But men whose knowledge is immature and contaminated by the modes of material nature worship various demigods, according to their intelligence. Therefore they are rebuked in *Bhagavad-gītā* (*kāmais tais tair hṛta-jñānāḥ prapadyante 'nya-devatāḥ* [[bg/7/20|[Bg. 7.20]]]). Because they are unintelligent and not very advanced and have not properly considered the truth, they take to the worship of various demigods or speculate according to various philosophies, such as the Māyāvāda philosophy.

Kṛṣṇa, Viṣṇu, is the actual origin of everything. As stated in the *Vedas, yasya bhāṣā sarvam idaṁ vibhāti*. The Absolute Truth is described later in the *Śrīmad-Bhāgavatam* (10.28.15) as *satyaṁ jñānam anantam yad brahma-jyotiḥ sanātanam*. The *brahmajyoti* is *sanātana,* eternal, yet it is dependent on Kṛṣṇa (*brahmaṇo hi pratiṣṭhāham*). The *Brahma-saṁhitā* states that the Lord is all-pervading. *Aṇḍāntara-stha-paramāṇu-cayāntara-stham:* [Bs. 5.35] He is within this universe, and He

is within the atom as Paramātmā. *Yasya prabhā prabhavato jagad-aṇḍa-koṭi-koṭiṣv aśeṣa-vasudhādi-vibhu-ti-bhinnam:* [Bs. 5.40] Brahman is also not independent of Him. Therefore whatever a philosopher may describe is ultimately Kṛṣṇa, or Lord Viṣṇu (*sarvaṁ khalv idaṁ brahma, paraṁ brahma paraṁ dhāma pavitraṁ paramaṁ bhavān* [[bg/10/12-13|[Bg. 10.12]]]). According to different phases of understanding, Lord Viṣṇu is differently described, but in fact He is the origin of everything.

Because Devakī was an unalloyed devotee, she could understand that the same Lord Viṣṇu had appeared as her son. Therefore, after the prayers of Vasudeva, Devakī offered her prayers. She was very frightened because of her brother's atrocities. Devakī said, "My dear Lord, Your eternal forms, like Nārāyaṇa, Lord Rāma, Śeṣa, Varāha, Nṛsiṁha, Vāmana, Baladeva, and millions of similar incarnations emanating from Viṣṇu, are described in the Vedic literature as original. You are original because all Your forms as incarnations are outside of this material creation. Your form was existing before this cosmic manifestation was created. Your forms are eternal and all-pervading. They are self-effulgent, changeless and uncontaminated by the material qualities. Such eternal forms are ever-cognizant and full of bliss; they are situated in transcendental goodness and are always engaged in different pastimes. You are not limited to a particular form only; all such transcendental, eternal forms are self-sufficient. I can understand that You are the Supreme Lord Viṣṇu." We may

conclude, therefore, that Lord Viṣṇu is everything, although He is also different from everything. This is the *acintya-bhedābheda-tattva* philosophy.

10.3.25

> *naṣṭe loke dvi-parārdhāvasāne*
> *mahā-bhūteṣv ādi-bhūtaṁ gateṣu*
> *vyakte 'vyaktaṁ kāla-vegena yāte*
> *bhavān ekaḥ śiṣyate 'śeṣa-saṁjñaḥ*

SYNONYMS

naṣṭe—after the annihilation; *loke*—of the cosmic manifestation; *dvi-parārdha-avasāne*—after millions and millions of years (the life of Brahmā); *mahā-bhūteṣu*—when the five primary elements (earth, water, fire, air and ether); *ādi-bhūtam gateṣu*—enter within the subtle elements of sense perception; *vyakte*—when everything manifested; *avyaktam*—into the unmanifested; *kāla-vegena*—by the force of time; *yāte*—enters; *bhavān*—Your Lordship; *ekaḥ*—only one; *śiṣyate*—remains; *aśeṣa-saṁjñaḥ*—the same one with different names.

TRANSLATION

After millions of years, at the time of cosmic annihilation, when everything, manifested and unmanifested, is annihilated by the force of time, the five gross elements enter into the subtle conception,

and the manifested categories enter into the unmanifested substance. At that time, You alone remain, and You are known as Ananta Śeṣa-nāga.

PURPORT

At the time of annihilation, the five gross elements—earth, water, fire, air and ether—enter into the mind, intelligence and false ego (*ahaṅkāra*), and the entire cosmic manifestation enters into the spiritual energy of the Supreme Personality of Godhead, who alone remains as the origin of everything. The Lord is therefore known as Śeṣa-nāga, as Ādi-puruṣa and by many other names.

Devakī therefore prayed, "After many millions of years, when Lord Brahmā comes to the end of his life, the annihilation of the cosmic manifestation takes place. At that time the five elements —namely earth, water, fire, air and ether—enter into the *mahat-tattva*. The *mahat-tattva* again enters, by the force of time, into the nonmanifested total material energy, the total material energy enters into the energetic *pradhāna,* and the *pradhāna* enters into You. Therefore after the annihilation of the whole cosmic manifestation, You alone remain with Your transcendental name, form, quality and paraphernalia.

"My Lord, I offer my respectful obeisances unto You because You are the director of the unmanifested total energy, and the ultimate reservoir of the material nature. My Lord, the whole cosmic manifestation is under the influence of time, beginning from the moment up to the duration of the year. All act under

Your direction. You are the original director of everything and the reservoir of all potent energies."

10.3.26

> *yo 'yaṁ kālas tasya te 'vyakta-bandho*
> *ceṣṭām āhuś ceṣṭate yena viśvam*
> *nimeṣādir vatsarānto mahīyāṁs*
> *taṁ tveśānaṁ kṣema-dhāma prapadye*

SYNONYMS

yaḥ—that which; *ayam*—this; *kālaḥ*—time (minutes, hours, seconds); *tasya*—of Him; *te*—of You; *avyakta-bandho*—O my Lord, You are the inaugurator of the unmanifested (the original *mahat-tattva* or *prakṛti*); *ceṣṭām*—attempt or pastimes; *āhuḥ*—it is said; *ceṣṭate*—works; *yena*—by which; *viśvam*—the entire creation; *nimeṣa-ādiḥ*—beginning with minute parts of time; *vatsara-antaḥ*—up to the limit of a year; *mahīyān*—powerful; *tam*—unto Your Lordship; *tvā īśānam*—unto You, the supreme controller; *kṣema-dhāma*—the reservoir of all auspiciousness; *prapadye*—I offer full surrender.

TRANSLATION

O inaugurator of the material energy, this wonderful creation works under the control of powerful time, which is divided into seconds, minutes, hours and years. This element of time, which extends for many

millions of years, is but another form of Lord Viṣṇu. For Your pastimes, You act as the controller of time, but You are the reservoir of all good fortune. Let me offer my full surrender unto Your Lordship.

PURPORT

As stated in the *Brahma-saṁhitā* (5.52):

> *yac-cakṣur eṣa savitā sakala-grahāṇāṁ*
> *rājā samasta-sura-mūrtir aśeṣa-tejāḥ*
> *yasyājñayā bhramati saṁbhṛta-kāla-cakro*
> *govindam ādi-puruṣaṁ tam ahaṁ bhajāmi*

"The sun is the king of all planetary systems and has unlimited potency in heat and light. I worship Govinda, the primeval Lord, the Supreme Personality of Godhead, under whose control even the sun, which is considered to be the eye of the Lord, rotates within the fixed orbit of eternal time." Although we see the cosmic manifestation as gigantic and wonderful, it is within the limitations of *kāla,* the time factor. This time factor is also controlled by the Supreme Personality of Godhead, as confirmed in *Bhagavad-gītā* (*mayādhyakṣeṇa prakṛtiḥ sūyate sa-carācaram [[bg/9/10|[Bg. 9.10]]]*). *Prakṛti,* the cosmic manifestation, is under the control of time. Indeed, everything is under the control of time, and time is controlled by the Supreme Personality of Godhead. Therefore the Supreme Lord has no fear of the onslaughts of time. Time is estimated according to the movements of the sun (*savitā*). Every minute, every second,

every day, every night, every month and every year of time can be calculated according to the sun's movements. But the sun is not independent, for it is under time's control. *Bhramati saṁbhṛta-kāla-cakraḥ:* the sun moves within the *kāla-cakra,* the orbit of time. The sun is under the control of time, and time is controlled by the Supreme Personality of Godhead. Therefore the Lord has no fear of time.

The Lord is addressed here as *avyakta-bandhu,* or the inaugurator of the movements of the entire cosmic manifestation. Sometimes the cosmic manifestation is compared to a potter's wheel. When a potter's wheel is spinning, who has set it in motion? It is the potter, of course, although sometimes we can see only the motion of the wheel and cannot see the potter himself. Therefore the Lord, who is behind the motion of the cosmos, is called *avyakta-bandhu.* Everything is within the limits of time, but time moves under the direction of the Lord, who is therefore not within time's limit.

10.3.27

> *martyo mṛtyu-vyāla-bhītaḥ palāyan*
> *lokān sarvān nirbhayaṁ nādhyagacchat*
> *tvat pādābjaṁ prāpya yadṛcchayādya*
> *susthaḥ śete mṛtyur asmād apaiti*

SYNONYMS

martyaḥ—the living entities who are sure to die; *mṛtyu-vyāla-bhītaḥ*—afraid of the serpent of death; *palāyan*—running (as soon as a serpent is seen, everyone runs away, fearing immediate death); *lokān*—to the different planets; *sarvān*—all; *nirbhayam*—fearlessness; *na adhyagacchat*—do not obtain; *tvat-pāda-abjam*—of Your lotus feet; *prāpya*—obtaining the shelter; *yadṛcchayā*—by chance, by the mercy of Your Lordship and Your representative, the spiritual master (*guru-kṛpā, kṛṣṇa-kṛpā*); *adya*—presently; *su-sthaḥ*—being undisturbed and mentally composed; *śete*—are sleeping; *mṛtyuḥ*—death; *asmāt*—from those persons; *apaiti*—flees.

TRANSLATION

No one in this material world has become free from the four principles birth, death, old age and disease, even by fleeing to various planets. But now that You have appeared, My Lord, death is fleeing in fear of You, and the living entities, having obtained shelter at Your lotus feet by Your mercy, are sleeping in full mental peace.

PURPORT

There are different categories of living entities, but everyone is afraid of death. The highest aim of the *karmīs* is to be promoted to the higher, heavenly planets, where the duration of life is very long. As stated in *Bhagavad-gītā* (Bg. 8.17), *sahasra-yuga-paryantam ahar yad brahmaṇo viduḥ*/ one day of Brahmā equals 1,000 *yugas,* and each *yuga* consists of 4,300,000 years.

Similarly, Brahmā has a night of 1,000 times 4,300,000 years. In this way, we may calculate Brahmā's month and year, but even Brahmā, who lives for millions and millions of years (*dvi-parārdha-kāla*), also must die. According to Vedic *śāstra,* the inhabitants of the higher planetary systems live for 10,000 years, and just as Brahmā's day is calculated to equal 4,300,000,000 of our years, one day in the higher planetary systems equals six of our months. *Karmīs,* therefore, try for promotion to the higher planetary systems, but this cannot free them from death. In this material world, everyone from Brahmā to the insignificant ant must die. Therefore this world is called *martya-loka*. As Kṛṣṇa says in *Bhagavad-gītā* (Bg. 8.16), *ābrahma-bhuvanāl lokāḥ punar āvartino'rjuna*/ as long as one is within this material world, either on Brahmaloka or on any other *loka* within this universe, one must undergo the *kāla-cakra* of one life after another (*bhūtvā bhūtvā pralīyate*) [[bg/8/19|[Bg. 8.19]]]. But if one returns to the Supreme Personality of Godhead (*yad gatvā na nivartante [[bg/15/6|[Bg. 15.6]]]*), one need not reenter the limits of time. Therefore, devotees who have taken shelter of the lotus feet of the Supreme Lord can sleep very peacefully with this assurance from the Supreme Personality of Godhead. As confirmed in *Bhagavad-gītā* (Bg. 4.9), *tyaktvā dehaṁ punar janma naiti:* after giving up the present body, a devotee who has understood Kṛṣṇa as He is need not return to this material world.

The constitutional position for the living entity is eternity (*na hanyate hanyamāne śarīre, nityaḥ śāśvato 'yam* [[bg/2/20|[Bg. 2.20]]]). Every living entity is eternal. But because of having

fallen into this material world, one wanders within the universe, continually changing from one body to another. Caitanya Mahāprabhu says:

> *brahmāṇḍa bhramite kona bhāgyavān jīva*
> *guru-kṛṣṇa-prasāde pāya bhakti-latā-bīja*
> *(Cc. Madhya 19.151)*

Everyone is wandering up and down within this universe, but one who is sufficiently fortunate comes in contact with Kṛṣṇa consciousness, by the mercy of the spiritual master, and takes to the path of devotional service. Then one is assured of eternal life, with no fear of death. When Kṛṣṇa appears, everyone is freed from fear of death, yet Devakī felt, "We are still afraid of Kaṁsa, although You have appeared as our son." She was more or less bewildered as to why this should be so, and she appealed to the Lord to free her and Vasudeva from this fear.

In this connection, it may be noted that the moon is one of the heavenly planets. From the Vedic literature we understand that one who goes to the moon receives a life with a duration of ten thousand years in which to enjoy the fruits of pious activities. If our so-called scientists are going to the moon, why should they come back here? We must conclude without a doubt that they have never gone to the moon. To go to the moon, one must have the qualification of pious activities. Then one may go there and live. If one has gone to the moon, why should he return to this planet, where life is of a very short duration?

10.3.28

sa tvaṁ ghorād ugrasenātmajān nas
trāhi trastān bhṛtya-vitrāsa-hāsi
rūpaṁ cedaṁ pauruṣaṁ dhyāna-dhiṣṇyaṁ
mā pratyakṣaṁ māṁsa-dṛśāṁ kṛṣīṣṭhāḥ

SYNONYMS

saḥ—Your Lordship; *tvam*—You; *ghorāt*—terribly fierce; *ugrasena-ātmajāt*—from the son of Ugrasena; *naḥ*—us; *trāhi*—kindly protect; *trastān*—who are very much afraid (of him); *bhṛtya-vitrāsa-hā asi*—You are naturally the destroyer of the fear of Your servants; *rūpam*—in Your Viṣṇu form; *ca*—also; *idam*—this; *pauruṣam*—as the Supreme Personality of Godhead; *dhyāna-dhiṣṇyam*—who is appreciated by meditation; *mā*—not; *pratyakṣam*—directly visible; *māṁsa-dṛśām*—to those who see with their material eyes; *kṛṣīṣṭhāḥ*—please be.

TRANSLATION

My Lord, because You dispel all the fear of Your devotees, I request You to save us and give us protection from the terrible fear of Kaṁsa. Your form as Viṣṇu, the Supreme Personality of Godhead, is appreciated by yogīs in meditation. Please make this form invisible to those who see with material eyes.

PURPORT

The word *dhyāna-dhiṣṇyam* is significant in this verse because the form of Lord Viṣṇu is meditated upon by *yogīs* (*dhyānāvasthita-tad-gatena manasā paśyanti yaṁ yoginaḥ* [SB 12.13.1]). Devakī requested the Lord, who had appeared as Viṣṇu, to conceal that form, for she wanted to see the Lord as an ordinary child, like a child appreciated by persons who have material eyes. Devakī wanted to see whether the Supreme Personality of Godhead had factually appeared or she was dreaming the Viṣṇu form. If Kaṁsa were to come, she thought, upon seeing the Viṣṇu form he would immediately kill the child, but if he saw a human child, he might reconsider. Devakī was afraid of Ugrasena-ātmaja; that is, she was afraid not of Ugrasena and his men, but of the son of Ugrasena. Thus she requested the Lord to dissipate that fear, since He is always ready to give protection (*abhayam*) to His devotees. "My Lord," she prayed, "I request You to save me from the cruel hands of the son of Ugrasena, Kaṁsa. I am praying to Your Lordship to please rescue me from this fearful condition because You are always ready to give protection to Your servitors." The Lord has confirmed this statement in the *Bhagavad-gītā* by assuring Arjuna, "You may declare to the world, My devotee shall never be vanquished."

While thus praying to the Lord for rescue, mother Devakī expressed her motherly affection: "I understand that this transcendental form is generally perceived in meditation by the great sages, but I am still afraid because as soon as Kaṁsa

understands that You have appeared, he might harm You. So I request that for the time being You become invisible to our material eyes." In other words, she requested the Lord to assume the form of an ordinary child. "My only cause of fear from my brother Kaṁsa is due to Your appearance. My Lord Madhusūdana, Kaṁsa may know that You are already born. Therefore I request You to conceal this four-armed form of Your Lordship, which holds the four symbols of Viṣṇu-namely the conchshell, the disc, the club and the lotus flower. My dear Lord, at the end of the annihilation of the cosmic manifestation, You put the whole universe within Your abdomen; still, by Your unalloyed mercy, You have appeared in my womb. I am surprised that You imitate the activities of ordinary human beings just to please Your devotee."

Devakī was so afraid of Kaṁsa that she could not believe that Kaṁsa would be unable to kill Lord Viṣṇu, who was personally present. Out of motherly affection, therefore, she requested the Supreme Personality of Godhead to disappear. Although because of the Lord's disappearance Kaṁsa would harass her more and more, thinking that the child born of her was hidden somewhere, she did not want the transcendental child to be harassed and killed. Therefore she requested Lord Viṣṇu to disappear. Later, when harassed, she would think of Him within her mind.

10.3.29

janma te mayy asau pāpo
mā vidyān madhusūdana
samudvije bhavad-dhetoḥ
kaṁsād aham adhīra-dhīḥ

SYNONYMS

janma—the birth; *te*—of Your Lordship; *mayi*—in my (womb); *asau*—that Kaṁsa; *pāpaḥ*—extremely sinful; *mā vidyāt*—may be unable to understand; *madhusūdana*—O Madhusūdana; *samudvije*—I am full of anxiety; *bhavat-hetoḥ*—because of Your appearance; *kaṁsāt*—because of Kaṁsa, with whom I have had such bad experience; *aham*—I; *adhīra-dhīḥ*—have become more and more anxious.

TRANSLATION

O Madhusūdana, because of Your appearance, I am becoming more and more anxious in fear of Kaṁsa. Therefore, please arrange for that sinful Kaṁsa to be unable to understand that You have taken birth from my womb.

PURPORT

Devakī addressed the Supreme Personality of Godhead as Madhusūdana. She was aware that the Lord had killed many demons like Madhu who were hundreds and thousands of times

more powerful than Kaṁsa, yet because of affection for the transcendental child, she believed that Kaṁsa could kill Him. Instead of thinking of the unlimited power of the Lord, she thought of the Lord with affection, and therefore she requested the transcendental child to disappear.

10.3.30

upasaṁhara viśvātmann
ado rūpam alaukikam
śaṅkha-cakra-gadā-padma-
śriyā juṣṭaṁ catur-bhujam

SYNONYMS

upasaṁhara—withdraw; *viśvātman*—O all-pervading Supreme Personality of Godhead; *adaḥ*—that; *rūpam*—form; *alaukikam*—which is unnatural in this world; *śaṅkha-cakra-gadā-padma*—of the conchshell, disc, club and lotus; *śriyā*—with these opulences; *juṣṭam*—decorated; *catuḥ-bhujam*—four hands.

TRANSLATION

O my Lord, You are the all-pervading Supreme Personality of Godhead, and Your transcendental four-armed form, holding conchshell, disc, club and lotus, is unnatural for this world. Please withdraw this form [and become just like a natural human child so that I may try to hide You somewhere].

PURPORT

Devakī was thinking of hiding the Supreme Personality of Godhead and not handing Him over to Kaṁsa as she had all her previous children. Although Vasudeva had promised to hand over every child to Kaṁsa, this time he wanted to break his promise and hide the child somewhere. But because of the Lord's appearance in this surprising four-armed form, He would be impossible to hide.

10.3.31

> *viśvaṁ yad etat sva-tanau niśānte*
> *yathāvakāśaṁ puruṣaḥ paro bhavān*
> *bibharti so 'yaṁ mama garbhago 'bhūd*
> *aho nṛ-lokasya viḍambanaṁ hi tat*

SYNONYMS

viśvam—the entire cosmic manifestation; *yat etat*—containing all moving and nonmoving creations; *sva-tanau*—within Your body; *niśā-ante*—at the time of devastation; *yathā-avakāśam*—shelter in Your body without difficulty; *puruṣaḥ*—the Supreme Personality of Godhead; *paraḥ*—transcendental; *bhavān*—Your Lordship; *bibharti*—keep; *saḥ*—that (Supreme Personality of Godhead); *ayam*—this form; *mama*—my; *garbha-gaḥ*—came within my womb; *abhūt*—it so happened; *aho*—alas; *nṛ-lokasya*—within this material world of

living entities; *viḍambanam*—it is impossible to think of; *hi*—indeed; *tat*—that (kind of conception).

TRANSLATION

At the time of devastation, the entire cosmos, containing all created moving and nonmoving entities, enters Your transcendental body and is held there without difficulty. But now this transcendental form has taken birth from my womb. People will not be able to believe this, and I shall become an object of ridicule.

PURPORT

As explained in *Caitanya-caritāmṛta,* loving service to the Personality of Godhead is of two different kinds: *aiśvarya-pūrṇa,* full of opulence, and *aiśvarya-śīthila,* without opulence. Real love of Godhead begins with *aiśvarya-śīthila,* simply on the basis of pure love.

> *premāñjana-cchurita-bhakti-vilocanena*
> *santaḥ sadaiva hṛdayeṣu vilokayanti*
> *yaṁ śyāmasundaram acintya-guṇa-svarūpaṁ*
> *govindam ādi-puruṣaṁ tam ahaṁ bhajāmi*
> *(Bs. 5.38)*

Pure devotees, whose eyes are anointed with the ointment of *prema,* love, want to see the Supreme Personality of Godhead as Śyāmasundara, Muralīdhara, with a flute swaying in His two hands. This is the form available to the inhabitants of

Vṛndāvana, who are all in love with the Supreme Personality of Godhead as Śyāmasundara, not as Lord Viṣṇu, Nārāyaṇa, who is worshiped in Vaikuṇṭha, where the devotees admire His opulence. Although Devakī is not on the Vṛndāvana platform, she is near the Vṛndāvana platform. On the Vṛndāvana platform the mother of Kṛṣṇa is mother Yaśodā, and on the Mathurā and Dvārakā platform the mother of Kṛṣṇa is Devakī. In Mathurā and Dvārakā the love for the Lord is mixed with appreciation of His opulence, but in Vṛndāvana the opulence of the Supreme Personality of Godhead is not exhibited.

There are five stages of loving service to the Supreme Personality of Godhead—*śānta, dāsya, sakhya, vātsalya* and *mādhurya*. Devakī is on the platform of *vātsalya*. She wanted to deal with her eternal son, Kṛṣṇa, in that stage of love, and therefore she wanted the Supreme Personality of Godhead to withdraw His opulent form of Viṣṇu. Śrīla Viśvanātha Cakravartī Ṭhākura illuminates this fact very clearly in his explanation of this verse.

Bhakti, bhagavān and *bhakta* do not belong to the material world. This is confirmed in *Bhagavad-gītā* (Bg. 14.26):

> *māṁ ca yo 'vyabhicāreṇa*
> *bhakti-yogena sevate*
> *sa guṇān samatītyaitān*
> *brahma-bhūyāya kalpate*

"One who engages in the spiritual activities of unalloyed devotional service immediately transcends the modes of material nature and is elevated to the spiritual platform." From the very beginning of one's transactions in *bhakti,* one is situated on the transcendental platform. Vasudeva and Devakī, therefore, being situated in a completely pure devotional state, are beyond this material world and are not subject to material fear. In the transcendental world, however, because of pure devotion, there is a similar conception of fear, which is due to intense love.

As stated in *Bhagavad-gītā* (*bhaktyā mām abhijānāti yāvān yaś cāsmi tattvataḥ* [[bg/18/55|[Bg. 18.55]]]) and as confirmed in *Śrīmad-Bhāgavatam* (*bhaktyāham ekayā grāhyaḥ*), without *bhakti* one cannot understand the spiritual situation of the Lord. *Bhakti* may be considered in three stages, called *guṇī-bhūta, pradhānī-bhūta* and *kevala,* and according to these stages there are three divisions, which are called *jñāna, jñānamayī* and *rati,* or *premā*—that is, simple knowledge, love mixed with knowledge, and pure love. By simple knowledge, one can perceive transcendental bliss without variety. This perception is called *māna-bhūti.* When one comes to the stage of *jñānamayī,* one realizes the transcendental opulences of the Personality of Godhead. But when one reaches pure love, one realizes the transcendental form of the Lord as Lord Kṛṣṇa or Lord Rāma. This is what is wanted. Especially in the *mādhurya-rasa,* one becomes attached to the Personality of Godhead (*śrī-vigraha-niṣṭha-rūpādi*). Then loving transactions between the Lord and the devotee begin.

The special significance of Kṛṣṇa's bearing a flute in His hands in Vrajabhūmi, Vṛndāvana, is described as *mādhurī. .. virājate*. The form of the Lord with a flute in His hands is most attractive, and the one who is most sublimely attracted is Śrīmatī Rādhārāṇī, Rādhikā. She enjoys supremely blissful association with Kṛṣṇa. Sometimes people cannot understand why Rādhikā's name is not mentioned in *Śrīmad-Bhāgavatam*. Actually, however, Rādhikā can be understood from the word *ārādhana,* which indicates that She enjoys the highest loving affairs with Kṛṣṇa.

Not wanting to be ridiculed for having given birth to Viṣṇu, Devakī wanted Kṛṣṇa, with two hands, and therefore she requested the Lord to change His form.

10.3.32

śrī-bhagavān uvāca
tvam eva pūrva-sarge 'bhūḥ
pṛśniḥ svāyambhuve sati
tadāyaṁ sutapā nāma
prajāpatir akalmaṣaḥ

SYNONYMS

śrī-bhagavān uvāca—the Supreme Personality of Godhead said to Devakī; *tvam*—you; *eva*—indeed; *pūrva-sarge*—in a previous millennium; *abhūḥ*—became; *pṛśniḥ*—by the name Pṛśni;

svāyambhuve—the millennium of Svāyambhuva Manu; *sati*—O supremely chaste; *tadā*—at that time; *ayam*—Vasudeva; *sutapā*—Sutapā; *nāma*—by the name; *prajāpatiḥ*—a Prajāpati; *akalmaṣaḥ*—a spotlessly pious person.

TRANSLATION

The Supreme Personality of Godhead replied: My dear mother, best of the chaste, in your previous birth, in the Svāyambhuva millennium, you were known as Pṛśni, and Vasudeva, who was the most pious Prajāpati, was named Sutapā.

PURPORT

The Supreme Personality of Godhead made it clear that Devakī had not become His mother only now; rather, she had been His mother previously also. Kṛṣṇa is eternal, and His selection of a father and mother from among His devotees takes place eternally. Previously also, Devakī had been the Lord's mother and Vasudeva the Lord's father, and they were named Pṛśni and Sutapā. When the Supreme Personality of Godhead appears, He accepts His eternal father and mother, and they accept Kṛṣṇa as their son. This pastime takes place eternally and is therefore called *nitya-līlā*. Thus there was no cause for surprise or ridicule. As confirmed by the Lord Himself in *Bhagavad-gītā* (Bg. 4.9):

> *janma karma ca me divyam*
> *evaṁ yo vetti tattvataḥ*

> *tyaktvā dehaṁ punar janma*
> *naiti mām eti so 'rjuna*

"One who knows the transcendental nature of My appearance and activities does not, upon leaving the body, take his birth again in this material world, but attains My eternal abode, O Arjuna." One should try to understand the appearance and disappearance of the Supreme Personality of Godhead from Vedic authorities, not from imagination. One who follows his imaginations about the Supreme Personality of Godhead is condemned.

> *avajānanti māṁ mūḍhā*
> *mānuṣīṁ tanum āśritam*
> *paraṁ bhāvam ajānanto*
> *mama bhūta-maheśvaram*
> *(Bg. 9.11)*

The Lord appears as the son of His devotee by His *paraṁ bhāvam*. The word *bhāva* refers to the stage of pure love, which has nothing to do with material transactions.

10.3.33

> *yuvāṁ vai brahmaṇādiṣṭau*
> *prajā-sarge yadā tataḥ*
> *sanniyamyendriya-grāmaṁ*
> *tepāthe paramaṁ tapaḥ*

SYNONYMS

yuvām—both of you (Pṛśni and Sutapā); *vai*—indeed; *brahmaṇā ādiṣṭau*—ordered by Lord Brahmā (who is known as Pitāmaha, the father of the Prajāpatis); *prajā-sarge*—in the creation of progeny; *yadā*—when; *tataḥ*—thereafter; *sanniyamya*—keeping under full control; *indriya-grāmam*—the senses; *tepāthe*—underwent; *paramam*—very great; *tapaḥ*—austerity.

TRANSLATION

When both of you were ordered by Lord Brahmā to create progeny, you first underwent severe austerities by controlling your senses.

PURPORT

Here is an instruction about how to use one's senses to create progeny. According to Vedic principles, before creating progeny one must fully control the senses. This control takes place through the *garbhādhāna-saṁskāra*. In India there is great agitation for birth control in various mechanical ways, but birth cannot be mechanically controlled. As stated in *Bhagavad-gītā* (Bg. 13.9), *janma-mṛtyu jarā-vyādhi-duḥkha-doṣānudarśanam:* birth, death, old age and disease are certainly the primary distresses of the material world. People are trying to control birth, but they are not able to control death; and if one cannot control death, one cannot control birth either. In other words, artificially controlling birth is not any more feasible than artificially controlling death.

According to Vedic civilization, procreation should not be contrary to religious principles, and then the birthrate will be controlled. As stated in *Bhagavad-gītā* (Bg. 7.11), *dharmāviruddho bhūteṣu kāmo'smi:* sex not contrary to religious principles is a representation of the Supreme Lord. People should be educated in how to give birth to good children through *saṁskāras,* beginning with the *garbhādhāna-saṁskāra;* birth should not be controlled by artificial means, for this will lead to a civilization of animals. If one follows religious principles, he automatically practices birth control because if one is spiritually educated he knows that the after-effects of sex are various types of misery (*bahu-duḥkha-bhāja*). One who is spiritually advanced does not indulge in uncontrolled sex. Therefore, instead of being forced to refrain from sex or refrain from giving birth to many children, people should be spiritually educated, and then birth control will automatically follow.

If one is determined to make spiritual advancement, he will not beget a child unless able to make that child a devotee. As stated in *Śrīmad-Bhāgavatam* (5.5.18), *pitā na sa syāt*/ one should not become a father unless one is able to protect his child from *mṛtyu,* the path of birth and death. But where is there education about this? A responsible father never begets children like cats and dogs. Instead of being encouraged to adopt artificial means of birth control, people should be educated in Kṛṣṇa consciousness because only then will they understand their responsibility to their children. If one can beget children who will be devotees and be taught to turn aside from the path of birth

and death (*mṛtyu-saṁsāra-vartmani* [[bg/9/3|[Bg. 9.3]]]), there is no need of birth control. Rather, one should be encouraged to beget children. Artificial means of birth control have no value. Whether one begets children or does not, a population of men who are like cats and dogs will never make human society happy. It is therefore necessary for people to be educated spiritually so that instead of begetting children like cats and dogs, they will undergo austerities to produce devotees. This will make their lives successful.

10.3.34-35

> *varṣa-vātātapa-hima-*
> *gharma-kāla-guṇān anu*
> *sahamānau śvāsa-rodha-*
> *vinirdhūta-mano-malau*
>
> *śīrṇa-parṇānilāhārāv*
> *upaśāntena cetasā*
> *mattaḥ kāmān abhīpsantau*
> *mad-ārādhanam īhatuḥ*

SYNONYMS

varṣa—the rain; *vāta*—strong wind; *ātapa*—strong sunshine; *hima*—severe cold; *gharma*—heat; *kāla-guṇān anu*—according to seasonal changes; *sahamānau*—by enduring; *śvāsa-rodha*—by practicing *yoga,* controlling the breath; *vinirdhūta*—the dirty things

accumulated in the mind were completely washed away; *manaḥ-malau*—the mind became clean, free from material contamination; *śīrṇa*—rejected, dry; *parṇa*—leaves from the trees; *anila*—and air; *āhārau*—eating; *upaśāntena*—peaceful; *cetasā*—with a fully controlled mind; *mattaḥ*—from Me; *kāmān abhīpsantau*—desiring to beg some benediction; *mat*—My; *ārādhanam*—worship; *īhatuḥ*—you both executed.

TRANSLATION

My dear father and mother, you endured rain, wind, strong sun, scorching heat and severe cold, suffering all sorts of inconvenience according to different seasons. By practicing prāṇāyāma to control the air within the body through yoga, and by eating only air and dry leaves fallen from the trees, you cleansed from your minds all dirty things. In this way, desiring a benediction from Me, you worshiped Me with peaceful minds.

PURPORT

Vasudeva and Devakī did not obtain the Supreme Personality of Godhead as their son very easily, nor does the Supreme Godhead accept merely anyone as His father and mother. Here we can see how Vasudeva and Devakī obtained Kṛṣṇa as their eternal son. In our own lives, we are meant to follow the principles indicated herewith for getting good children. Of course, it is not possible for everyone to get Kṛṣṇa as his son, but at least one can get very

good sons and daughters for the benefit of human society. In *Bhagavad-gītā* it is said that if human beings do not follow the spiritual way of life, there will be an increase of *varṇa-saṅkara* population, population begotten like cats and dogs, and the entire world will become like hell. Not practicing Kṛṣṇa consciousness but simply encouraging artificial means to check the population will be futile; the population will increase, and it will consist of *varṇa-saṅkara,* unwanted progeny. It is better to teach people how to beget children not like hogs and dogs, but in controlled life.

Human life is meant not for becoming a hog or dog, but for *tapo divyam* [[sb/5/5/1|[SB 5.5.1]]], transcendental austerity. Everyone should be taught to undergo austerity, *tapasya*. Although it may not be possible to undergo *tapasya* like that of Pṛśni and Sutapā, the *śāstra* has given an opportunity for a method of *tapasya* very easy to perform—the *saṅkīrtana* movement. One cannot expect to undergo *tapasya* to get Kṛṣṇa as one's child, yet simply by chanting the Hare Kṛṣṇa *mahā-mantra* (*kīrtanād eva kṛṣṇasya* [SB 12.3.51]), one can become so pure that one becomes free from all the contamination of this material world (*mukta-saṅgaḥ*) and goes back home, back to Godhead (*paraṁ vrajet*). The Kṛṣṇa consciousness movement, therefore, is teaching people not to adopt artificial means of happiness, but to take the real path of happiness as prescribed in the *śāstra*—the chanting of the Hare Kṛṣṇa *mantra*—and become perfect in every aspect of material existence.

10.3.36

evaṁ vāṁ tapyatos tīvraṁ
tapaḥ parama-duṣkaram
divya-varṣa-sahasrāṇi
dvādaśeyur mad-ātmanoḥ

SYNONYMS

evam—in this way; *vām*—for both of you; *tapyatoḥ*—executing austerities; *tīvram*—very severe; *tapaḥ*—austerity; *parama-duṣkaram*—extremely difficult to execute; *divya-varṣa*—celestial years, or years counted according to the higher planetary system; *sahasrāṇi*—thousand; *dvādaśa*—twelve; *īyuḥ*—passed; *mat-ātmanoḥ*—simply engaged in consciousness of Me.

TRANSLATION

Thus you spent twelve thousand celestial years performing difficult activities of tapasya in consciousness of Me [Kṛṣṇa consciousness].

10.3.37-38

tadā vāṁ parituṣṭo 'ham
amunā vapuṣānaghe
tapasā śraddhayā nityaṁ
bhaktyā ca hṛdi bhāvitaḥ

prādurāsaṁ varada-rāḍ
yuvayoḥ kāma-ditsayā
vriyatāṁ vara ity ukte
mādṛśo vāṁ vṛtaḥ sutaḥ

SYNONYMS

tadā—then (after the expiry of twelve thousand celestial years); *vām*—with both of you; *parituṣṭaḥ aham*—I was very much satisfied; *amunā*—by this; *vapuṣā*—in this form as Kṛṣṇa; *anaghe*—O My dear sinless mother; *tapasā*—by austerity; *śraddhayā*—by faith; *nityam*—constantly (engaged); *bhaktyā*—by devotional service; *ca*—as well as; *hṛdi*—within the core of the heart; *bhāvitaḥ*—fixed (in determination); *prādurāsam*—appeared before you (in the same way); *vara-da-rāṭ*—the best of all who can bestow benedictions; *yuvayoḥ*—of both of you; *kāma-ditsayā*—wishing to fulfill the desire; *vriyatām*—asked you to open your minds; *varaḥ*—for a benediction; *iti ukte*—when you were requested in this way; *mādṛśaḥ*—exactly like Me; *vām*—of both of you; *vṛtaḥ*—was asked; *sutaḥ*—as Your son (you wanted a son exactly like Me).

TRANSLATION

O sinless mother Devakī, after the expiry of twelve thousand celestial years, in which you constantly contemplated Me within the core of your heart with great faith, devotion and austerity, I was very much satisfied with you. Since I am the best of all bestowers

of benediction, I appeared in this same form as Kṛṣṇa to ask you to take from Me the benediction you desired. You then expressed your desire to have a son exactly like Me.

PURPORT

Twelve thousand years on the celestial planets is not a very long time for those who live in the upper planetary system, although it may be very long for those who live on this planet. Sutapā was the son of Brahmā, and as we have already understood from *Bhagavad-gītā* (Bg. 8.17), one day of Brahmā equals many millions of years according to our calculation (*sahasra-yuga-paryantam ahar yad brahmaṇo viduḥ*). We should be careful to understand that to get Kṛṣṇa as one's son, one must undergo such great austerities. If we want to get the Supreme Personality of Godhead to become one of us in this material world, this requires great penance, but if we want to go back to Kṛṣṇa (*tyaktvā dehaṁ punar janma naiti mām eti so 'rjuna* [[bg/4/9| [Bg. 4.9]]]), we need only understand Him and love Him. Through love only, we can very easily go back home, back to Godhead. Śrī Caitanya Mahāprabhu therefore declared, *premā pum-artho mahān:* love of Godhead is the highest achievement for anyone.

As we have explained, in worship of the Lord there are three stages—*jñāna, jñānamayī* and *rati,* or love. Sutapā and his wife, Pṛśni, inaugurated their devotional activities on the basis of full knowledge. Gradually they developed love for the Supreme

Personality of Godhead, and when this love was mature, the Lord appeared as Viṣṇu, although Devakī then requested Him to assume the form of Kṛṣṇa. To love the Supreme Personality of Godhead more, we want a form of the Lord like Kṛṣṇa or Rāma. We can engage in loving transactions with Kṛṣṇa especially.

In this age, we are all fallen, but the Supreme Personality of Godhead has appeared as Caitanya Mahāprabhu to bestow upon us love of Godhead directly. This was appreciated by the associates of Śrī Caitanya Mahāprabhu. Rūpa Gosvāmī said:

> *namo mahā-vadānyāya*
> *kṛṣṇa-prema-pradāya te*
> *kṛṣṇāya kṛṣṇa-caitanya-*
> *nāmne gaura-tviṣe namaḥ*
> *[[cc/madhya/19/53|[Cc. Madhya 19.53]]]*

In this verse, Śrī Caitanya Mahāprabhu is described as *mahā-vadānya,* the most munificent of charitable persons, because He gives Kṛṣṇa so easily that one can attain Kṛṣṇa simply by chanting the Hare Kṛṣṇa *mahā-mantra*. We should therefore take advantage of the benediction given by Śrī Caitanya Mahāprabhu, and when by chanting the Hare Kṛṣṇa *mantra* we are cleansed of all dirty things (*ceto-darpaṇa-mārjanam* [[cc/antya/20/12|[Cc. Antya 20.12]]]), we shall be able to understand very easily that Kṛṣṇa is the only object of love (*kīrtanād eva kṛṣṇasya mukta-saṅgaḥ paraṁ vrajet* [SB 12.3.51]).

Therefore, one need not undergo severe penances for many thousands of years; one need only learn how to love Kṛṣṇa and be always engaged in His service (*sevonmukhe hi jihvādau svayam eva sphuraty adaḥ* [Brs. 1.2.234]). Then one can very easily go back home, back to Godhead. Instead of bringing the Lord here for some material purpose, to have a son or whatever else, if we go back home, back to Godhead, our real relationship with the Lord is revealed, and we eternally engage in our eternal relationship. By chanting the Hare Kṛṣṇa *mantra,* we gradually develop our eternal relationship with the Supreme Person and thus attain the perfection called *svarūpa-siddhi.* We should take advantage of this benediction and go back home, back to Godhead. Śrīla Narottama dāsa Ṭhākura has therefore sung, *patita-pāvana-hetu tava avatāra:* Caitanya Mahāprabhu appeared as an incarnation to deliver all fallen souls like us and directly bestow upon us love of Godhead. We must take advantage of this great benediction of the great Personality of Godhead.

10.3.39

> *ajuṣṭa-grāmya-viṣayāv*
> *anapatyau ca dam-patī*
> *na vavrāthe 'pavargaṁ me*
> *mohitau deva-māyayā*

SYNONYMS

ajuṣṭa-grāmya-viṣayau—for sex life and to beget a child like Me; *anapatyau*—because of possessing no son; *ca*—also; *dam-patī*—both husband and wife; *na*—never; *vavrāthe*—asked for (any other benediction); *apavargam*—liberation from this world; *me*—from Me; *mohitau*—being so much attracted; *deva-māyayā*—by transcendental love for Me (desiring Me as your beloved son).

TRANSLATION

Being husband and wife but always sonless, you were attracted by sexual desires, for by the influence of devamāyā, transcendental love, you wanted to have Me as your son. Therefore you never desired to be liberated from this material world.

PURPORT

Vasudeva and Devakī had been *dam-patī,* husband and wife, since the time of Sutapā and Pṛśni, and they wanted to remain husband and wife in order to have the Supreme Personality of Godhead as their son. This attachment came about by the influence of *devamāyā*. Loving Kṛṣṇa as one's son is a Vedic principle. Vasudeva and Devakī never desired anything but to have the Lord as their son, yet for this purpose they apparently wanted to live like ordinary *gṛhasthas* for sexual indulgence. Although this was a transaction of spiritual potency, their desire appears like attachment for sex in conjugal life. If one wants to return home, back to Godhead, one must give up such desires.

This is possible only when one develops intense love for the Supreme Personality of Godhead. Śrī Caitanya Mahāprabhu has said:

> *niṣkiñcanasya bhagavad-bhajanonmukhasya*
> *pāraṁ paraṁ jigamiṣor bhava-sāgarasya*
> *(Cc. Madhya 11.8)*

If one wants to go back home, back to Godhead, one must be *niṣkiñcana,* free from all material desires. Therefore, instead of desiring to have the Lord come here and become one's son, one should desire to become free from all material desires (*anyābhilāṣitā-śūnyam [Bhakti-rasāmṛta-sindhu* 1.1.11]) and go back home, back to Godhead. Śrī Caitanya Mahāprabhu teaches us in His *Śikṣāṣṭaka:*

> *na dhanaṁ na janaṁ na sundarīṁ*
> *kavitāṁ vā jagad-īśa kāmaye*
> *mama janmani janmanīśvare*
> *bhavatād bhaktir ahaitukī tvayi*
> *[[cc/antya/20/29|[Cc. Antya 20.29, Śikṣāṣṭaka 4]]]*

"O almighty Lord, I have no desire to accumulate wealth, nor do I desire beautiful women, nor do I want any number of followers. I only want Your causeless devotional service, birth after birth." One should not ask the Lord to fulfill any materially tainted desires.

10.3.40

gate mayi yuvāṁ labdhvā
varaṁ mat-sadṛśaṁ sutam
grāmyān bhogān abhuñjāthāṁ
yuvāṁ prāpta-manorathau

SYNONYMS

gate mayi—after My departure; *yuvām*—both of you (husband and wife); *labdhvā*—after receiving; *varam*—the benediction of (having a son); *mat-sadṛśam*—exactly like Me; *sutam*—a son; *grāmyān bhogān*—engagement in sex; *abhuñjāthām*—enjoyed; *yuvām*—both of you; *prāpta*—having been achieved; *manorathau*—the desired result of your aspirations.

TRANSLATION

After you received that benediction and I disappeared, you engaged yourselves in sex to have a son like Me, and I fulfilled your desire.

PURPORT

According to the Sanskrit dictionary *Amara-kośa,* sex life is also called *grāmya-dharma,* material desire, but in spiritual life this *grāmya-dharma,* the material desire for sex, is not very much appreciated. If one has a tinge of attachment for the material enjoyments of eating, sleeping, mating and defending, one is not

niṣkiñcana. But one really should be *niṣkiñcana*. Therefore, one should be free from the desire to beget a child like Kṛṣṇa by sexual enjoyment. This is indirectly hinted at in this verse.

10.3.41

> *adṛṣṭvānyatamaṁ loke*
> *śīlaudārya-guṇaiḥ samam*
> *ahaṁ suto vām abhavaṁ*
> *pṛśnigarbha iti śrutaḥ*

SYNONYMS

adṛṣṭvā—not finding; *anyatamam*—anyone else; *loke*—in this world; *śīla-audārya-guṇaiḥ*—with the transcendental qualities of good character and magnanimity; *samam*—equal to you; *aham*—I; *sutaḥ*—the son; *vām*—of both of you; *abhavam*—became; *pṛśni-garbhaḥ*—celebrated as born of Pṛśni; *iti*—thus; *śrutaḥ*—I am known.

TRANSLATION

Since I found no one else as highly elevated as you in simplicity and other qualities of good character, I appeared in this world as Pṛśnigarbha, or one who is celebrated as having taken birth from Pṛśni.

PURPORT

In the Tretā-yuga the Lord appeared as Pṛśnigarbha. Śrīla Viśvanātha Cakravartī Ṭhākura says, *pṛśnigarbha iti so 'yaṁ tretā-yugāvatāro lakṣyate.*

10.3.42

tayor vāṁ punar evāham
adityām āsa kaśyapāt
upendra iti vikhyāto
vāmanatvāc ca vāmanaḥ

SYNONYMS

tayoḥ—of you two, husband and wife; *vām*—in both of you; *punaḥ eva*—even again; *aham*—I Myself; *adityām*—in the womb of Aditi; *āsa*—appeared; *kaśyapāt*—by the semen of Kaśyapa Muni; *upendraḥ*—by the name Upendra; *iti*—thus; *vikhyātaḥ*—celebrated; *vāmanatvāt ca*—and because of being a dwarf; *vāmanaḥ*—I was known as Vāmana.

TRANSLATION

In the next millennium, I again appeared from the two of you, who appeared as My mother, Aditi, and My father, Kaśyapa. I was known as Upendra, and because of being a dwarf, I was also known as Vāmana.

10.3.43

tṛtīye 'smin bhave 'haṁ vai
tenaiva vapuṣātha vām
jāto bhūyas tayor eva
satyaṁ me vyāhṛtaṁ sati

SYNONYMS

tṛtīye—for the third time; *asmin bhave*—in this appearance (as Kṛṣṇa); *aham*—I Myself; *vai*—indeed; *tena*—with the same personality; *eva*—in this way; *vapuṣā*—by the form; *atha*—as; *vām*—of both of you; *jātaḥ*—born; *bhūyaḥ*—again; *tayoḥ*—of both of you; *eva*—indeed; *satyam*—take as truth; *me*—My; *vyāhṛtam*—words; *sati*—O supremely chaste.

TRANSLATION

O supremely chaste mother, I, the same personality, have now appeared of you both as your son for the third time. Take My words as the truth.

PURPORT

The Supreme Personality of Godhead chooses a mother and father from whom to take birth again and again. The Lord took birth originally from Sutapā and Pṛśni, then from Kaśyapa and Aditi, and again from the same father and mother, Vasudeva and Devakī. "In other appearances also," the Lord said, "I took the

form of an ordinary child just to become your son so that we could reciprocate eternal love." Jīva Gosvāmī has explained this verse in his *Kṛṣṇa-sandarbha,* Ninety-sixth Chapter, where he notes that in text 37 the Lord says, *amunā vapuṣa,* meaning "by this same form." In other words, the Lord told Devakī, "This time I have appeared in My original form as Śrī Kṛṣṇa." Śrīla Jīva Gosvāmī says that the other forms were partial expansions of the Lord's original form, but because of the intense love developed by Pṛśni and Sutapā, the Lord appeared from Devakī and Vasudeva in His full opulence as Śrī Kṛṣṇa. In this verse the Lord confirms, "I am the same Supreme Personality of Godhead, but I appear in full opulence as Śrī Kṛṣṇa." This is the purport of the words *tenaiva vapuṣā*. When the Lord mentioned the birth of Pṛśnigarbha, He did not say *tenaiva vapuṣā,* but He assured Devakī that in the third birth the Supreme Personality of Godhead Kṛṣṇa had appeared, not His partial expansion. Pṛśnigarbha and Vāmana were partial expansions of Kṛṣṇa, but in this third birth Kṛṣṇa Himself appeared. This is the explanation given in *Śrī Kṛṣṇa-sandarbha* by Śrīla Jīva Gosvāmī.

10.3.44

etad vāṁ darśitaṁ rūpaṁ
prāg-janma-smaraṇāya me
nānyathā mad-bhavaṁ jñānaṁ
martya-liṅgena jāyate

SYNONYMS

etat—this form of Viṣṇu; *vām*—unto both of you; *darśitam*—has been shown; *rūpam*—My form as the Supreme Personality of Godhead with four hands; *prāk-janma*—of My previous appearances; *smaraṇāya*—just to remind you; *me*—My; *na*—not; *anyathā*—otherwise; *mat-bhavam*—Viṣṇu's appearance; *jñānam*—this transcendental knowledge; *martya-liṅgena*—by taking birth like a human child; *jāyate*—does arise.

TRANSLATION

I have shown you this form of Viṣṇu just to remind you of My previous births. Otherwise, if I appeared like an ordinary human child, you would not believe that the Supreme Personality of Godhead, Viṣṇu, has indeed appeared.

PURPORT

Devakī did not need to be reminded that the Supreme Personality of Godhead, Lord Viṣṇu, had appeared as her son; she already accepted this. Nonetheless, she was anxious, thinking that if her neighbors heard that Viṣṇu had appeared as her son, none of them would believe it. Therefore she wanted Lord Viṣṇu to transform Himself into a human child. On the other hand, the Supreme Lord was also anxious, thinking that if He appeared as an ordinary child, she would not believe that Lord Viṣṇu had appeared. Such are the dealings between devotees and the Lord. The Lord deals with His devotees exactly like a human being, but

this does not mean that the Lord is one of the human beings, for this is the conclusion of nondevotees (*avajānanti māṁ mūḍhā mānuṣīṁ tanum āśritam* [[bg/9/11|[Bg. 9.11]]]). Devotees know the Supreme Personality of Godhead under any circumstances. This is the difference between a devotee and a nondevotee. The Lord says, *man-manā bhava mad-bhakto mad-yājī māṁ namaskuru*/ [[bg/18/65|[Bg. 18.65]]] "Engage your mind always in thinking of Me, become My devotee, offer obeisances and worship Me." A nondevotee cannot believe that simply by thinking of one person, one can achieve liberation from this material world and go back home, back to Godhead. But this is a fact. The Lord comes as a human being, and if one becomes attached to the Lord on the platform of loving service, one's promotion to the transcendental world is assured.

10.3.45

> *yuvāṁ māṁ putra-bhāvena*
> *brahma-bhāvena cāsakṛt*
> *cintayantau kṛta-snehau*
> *yāsyethe mad-gatiṁ parām*

SYNONYMS

yuvām—both of you (husband and wife); *mām*—unto Me; *putra-bhāvena*—as your son; *brahma-bhāvena*—knowing that I am the Supreme Personality of Godhead; *ca*—and; *asakṛt*—constantly; *cintayantau*—thinking like that; *kṛta-snehau*—dealing with love

and affection; *yāsyethe*—shall both obtain; *mat-gatim*—My supreme abode; *parām*—which is transcendental, beyond this material world.

TRANSLATION

Both of you, husband and wife, constantly think of Me as your son, but always know that I am the Supreme Personality of Godhead. By thus thinking of Me constantly with love and affection, you will achieve the highest perfection: returning home, back to Godhead.

PURPORT

This instruction by the Supreme Personality of Godhead to His father and mother, who are eternally connected with Him, is especially intended for persons eager to return home, back to Godhead. One should never think of the Supreme Personality of Godhead as an ordinary human being, as nondevotees do. Kṛṣṇa, the Supreme Personality of Godhead, personally appeared and left His instructions for the benefit of all human society, but fools and rascals unfortunately think of Him as an ordinary human being and twist the instructions of *Bhagavad-gītā* for the satisfaction of their senses. Practically everyone commenting on *Bhagavad-gītā* interprets it for sense gratification. It has become especially fashionable for modern scholars and politicians to interpret *Bhagavad-gītā* as if it were something fictitious, and by their wrong interpretations they are spoiling their own careers and the careers of others. The Kṛṣṇa consciousness movement,

however, is fighting against this principle of regarding Kṛṣṇa as a fictitious person and of accepting that there was no Battle of Kurukṣetra, that everything is symbolic, and that nothing in *Bhagavad-gītā* is true. In any case, if one truly wants to be successful, one can do so by reading the text of *Bhagavad-gītā* as it is. Śrī Caitanya Mahāprabhu especially stressed the instructions of *Bhagavad-gītā: yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa* [[cc/madhya/7/128|[Cc. Madhya 7.128]]]. If one wants to achieve the highest success in life, one must accept *Bhagavad-gītā* as spoken by the Supreme Lord. By accepting *Bhagavad-gītā* in this way, all of human society can become perfect and happy.

It is to be noted that because Vasudeva and Devakī would be separated from Kṛṣṇa when He was carried to Gokula, the residence of Nanda Mahārāja, the Lord personally instructed them that they should always think of Him as their son and as the Supreme Personality of Godhead. That would keep them in touch with Him. After eleven years, the Lord would return to Mathurā to be their son, and therefore there was no question of separation.

10.3.46

> *śrī-śuka uvāca*
> *ity uktvāsīd dharis tūṣṇīṁ*
> *bhagavān ātma-māyayā*

pitroḥ sampaśyatoḥ sadyo
babhūva prākṛtaḥ śiśuḥ

SYNONYMS

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *iti uktvā*—after instructing in this way; *āsīt*—remained; *hariḥ*—the Supreme Personality of Godhead; *tūṣṇīm*—silent; *bhagavān*—Lord Viṣṇu, the Supreme Personality of Godhead; *ātma-māyayā*—by acting in His own spiritual energy; *pitroḥ sampaśyatoḥ*—while His father and mother were factually seeing Him; *sadyaḥ*—immediately; *babhūva*—He became; *prākṛtaḥ*—like an ordinary human being; *śiśuḥ*—a child.

TRANSLATION

Śukadeva Gosvāmī said: After thus instructing His father and mother, the Supreme Personality of Godhead, Kṛṣṇa, remained silent. In their presence, by His internal energy, He then transformed Himself into a small human child. [In other words, He transformed Himself into His original form: *kṛṣṇas tu bhagavān svayam* [[sb/1/3/28|[SB 1.3.28]]].

PURPORT

As stated in *Bhagavad-gītā* (Bg. 4.6), *sambhavāmy ātma-māyayā:* whatever is done by the Supreme Personality of Godhead is done by His spiritual energy; nothing is forced upon

Him by the material energy. This is the difference between the Lord and an ordinary living being. The *Vedas* say:

> *parāsya śaktir vividhaiva śrūyate*
> *svābhāvikī jñāna-bala-kriyā ca*
> *(Śvetāśvatara Upaniṣad 6.8)*
> *[Cc. Madhya 13.65, purport]*

It is natural for the Lord to be untinged by material qualities, and because everything is perfectly present in His spiritual energy, as soon as He desires something, it is immediately done. The Lord is not a *prākṛta-śiśu,* a child of this world, but by His personal energy He appeared like one. Ordinary people may have difficulty accepting the supreme controller, God, as a human being because they forget that He can do everything by spiritual energy (*ātma-māyayā*). Nonbelievers say, "How can the supreme controller descend as an ordinary being?" This sort of thinking is materialistic. Śrīla Jīva Gosvāmī says that unless we accept the energy of the Supreme Personality of Godhead as inconceivable, beyond the conception of our words and mind, we cannot understand the Supreme Lord. Those who doubt that the Supreme Personality of Godhead can come as a human being and turn Himself into a human child are fools who think that Kṛṣṇa's body is material, that He is born and that He therefore also dies.

In *Śrīmad-Bhāgavatam,* Third Canto, Fourth Chapter, verses 28 and 29, there is a description of Kṛṣṇa's leaving His body. Mahārāja Parīkṣit inquired from Śukadeva Gosvāmī, "When all

the members of the Yadu dynasty met their end, Kṛṣṇa also put an end to Himself, and the only member of the family who remained alive was Uddhava. How was this possible?" Śukadeva Gosvāmī answered that Kṛṣṇa, by His own energy, destroyed the entire family and then thought of making His own body disappear. In this connection, Śukadeva Gosvāmī described how the Lord gave up His body. But this was not the destruction of Kṛṣṇa's body; rather, it was the disappearance of the Supreme Lord by His personal energy.

Actually, the Lord does not give up His body, which is eternal, but as He can change His body from the form of Viṣṇu to that of an ordinary human child, He can change His body to any form He likes. This does not mean that He gives up His body. By spiritual energy, the Lord can appear in a body made of wood or stone. He can change His body into anything because everything is His energy (*parāsya śaktir vividhaiva śrūyate [Cc. Madhya 13.65, purport]*). As clearly said in *Bhagavad-gītā* (Bg. 7.4), *bhinnā prakṛtir aṣṭadhā*/ the material elements are separated energies of the Supreme Lord. If He transforms Himself into the *arcā-mūrti,* the worshipable Deity, which we see as stone or wood, He is still Kṛṣṇa. Therefore the *śāstra* warns, *arcye viṣṇau śilā-dhīr guruṣu nara-matiḥ.* One who thinks that the worshipable Deity in the temple is made of wood or stone, one who sees a Vaiṣṇava *guru* as an ordinary human being, or one who materially conceives of a Vaiṣṇava as belonging to a particular caste is *nārakī,* a resident of hell. The Supreme Personality of Godhead can appear before us in many forms, as

he likes, but we must know the true facts/ *janma karma ca me divyam evaṁ yo vetti tattvataḥ* (Bg. 4.9). By following the instructions of *sādhu, guru* and *śāstra*—the saintly persons, the spiritual master and the authoritative scriptures—one can understand Kṛṣṇa, and then one makes his life successful by returning home, back to Godhead.

10.3.47

> *tataś ca śaurir bhagavat-pracoditaḥ*
> *sutaṁ samādāya sa sūtikā-gṛhāt*
> *yadā bahir gantum iyeṣa tarhy ajā*
> *yā yogamāyājani nanda-jāyayā*

SYNONYMS

tataḥ—thereafter; *ca*—indeed; *śauriḥ*—Vasudeva; *bhagavat-pracoditaḥ*—being instructed by the Supreme Personality of Godhead; *sutam*—his son; *samādāya*—carrying very carefully; *saḥ*—he; *sūtikā-gṛhāt*—from the maternity room; *yadā*—when; *bahiḥ gantum*—to go outside; *iyeṣa*—desired; *tarhi*—exactly at that time; *ajā*—the transcendental energy, who also never takes birth; *yā*—who; *yogamāyā*—is known as Yogamāyā; *ajani*—took birth; *nanda-jāyayā*—from the wife of Nanda Mahārāja.

TRANSLATION

Thereafter, exactly when Vasudeva, being inspired by the Supreme Personality of Godhead, was about to take

the newborn child from the delivery room, Yogamāyā, the Lord's spiritual energy, took birth as the daughter of the wife of Mahārāja Nanda.

PURPORT

Śrīla Viśvanātha Cakravartī Ṭhākura discusses that Kṛṣṇa appeared simultaneously as the son of Devakī and as the son of Yaśodā, along with the spiritual energy Yogamāyā. As the son of Devakī, He first appeared as Viṣṇu, and because Vasudeva was not in the position of pure affection for Kṛṣṇa, Vasudeva worshiped his son as Lord Viṣṇu. Yaśodā, however, pleased her son Kṛṣṇa without understanding His Godhood. This is the difference between Kṛṣṇa as the son of Yaśodā and as the son of Devakī. This is explained by Viśvanātha Cakravartī on the authority of *Hari-vaṁśa*.

10.3.48-49

> *tayā hṛta-pratyaya-sarva-vṛttiṣu*
> *dvāḥ-stheṣu pureṣv api śāyiteṣv atha*
> *dvāraś ca sarvāḥ pihitā duratyayā*
> *bṛhat-kapāṭāyasa-kīla-śṛṅkhalaiḥ*

> *tāḥ kṛṣṇa-vāhe vasudeva āgate*
> *svayaṁ vyavaryanta yathā tamo raveḥ*
> *vavarṣa parjanya upāṁśu-garjitaḥ*
> *śeṣo 'nvagād vāri nivārayan phaṇaiḥ*

SYNONYMS

tayā—by the influence of Yogamāyā; *hṛta-pratyaya*—deprived of all sensation; *sarva-vṛttiṣu*—having all their senses; *dvāḥ-stheṣu*—all the doormen; *paureṣu api*—as well as other members of the house; *śāyiteṣu*—sleeping very deeply; *atha*—when Vasudeva tried to take his transcendental son out of the confinement; *dvāraḥ ca*—as well as the doors; *sarvāḥ*—all; *pihitāḥ*—constructed; *duratyayā*—very hard and firm; *bṛhat-kapāṭa*—and on great doors; *āyasa-kīla-śṛṅkhalaiḥ*—strongly constructed with iron pins and closed with iron chains; *tāḥ*—all of them; *kṛṣṇa-vāhe*—bearing Kṛṣṇa; *vasudeve*—when Vasudeva; *āgate*—appeared; *svayam*—automatically; *vyavaryanta*—opened wide; *yathā*—as; *tamaḥ*—darkness; *raveḥ*—on the appearance of the sun; *vavarṣa*—showered rain; *parjanyaḥ*—the clouds in the sky; *upāṁśu-garjitaḥ*—very mildly resounding and raining very slightly; *śeṣaḥ*—Ananta-nāga; *anvagāt*—followed; *vāri*—showers of rain; *nivārayan*—stopping; *phaṇaiḥ*—by spreading His hoods.

TRANSLATION

By the influence of Yogamāyā, all the doorkeepers fell fast asleep, their senses unable to work, and the other inhabitants of the house also fell deeply asleep. When the sun rises, the darkness automatically disappears; similarly, when Vasudeva appeared, the closed doors, which were strongly pinned with iron and locked with iron chains, opened automatically. Since the clouds in the sky were mildly thundering and showering, Ananta-

nāga, an expansion of the Supreme Personality of Godhead, followed Vasudeva, beginning from the door, with hoods expanded to protect Vasudeva and the transcendental child.

PURPORT

Śeṣa-nāga is an expansion of the Supreme Personality of Godhead whose business is to serve the Lord with all necessary paraphernalia. When Vasudeva was carrying the child, Śeṣa-nāga came to serve the Lord and protect Him from the mild showers of rain.

10.3.50

> *maghoni varṣaty asakṛd yamānujā*
> *gambhīra-toyaugha-javormi-phenilā*
> *bhayānakāvarta-śatākulā nadī*
> *mārgaṁ dadau sindhur iva śriyaḥ pateḥ*

SYNONYMS

maghoni varṣati—because of Lord Indra's showering rain; *asakṛt*—constantly; *yama-anujā*—the River Yamunā, who is considered the younger sister of Yamarāja; *gambhīra-toya-ogha*—of the very deep water; *java*—by the force; *ūrmi*—by the waves; *phenilā*—full of foam; *bhayānaka*—fierce; *āvarta-śata*—by the whirling waves; *ākulā*—agitated; *nadī*—the river; *mārgam*—way; *dadau*—gave;

sindhuḥ iva—like the ocean; *śriyaḥ pateḥ*—unto Lord Rāmacandra, the husband of the goddess Sītā.

TRANSLATION

Because of constant rain sent by the demigod Indra, the River Yamunā was filled with deep water, foaming about with fiercely whirling waves. But as the great Indian Ocean had formerly given way to Lord Rāmacandra by allowing Him to construct a bridge, the River Yamunā gave way to Vasudeva and allowed him to cross.

10.3.51

nanda-vrajaṁ śaurir upetya tatra tān
gopān prasuptān upalabhya nidrayā
sutaṁ yaśodā-śayane nidhāya tat-
sutām upādāya punar gṛhān agāt

SYNONYMS

nanda-vrajam—the village or the house of Nanda Mahārāja; *śauriḥ*—Vasudeva; *upetya*—reaching; *tatra*—there; *tān*—all the members; *gopān*—the cowherd men; *prasuptān*—were fast asleep; *upalabhya*—understanding that; *nidrayā*—in deep sleep; *sutam*—the son (Vasudeva's son); *yaśodā-śayane*—on the bed where mother Yaśodā was sleeping; *nidhāya*—placing; *tat-sutām*—her daughter; *upādāya*

—picking up; *punaḥ*—again; *gṛhān*—to his own house; *agāt*—returned.

TRANSLATION

When Vasudeva reached the house of Nanda Mahārāja, he saw that all the cowherd men were fast asleep. Thus he placed his own son on the bed of Yaśodā, picked up her daughter, an expansion of Yogamāyā, and then returned to his residence, the prison house of Kaṁsa.

PURPORT

Vasudeva knew very well that as soon as the daughter was in the prison house of Kaṁsa, Kaṁsa would immediately kill her; but to protect his own child, he had to kill the child of his friend. Nanda Mahārāja was his friend, but out of deep affection and attachment for his own son, he knowingly did this. Śrīla Viśvanātha Cakravartī Ṭhākura says that one cannot be blamed for protecting one's own child at the sacrifice of another's. Furthermore, Vasudeva cannot be accused of callousness, since his actions were impelled by the force of Yogamāyā.

10.3.52

devakyāḥ śayane nyasya
vasudevo 'tha dārikām
pratimucya pador loham
āste pūrvavad āvṛtaḥ

SYNONYMS

devakyāḥ—of Devakī; *śayane*—on the bed; *nyasya*—placing; *vasudevaḥ*—Vasudeva; *atha*—thus; *dārikām*—the female child; *pratimucya*—binding himself again; *padoḥ loham*—iron shackles on the two legs; *āste*—remained; *pūrva-vat*—like before; *āvṛtaḥ*—bound.

TRANSLATION

Vasudeva placed the female child on the bed of Devakī, bound his legs with the iron shackles, and thus remained there as before.

10.3.53

yaśodā nanda-patnī ca
jātaṁ param abudhyata
na tal-liṅgaṁ pariśrāntā
nidrayāpagata-smṛtiḥ

SYNONYMS

yaśodā—Yaśodā, Kṛṣṇa's mother in Gokula; *nanda-patnī*—the wife of Nanda Mahārāja; *ca*—also; *jātam*—a child was born; *param*—the Supreme Person; *abudhyata*—could understand; *na*—not; *tat-liṅgam*—whether the child was male or female; *pariśrāntā*—because of too much labor; *nidrayā*—when overwhelmed with sleep; *apagata-smṛtiḥ*—having lost consciousness.

TRANSLATION

Exhausted by the labor of childbirth, Yaśodā was overwhelmed with sleep and unable to understand what kind of child had been born to her.

PURPORT

Nanda Mahārāja and Vasudeva were intimate friends, and so were their wives, Yaśodā and Devakī. Although their names were different, they were practically nondifferent personalities. The only difference is that Devakī was able to understand that the Supreme Personality of Godhead had been born to her and had now changed into Kṛṣṇa, whereas Yaśodā was not able to understand what kind of child had been born to her. Yaśodā was such an advanced devotee that she never regarded Kṛṣṇa as the Supreme Personality of Godhead, but simply loved Him as her own child. Devakī, however, knew from the very beginning that although Kṛṣṇa was her son, He was the Supreme Personality of Godhead. In Vṛndāvana, no one regarded Kṛṣṇa as the Supreme Personality of Godhead. When something very wonderful happened because of Kṛṣṇa's activities, the inhabitants of Vṛndāvana—the cowherd men, the cowherd boys, Nanda Mahārāja, Yaśodā and the others—were surprised, but they never considered their son Kṛṣṇa, the Supreme Personality of Godhead. Sometimes they suggested that some great demigod had appeared there as Kṛṣṇa. In such an exalted status of devotional service, a devotee forgets the position of Kṛṣṇa and intensely loves the Supreme Personality of Godhead without

understanding His position. This is called *kevala-bhakti* and is distinct from the stages of *jñāna* and *jñānamayī bhakti*.

Thus end the Bhaktivedanta purports of the Tenth Canto, Third Chapter, of the *Śrīmad-Bhāgavatam,* entitled "The Birth of Lord Kṛṣṇa."

Chapter 4

10.4.1

śrī-śuka uvāca
bahir-antaḥ-pura-dvāraḥ
sarvāḥ pūrvavad āvṛtāḥ
tato bāla-dhvaniṁ śrutvā
gṛha-pālāḥ samutthitāḥ

SYNONYMS

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *bahiḥ-antaḥ-pura-dvāraḥ*—the doors inside and outside the house; *sarvāḥ*—all; *pūrva-vat*—like before; *āvṛtāḥ*—closed; *tataḥ*—thereafter; *bāla-dhvanim*—the crying of the newborn child; *śrutvā*—hearing; *gṛha-pālāḥ*—all the inhabitants of the house, especially the doormen; *samutthitāḥ*—awakened.

TRANSLATION

Śukadeva Gosvāmī continued: My dear King Parīkṣit, the doors inside and outside the house closed as before. Thereafter, the inhabitants of the house, especially the watchmen, heard the crying of the newborn child and thus awakened from their beds.

PURPORT

The activities of Yogamāyā are distinctly visible in this chapter, in which Devakī and Vasudeva excuse Kaṁsa for his many devious, atrocious activities and Kaṁsa becomes repentant and falls at their feet. Before the awakening of the watchmen and the others in the prison house, many other things happened. Kṛṣṇa was born and transferred to the home of Yaśodā in Gokula, the strong doors opened and again closed, and Vasudeva resumed his former condition of being shackled. The watchmen, however, could not understand all this. They awakened only when they heard the crying of the newborn child, Yogamāyā.

Śrīla Viśvanātha Cakravartī Ṭhākura has remarked that the watchmen were just like dogs. At night the dogs in the street act like watchmen. If one dog barks, many other dogs immediately follow it by barking. Although the street dogs are not appointed by anyone to act as watchmen, they think they are responsible for protecting the neighborhood, and as soon as someone unknown enters it, they all begin to bark. Both Yogamāyā and Mahāmāyā act in all material activities (*prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ* [[bg/3/27|[Bg. 3.27]]]), but although the energy of the Supreme Personality of Godhead acts under the Supreme Lord's direction (*mayādhyakṣeṇa prakṛtiḥ sūyate sa-carācaram [[bg/9/10|[Bg. 9.10]]]*), doglike watchmen such as politicians and diplomats think that they are protecting their neighborhoods from the dangers of the outside world. These are the actions of *māyā*. But one who surrenders to Kṛṣṇa is relieved

of the protection afforded by the dogs and doglike guardians of this material world.

10.4.2

te tu tūrṇam upavrajya
devakyā garbha-janma tat
ācakhyur bhoja-rājāya
yad udvignaḥ pratīkṣate

SYNONYMS

te—all the watchmen; *tu*—indeed; *tūrṇam*—very quickly; *upavrajya*—going before (the King); *devakyāḥ*—of Devakī; *garbha-janma*—the deliverance from the womb; *tat*—that (child); *ācakhyuḥ*—submitted; *bhoja-rājāya*—unto the King of the Bhojas, Kaṁsa; *yat*—of whom; *udvignaḥ*—with great anxiety; *pratīkṣate*—was waiting (for the child's birth).

TRANSLATION

Thereafter, all the watchmen very quickly approached King Kaṁsa, the ruler of the Bhoja dynasty, and submitted the news of the birth of Devakī's child. Kaṁsa, who had awaited this news very anxiously, immediately took action.

PURPORT

Kaṁsa was very anxiously waiting because of the prophecy that the eighth child of Devakī would kill him. This time, naturally, he was awake and waiting, and when the watchmen approached him, he immediately took action to kill the child.

10.4.3

> *sa talpāt tūrṇam utthāya*
> *kālo 'yam iti vihvalaḥ*
> *sūtī-gṛham agāt tūrṇaṁ*
> *praskhalan mukta-mūrdhajaḥ*

SYNONYMS

saḥ—he (King Kaṁsa); *talpāt*—from the bed; *tūrṇam*—very quickly; *utthāya*—getting up; *kālaḥ ayam*—here is my death, the supreme time; *iti*—in this way; *vihvalaḥ*—overwhelmed; *sūtī-gṛham*—to the maternity home; *agāt*—went; *tūrṇam*—without delay; *praskhalan*—scattering; *mukta*—had become opened; *mūrdha-jaḥ*—the hair on the head.

TRANSLATION

Kaṁsa immediately got up from bed, thinking, "Here is Kāla, the supreme time factor, which has taken birth to kill me!" Thus overwhelmed, Kaṁsa, his hair scattered

on his head, at once approached the place where the child had been born.

PURPORT

The word *kālaḥ* is significant. Although the child was born to kill Kaṁsa, Kaṁsa thought that this was the proper time to kill the child so that he himself would be saved. *Kāla* is actually another name of the Supreme Personality of Godhead when He appears only for the purpose of killing. When Arjuna inquired from Kṛṣṇa in His universal form, "Who are You?" the Lord presented Himself as *kāla,* death personified to kill. By nature's law, when there is an unwanted increase in population, *kāla* appears, and by some arrangement of the Supreme Personality of Godhead, people are killed wholesale in different ways, by war, pestilence, famine and so on. At that time, even atheistic political leaders go to a church, mosque or temple for protection by God or gods and submissively say, "God willing." Before that, they pay no attention to God, not caring to know God or His will, but when *kāla* appears, they say, "God willing." Death is but another feature of the supreme *kāla,* the Supreme Personality of Godhead. At the time of death, the atheist must submit to this supreme *kāla,* and then the Supreme Personality of Godhead takes away all his possessions (*mṛtyuḥ sarva-haraś cāham* [[bg/10/34|[Bg. 10.34]]]) and forces him to accept another body (*tathā dehāntara-prāptiḥ* [[bg/2/13|[Bg. 2.13]]]). This the atheists do not know, and if they do know, they neglect it so that they may go on with their normal life. The Kṛṣṇa consciousness movement is trying to teach them that although for a few years

one may act as a great protector or great watchman, with the appearance of *kāla,* death, one must take another body by the laws of nature. Not knowing this, they unnecessarily waste their time in their occupation as watchdogs and do not try to get the mercy of the Supreme Personality of Godhead. As it is clearly said, *aprāpya māṁ nivartante mṛtyu-saṁsāra-vartmani*/ [[bg/9/3|[Bg. 9.3]]] without Kṛṣṇa consciousness, one is condemned to continue wandering in birth and death, not knowing what will happen in one's next birth.

10.4.4

> *tam āha bhrātaraṁ devī*
> *kṛpaṇā karuṇaṁ satī*
> *snuṣeyaṁ tava kalyāṇa*
> *strìyaṁ mā hantum arhasi*

SYNONYMS

tam—unto Kaṁsa; *āha*—said; *bhrātaram*—her brother; *devī*—mother Devakī; *kṛpaṇā*—helplessly; *karuṇam*—piteously; *satī*—the chaste lady; *snuṣā ìyam tava*—this child will be your daughter-in-law, the wife of your future son; *kalyāṇa*—O all-auspicious one; *strìyam*—a woman; *mā*—not; *hantum*—to kill; *arhasi*—you deserve.

TRANSLATION

Devakī helplessly, piteously appealed to Kaṁsa: My dear brother, all good fortune unto you. Don't kill this

girl. She will be your daughter-in-law. Indeed, it is unworthy of you to kill a woman.

PURPORT

Kaṁsa had previously excused Devakī because he thought that a woman should not be killed, especially when pregnant. But now, by the influence of *māyā,* he was prepared to kill a woman—not only a woman, but a small, helpless newborn child. Devakī wanted to save her brother from this terrible, sinful act. Therefore she told him, "Don't be so atrocious as to kill a female child. Let there be all good fortune for you." Demons can do anything for their personal benefit, not considering what is pious or vicious. But Devakī, on the contrary, although safe because she had already given birth to her own son, Kṛṣṇa, was anxious to save the daughter of someone else. This was natural for her.

10.4.5

> *bahavo hiṁsitā bhrātaḥ*
> *śiśavaḥ pāvakopamāḥ*
> *tvayā daiva-nisṛṣṭena*
> *putrikaikā pradīyatām*

SYNONYMS

bahavaḥ—many; *hiṁsitāḥ*—killed out of envy; *bhrātaḥ*—my dear brother; *śiśavaḥ*—small children; *pāvaka-upamāḥ*—all of them equal to fire in brightness and beauty; *tvayā*—by you; *daiva-*

nisṛṣṭena—as spoken by destiny; *putrikā*—daughter; *ekā*—one; *pradīyatām*—give me as your gift.

TRANSLATION

My dear brother, by the influence of destiny you have already killed many babies, each of them as bright and beautiful as fire. But kindly spare this daughter. Give her to me as your gift.

PURPORT

Here we see that Devakī first focused Kaṁsa's attention on his atrocious activities, his killing of her many sons. Then she wanted to compromise with him by saying that whatever he had done was not his fault, but was ordained by destiny. Then she appealed to him to give her the daughter as a gift. Devakī was the daughter of a *kṣatriya* and knew how to play the political game. In politics there are different methods of achieving success: first repression (*dama*), then compromise (*sāma*), and then asking for a gift (*dāna*). Devakī first adopted the policy of repression by directly attacking Kaṁsa for having cruelly, atrociously killed her babies. Then she compromised by saying that this was not his fault, and then she begged for a gift. As we learn from the history of the *Mahābhārata,* or "Greater India," the wives and daughters of the ruling class, the *kṣatriyas,* knew the political game, but we never find that a woman was given the post of chief executive. This is in accordance with the injunctions of *Manu-saṁhitā,* but unfortunately *Manu-saṁhitā* is now being insulted, and the

Āryans, the members of Vedic society, cannot do anything. Such is the nature of Kali-yuga.

Nothing happens unless ordained by destiny.

> *tasyaiva hetoḥ prayateta kovido*
> *na labhyate yad bhramatām upary adhaḥ*
> *tal labhyate duḥkhavad anyataḥ sukhaṁ*
> *kālena sarvatra gabhīra-raṁhasā*
> *(SB 1.5.18)*

Devakī knew very well that because the killing of her many children had been ordained by destiny, Kaṁsa was not to be blamed. There was no need to give good instructions to Kaṁsa. *Upadeśo hi murkhāṇāṁ prakopāya na śāntaye* (Cāṇakya Paṇḍita). If a foolish person is given good instructions, he becomes more and more angry. Moreover, a cruel person is more dangerous than a snake. A snake and a cruel person are both cruel, but a cruel person is more dangerous because although a snake can be charmed by *mantras* or subdued by herbs, a cruel person cannot be subdued by any means. Such was the nature of Kaṁsa.

10.4.6

> *nanv ahaṁ te hy avarajā*
> *dīnā hata-sutā prabho*

dātum arhasi mandāyā
aṅgemāṁ caramāṁ prajām

SYNONYMS

nanu—however; *aham*—I am; *te*—your; *hi*—indeed; *avarajā*—younger sister; *dīnā*—very poor; *hata-sutā*—deprived of all children; *prabho*—O my lord; *dātum arhasi*—you deserve to give (some gift); *mandāyāḥ*—to me, who am so poor; *aṅga*—my dear brother; *imām*—this; *caramām*—last; *prajām*—child.

TRANSLATION

My lord, my brother, I am very poor, being bereft of all my children, but still I am your younger sister, and therefore it would be worthy of you to give me this last child as a gift.

10.4.7

śrī-śuka uvāca
upaguhyātmajām evaṁ
rudatyā dīna-dīnavat
yācitas tāṁ vinirbhartsya
hastād ācicchide khalaḥ

SYNONYMS

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *upaguhya*—embracing; *ātmajām*—her daughter; *evam*—in this way; *rudatyā*—by Devakī, who was crying; *dīna-dīna-vat*—very piteously, like a poor woman; *yācitaḥ*—being begged; *tām*—her (Devakī); *vinirbhartsya*—chastising; *hastāt*—from her hands; *ācicchide*—separated the child by force; *khalaḥ*—Kaṁsa, the most cruel.

TRANSLATION

Śukadeva Gosvāmī continued: Piteously embracing her daughter and crying, Devakī begged Kaṁsa for the child, but he was so cruel that he chastised her and forcibly snatched the child from her hands.

PURPORT

Although Devakī was crying like a very poor woman, actually she was not poor, and therefore the word used here is *dīnavat*. She had already given birth to Kṛṣṇa. Therefore, who could have been richer than she? Even the demigods had come to offer prayers to Devakī, but she played the part of a poor, piteously afflicted woman because she wanted to save the daughter of Yaśodā.

10.4.8

tāṁ gṛhītvā caraṇayor
jāta-mātrāṁ svasuḥ sutām

apothayac chilā-pṛṣṭhe
svārthonmūlita-sauhṛdaḥ

SYNONYMS

tām—the child; *gṛhītvā*—taking by force; *caraṇayoḥ*—by the two legs; *jāta-mātrām*—the newborn child; *svasuḥ*—of his sister; *sutām*—the daughter; *apothayat*—smashed; *śilā-pṛṣṭhe*—on the surface of a stone; *sva-artha-unmūlita*—uprooted because of intense selfishness; *sauhṛdaḥ*—all friendship or family relationships.

TRANSLATION

Having uprooted all relationships with his sister because of intense selfishness, Kaṁsa, who was sitting on his knees, grasped the newborn child by the legs and tried to dash her against the surface of a stone.

10.4.9

sā tad-dhastāt samutpatya
sadyo devy ambaraṁ gatā
adṛśyatānujā viṣṇoḥ
sāyudhāṣṭa-mahābhujā

SYNONYMS

sā—that female child; *tat-hastāt*—from the hand of Kaṁsa; *sam-utpatya*—slipped upward; *sadyaḥ*—immediately; *devī*—the form of

a demigoddess; *ambaram*—into the sky; *gatā*—went; *adṛśyata*—was seen; *anujā*—the younger sister; *viṣṇoḥ*—of the Supreme Personality of Godhead; *sa-āyudhā*—with weapons; *aṣṭa*—eight; *mahā-bhujā*—with mighty arms.

TRANSLATION

The child, Yogamāyā-devī, the younger sister of Lord Viṣṇu, slipped upward from Kaṁsa's hands and appeared in the sky as Devī, the goddess Durgā, with eight arms, completely equipped with weapons.

PURPORT

Kaṁsa tried to dash the child downward against a piece of stone, but since she was Yogamāyā, the younger sister of Lord Viṣṇu, she slipped upward and assumed the form of the goddess Durgā. The word *anujā,* meaning "the younger sister," is significant. When Viṣṇu, or Kṛṣṇa, took birth from Devakī, He must have simultaneously taken birth from Yaśodā also. Otherwise how could Yogamāyā have been *anujā,* the Lord's younger sister?

10.4.10-11

> *divya-srag-ambarālepa-*
> *ratnābharaṇa-bhūṣitā*
> *dhanuḥ-śūleṣu-carmāsi-*
> *śaṅkha-cakra-gadā-dharā*

siddha-cāraṇa-gandharvair
apsaraḥ-kinnaroragaiḥ
upāhṛtoru-balibhiḥ
stūyamānedam abravīt

SYNONYMS

divya-srak-ambara-ālepa—she then assumed the form of a demigoddess, completely decorated with sandalwood pulp, flower garlands and a nice dress; *ratna-ābharaṇa-bhūṣitā*—decorated with ornaments of valuable jewels; *dhanuḥ-śūla-iṣu-carma-asi*—with bow, trident, arrows, shield and sword; *śaṅkha-cakra-gadā-dharā*—and holding the weapons of Viṣṇu (conchshell, disc and club); *siddha-cāraṇa-gandharvaiḥ*—by the Siddhas, Cāraṇas and Gandharvas; *apsaraḥ-kinnara-uragaiḥ*—and by the Apsarās, Kinnaras and Uragas; *upāhṛta-uru-balibhiḥ*—who brought all kinds of presentations to her; *stūyamānā*—being praised; *idam*—these words; *abravīt*—she said.

TRANSLATION

The goddess Durgā was decorated with flower garlands, smeared with sandalwood pulp and dressed with excellent garments and ornaments made of valuable jewels. Holding in her hands a bow, a trident, arrows, a shield, a sword, a conchshell, a disc and a club, and being praised by celestial beings like Apsarās, Kinnaras, Uragas, Siddhas, Cāraṇas and Gandharvas, who

worshiped her with all kinds of presentations, she spoke as follows.

10.4.12

kiṁ mayā hatayā manda
jātaḥ khalu tavānta-kṛt
yatra kva vā pūrva-śatrur
mā hiṁsīḥ kṛpaṇān vṛthā

SYNONYMS

kim—what is the use; *mayā*—me; *hatayā*—in killing; *manda*—O you fool; *jātaḥ*—has already been born; *khalu*—indeed; *tava anta-kṛt*—who will kill you; *yatra kva vā*—somewhere else; *pūrva-śatruḥ*—your former enemy; *mā*—do not; *hiṁsīḥ*—kill; *kṛpaṇān*—other poor children; *vṛthā*—unnecessarily.

TRANSLATION

O Kaṁsa, you fool, what will be the use of killing me? The Supreme Personality of Godhead, who has been your enemy from the very beginning and who will certainly kill you, has already taken His birth somewhere else. Therefore, do not unnecessarily kill other children.

10.4.13

iti prabhāṣya taṁ devī
māyā bhagavatī bhuvi
bahu-nāma-niketeṣu
bahu-nāmā babhūva ha

SYNONYMS

iti—in this way; *prabhāṣya*—addressing; *tam*—Kaṁsa; *devī*—the goddess Durgā; *māyā*—Yogamāyā; *bhagavatī*—possessing immense power, like that of the Supreme Personality of Godhead; *bhuvi*—on the surface of the earth; *bahu-nāma*—of different names; *niketeṣu*—in different places; *bahu-nāmā*—different names; *babhūva*—became; *ha*—indeed.

TRANSLATION

After speaking to Kaṁsa in this way, the goddess Durgā, Yogamāyā, appeared in different places, such as Vārāṇasī, and became celebrated by different names, such as Annapūrṇā, Durgā, Kālī and Bhadrā.

PURPORT

The goddess Durgā is celebrated in Calcutta as Kālī, in Bombay as Mumbādevī, in Vārāṇasī as Annapūrṇā, in Cuttack as Bhadrakālī and in Ahmedabad as Bhadrā. Thus in different places she is known by different names. Her devotees are known

as *śāktas,* or worshipers of the energy of the Supreme Personality of Godhead, whereas worshipers of the Supreme Personality of Godhead Himself are called Vaiṣṇavas. Vaiṣṇavas are destined to return home, back to Godhead, in the spiritual world, whereas the *śāktas* are destined to live within this material world to enjoy different types of material happiness. In the material world, the living entity must accept different types of bodies. *Bhrāmayan sarva-bhūtāni yantrārūḍhāni māyayā* (Bg. 18.61). According to the living entity's desire, Yogamāyā, or Māyā, the goddess Durgā, gives him a particular type of body, which is mentioned as *yantra,* a machine. But the living entities who are promoted to the spiritual world do not return to the prison house of a material body (*tyaktvā dehaṁ punar janma naiti mām eti so'rjuna* [[bg/4/9|[Bg. 4.9]]]). The words *janma na eti* indicate that these living entities remain in their original, spiritual bodies to enjoy the company of the Supreme Personality of Godhead in the transcendental abodes Vaikuṇṭha and Vṛndāvana.

10.4.14

tayābhihitam ākarṇya
kaṁsaḥ parama-vismitaḥ
devakīṁ vasudevaṁ ca
vimucya praśrito 'bravīt

SYNONYMS

tayā—by the goddess Durgā; *abhihitam*—the words spoken; *ākarṇya*—by hearing; *kaṁsaḥ*—Kaṁsa; *parama-vismitaḥ*—was struck with wonder; *devakīm*—unto Devakī; *vasudevam ca*—and Vasudeva; *vimucya*—releasing immediately; *praśritaḥ*—with great humility; *abravīt*—spoke as follows.

TRANSLATION

After hearing the words of the goddess Durgā, Kaṁsa was struck with wonder. Thus he approached his sister Devakī and brother-in-law Vasudeva, released them immediately from their shackles, and very humbly spoke as follows.

PURPORT

Kaṁsa was astonished because the goddess Durgā had become the daughter of Devakī. Since Devakī was a human being, how could the goddess Durgā become her daughter? This was one cause of his astonishment. Also, how is it that the eighth child of Devakī was a female? This also astonished him. *Asuras* are generally devotees of mother Durgā, Śakti, or of demigods, especially Lord Śiva. The appearance of Durgā in her original eight-armed feature, holding various weapons, immediately changed Kaṁsa's mind about Devakī's being an ordinary human. Devakī must have had some transcendental qualities; otherwise why would the goddess Durgā have taken birth from her womb?

Under the circumstances, Kaṁsa, struck with wonder, wanted to compensate for his atrocities against his sister Devakī.

10.4.15

> *aho bhaginy aho bhāma*
> *mayā vāṁ bata pāpmanā*
> *puruṣāda ivāpatyaṁ*
> *bahavo hiṁsitāḥ sutāḥ*

SYNONYMS

aho—alas; *bhagini*—my dear sister; *aho*—alas; *bhāma*—my dear brother-in-law; *mayā*—by me; *vām*—of you; *bata*—indeed; *pāpmanā*—because of sinful activities; *puruṣa-adaḥ*—a Rākṣasa, man-eater; *iva*—like; *apatyam*—child; *bahavaḥ*—many; *hiṁsitāḥ*—have been killed; *sutāḥ*—sons.

TRANSLATION

Alas, my sister! Alas, my brother-in-law! I am indeed so sinful that exactly like a man-eater [Rākṣasa] who eats his own child, I have killed so many sons born of you.

PURPORT

Rākṣasas are understood to be accustomed to eating their own sons, as snakes and many other animals sometimes do. At the present moment in Kali-yuga, Rākṣasa fathers and mothers are killing their own children in the womb, and some are even eating

the fetus with great relish. Thus the so-called civilization is gradually advancing by producing Rākṣasas.

10.4.16

sa tv ahaṁ tyakta-kāruṇyas
tyakta-jñāti-suhṛt khalaḥ
kān lokān vai gamiṣyāmi
brahma-heva mṛtaḥ śvasan

SYNONYMS

saḥ—that person (Kaṁsa); *tu*—indeed; *aham*—I; *tyakta-kāruṇyaḥ*—devoid of all mercy; *tyakta-jñāti-suhṛt*—my relatives and friends have been rejected by me; *khalaḥ*—cruel; *kān lokān*—which planets; *vai*—indeed; *gamiṣyāmi*—shall go; *brahma-hā iva*—like the killer of a *brāhmaṇa*; *mṛtaḥ śvasan*—either after death or while breathing.

TRANSLATION

Being merciless and cruel, I have forsaken all my relatives and friends. Therefore, like a person who has killed a brāhmaṇa, I do not know to which planet I shall go, either after death or while breathing.

10.4.17

daivam apy anṛtaṁ vakti
na martyā eva kevalam
yad-viśrambhād ahaṁ pāpaḥ
svasur nihatavāñ chiśūn

SYNONYMS

daivam—providence; *api*—also; *anṛtam*—lies; *vakti*—say; *na*—not; *martyāḥ*—human beings; *eva*—certainly; *kevalam*—only; *yat-viśrambhāt*—because of believing that prophecy; *aham*—I; *pāpaḥ*—the most sinful; *svasuḥ*—of my sister; *nihatavān*—killed; *śiśūn*—so many children.

TRANSLATION

Alas, not only human beings but sometimes even providence lies. And I am so sinful that I believed the omen of providence and killed so many of my sister's children.

10.4.18

mā śocataṁ mahā-bhāgāv
ātmajān sva-kṛtaṁ bhujaḥ
jāntavo na sadaikatra
daivādhīnās tadāsate

SYNONYMS

mā śocatam—kindly do not be aggrieved (for what happened in the past); *mahā-bhāgau*—O you who are learned and fortunate in spiritual knowledge; *ātmajān*—for your sons; *sva-kṛtam*—only because of their own acts; *bhujaḥ*—who are suffering; *jāntavaḥ*—all living entities; *na*—not; *sadā*—always; *ekatra*—in one place; *daiva-adhīnāḥ*—who are under the control of providence; *tadā*—hence; *āsate*—live.

TRANSLATION

O great souls, your children have suffered their own misfortune. Therefore, please do not lament for them. All living entities are under the control of the Supreme, and they cannot always live together.

PURPORT

Kaṁsa addressed his sister and brother-in-law as *mahā-bhāgau* because although he killed their ordinary children, the goddess Durgā took birth from them. Because Devakī bore Durgādevī in her womb, Kaṁsa praised both Devakī and her husband. *Asuras* are very devoted to the goddess Durgā, Kālī and so forth. Kaṁsa, therefore, truly astonished, appreciated the exalted position of his sister and brother-in-law. Durgā is certainly not under the laws of nature, because she herself is the controller of the laws of nature. Ordinary living beings, however, are controlled by these laws (*prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ* [[bg/3/27|[Bg. 3.27]]]). Consequently, none of us are allowed to live

together for any long period. By speaking in this way, Kaṁsa tried to pacify his sister and brother-in-law.

10.4.19

bhuvi bhaumāni bhūtāni
yathā yānty apayānti ca
nāyam ātmā tathaiteṣu
viparyeti yathaiva bhūḥ

SYNONYMS

bhuvi—on the surface of the world; *bhaumāni*—all material products from earth, such as pots; *bhūtāni*—which are produced; *yathā*—as; *yānti*—appear (in form); *apayānti*—disappear (broken or mixed with the earth); *ca*—and; *na*—not; *ayam ātmā*—the soul or spiritual identity; *tathā*—similarly; *eteṣu*—among all these (products of material elements); *viparyeti*—is changed or broken; *yathā*—as; *eva*—certainly; *bhūḥ*—the earth.

TRANSLATION

In this world, we can see that pots, dolls and other products of the earth appear, break and then disappear, mixing with the earth. Similarly, the bodies of all conditioned living entities are annihilated, but the living entities, like the earth itself, are unchanging and never annihilated [na hanyate hanyamāne śarīre].

PURPORT

Although Kaṁsa is described as a demon, he had good knowledge of the affairs of *ātma-tattva,* the truth of the self. Five thousand years ago, there were kings like Kaṁsa, who is described as an *asura,* but he was better than modern politicians and diplomats, who have no knowledge about *ātma-tattva*. As stated in the *Vedas, asaṅgo hy ayaṁ puruṣaḥ:* the spirit soul has no connection with the changes of the material body. The body undergoes six changes—birth, growth, sustenance, by-products, dwindling and then annihilation—but the soul undergoes no such changes. Even after the annihilation of a particular bodily form, the original source of the bodily elements does not change. The living entity enjoys the material body, which appears and disappears, but the five elements earth, water, fire, air and ether remain the same. The example given here is that pots and dolls are produced from the earth, and when broken or destroyed they mingle with their original ingredients. In any case, the source of supply remains the same.

As already discussed, the body is made according to the desires of the soul. The soul desires, and thus the body is formed. Kṛṣṇa therefore says in *Bhagavad-gītā* (Bg. 18.61):

> *īśvaraḥ sarva-bhūtānāṁ*
> *hṛd-deśe 'rjuna tiṣṭhati*
> *bhrāmayan sarva-bhūtāni*
> *yantrārūḍhāni māyayā*

"The Supreme Lord is situated in everyone's heart, O Arjuna, and is directing the wanderings of all living entities, who are seated as on a machine, made of the material energy." Neither the Supersoul, Paramātmā, nor the individual soul changes its original, spiritual identity. The *ātmā* does not undergo birth, death or changes like the body. Therefore a Vedic aphorism says, *asaṅgo hy ayaṁ puruṣaḥ:* although the soul is conditioned within this material world, he has no connections with the changes of the material body.

10.4.20

yathānevaṁ-vido bhedo
yata ātma-viparyayaḥ
deha-yoga-viyogau ca
saṁsṛtir na nivartate

SYNONYMS

yathā—as; *an-evam-vidaḥ*—of a person who has no knowledge (about *ātma-tattva* and the steadiness of the *ātmā* in his own identity, despite the changes of the body); *bhedaḥ*—the idea of difference between body and self; *yataḥ*—because of which; *ātma-viparyayaḥ*—the foolish understanding that one is the body; *deha-yoga-viyogau ca*—and this causes connections and separations among different bodies; *saṁsṛtiḥ*—the continuation of conditioned life; *na*—not; *nivartate*—does stop.

TRANSLATION

One who does not understand the constitutional position of the body and the soul [ātmā] becomes too attached to the bodily concept of life. Consequently, because of attachment to the body and its by-products, he feels affected by union with and separation from his family, society and nation. As long as this continues, one continues his material life. [Otherwise, one is liberated.]

PURPORT

As confirmed in *Śrīmad-Bhāgavatam* (1.2.6):

> *sa vai puṁsāṁ paro dharmo*
> *yato bhaktir adhokṣaje*
> *ahaituky apratihatā*
> *yayātmā suprasīdati*

The word *dharma* means "engagement." One who is engaged in the service of the Lord (*yato bhaktir adhokṣaje*), without impediment and without cessation, is understood to be situated in his original, spiritual status. When one is promoted to this status, one is always happy in transcendental bliss. Otherwise, as long as one is in the bodily concept of life, one must suffer material conditions. *Janma-mṛtyu jarā-vyādhi-duḥkha-doṣānudarśanam [[bg/13/8-12|[Bg. 13.9]]].* The body is subject to its own principles of birth, death, old age and disease, but one

who is situated in spiritual life (*yato bhaktir adhokṣaje*) has no birth, no death, no old age and no disease. One may argue that we may see a person who is spiritually engaged twenty-four hours a day but is still suffering from disease. In fact, however, he is neither suffering nor diseased; otherwise he could not be engaged twenty-four hours a day in spiritual activities. The example may be given in this connection that sometimes dirty foam or garbage is seen floating on the water of the Ganges. This is called *nīra-dharma,* a function of the water. But one who goes to the Ganges does not mind the foam and dirty things floating in the water. With his hand, he pushes away such nasty things, bathes in the Ganges and gains the beneficial results. Therefore, one who is situated in the spiritual status of life is unaffected by foam and garbage—or any superficial dirty things. This is confirmed by Śrīla Rūpa Gosvāmī:

> *īhā yasya harer dāsye*
> *karmaṇā manasā girā*
> *nikhilāsv apy avasthāsu*
> *jīvan-muktaḥ sa ucyate*

"A person acting in the service of Kṛṣṇa with his body, mind and words is a liberated person, even within the material world." (*Bhakti-rasāmṛta-sindhu* 1.2.187) Therefore, one is forbidden to regard the *guru* as an ordinary human being (*guruṣu nara-matir. .. nārakī saḥ*). The spiritual master, or *ācārya,* is always situated in the spiritual status of life. Birth, death, old age and disease do not affect him. According to the *Hari-bhakti-vilāsa,*

therefore, after the disappearance of an *ācārya,* his body is never burnt to ashes, for it is a spiritual body. The spiritual body is always unaffected by material conditions.

10.4.21

tasmād bhadre sva-tanayān
mayā vyāpāditān api
mānuśoca yataḥ sarvaḥ
sva-kṛtaṁ vindate 'vaśaḥ

SYNONYMS

tasmāt—therefore; *bhadre*—my dear sister (all auspiciousness unto you); *sva-tanayān*—for your own sons; *mayā*—by me; *vyāpāditān*—unfortunately killed; *api*—although; *mā anuśoca*—do not be aggrieved; *yataḥ*—because; *sarvaḥ*—everyone; *sva-kṛtam*—the fruitive results of one's own deeds; *vindate*—suffers or enjoys; *avaśaḥ*—under the control of providence.

TRANSLATION

My dear sister Devakī, all good fortune unto you. Everyone suffers and enjoys the results of his own work under the control of providence. Therefore, although your sons have unfortunately been killed by me, please do not lament for them.

PURPORT

As stated in the *Brahma-saṁhitā* (5.54):

> *yas tv indra-gopam athavendram aho sva-karma-*
> *bandhānurūpa-phala-bhājanam ātanoti*
> *karmāṇi nirdahati kintu ca bhakti-bhājāṁ*
> *govindam ādi-puruṣaṁ tam ahaṁ bhajāmi*

Everyone, beginning from the small insect known as *indra-gopa* up to Indra, the King of the heavenly planets, is obliged to undergo the results of his fruitive activities. We may superficially see that one is suffering or enjoying because of some external causes, but the real cause is one's own fruitive activities. Even when someone kills someone else, it is to be understood that the person who was killed met the fruitive results of his own work and that the man who killed him acted as the agent of material nature. Thus Kaṁsa begged Devakī's pardon by analyzing the matter deeply. He was not the cause of the death of Devakī's sons. Rather, this was their own destiny. Under the circumstances, Devakī should excuse Kaṁsa and forget his past deeds without lamentation. Kaṁsa admitted his own fault, but whatever he had done was under the control of providence. Kaṁsa might have been the immediate cause for the death of Devakī's sons, but the remote cause was their past deeds. This was an actual fact.

10.4.22

yāvad dhato 'smi hantāsmī-
ty ātmānaṁ manyate 'sva-dṛk
tāvat tad-abhimāny ajño
bādhya-bādhakatām iyāt

SYNONYMS

yāvat—as long as; *hataḥ asmi*—I am now being killed (by others); *hantā asmi*—I am the killer (of others); *iti*—thus; *ātmānam*—own self; *manyate*—he considers; *a-sva-dṛk*—one who has not seen himself (because of the darkness of the bodily conception of life); *tāvat*—for that long; *tat-abhimānī*—regarding himself as the killed or the killer; *ajñaḥ*—a foolish person; *bādhya-bādhakatām*—the worldly transaction of being obliged to execute some responsibility; *iyāt*—continues.

TRANSLATION

In the bodily conception of life, one remains in darkness, without self-realization, thinking, "I am being killed" or "I have killed my enemies." As long as a foolish person thus considers the self to be the killer of the killed, he continues to be responsible for material obligations, and consequently he suffers the reactions of happiness and distress.

PURPORT

By the grace of the Lord, Kaṁsa felt sincere regret for having unnecessarily persecuted such Vaiṣṇavas as Devakī and Vasudeva, and thus he came to the transcendental stage of knowledge. "Because I am situated on the platform of knowledge," Kaṁsa said, "understanding that I am not at all the killer of your sons, I have no responsibility for their death. As long as I thought that I would be killed by your son, I was in ignorance, but now I am free from this ignorance, which was due to a bodily conception of life." As stated in *Bhagavad-gītā* (Bg. 18.17):

> *yasya nāhaṅkṛto bhāvo*
> *buddhir yasya na lipyate*
> *hatvāpi sa imāḹ lokān*
> *na hanti na nibadhyate*

"One who is not motivated by false ego, whose intelligence is not entangled, though he kills men in this world, is not the slayer. Nor is he bound by his actions." According to this axiomatic truth, Kaṁsa pleaded that he was not responsible for having killed the sons of Devakī and Vasudeva. "Please try to excuse me for such false, external activities," he said, "and be pacified with this same knowledge."

10.4.23

kṣamadhvaṁ mama daurātmyaṁ
sādhavo dīna-vatsalāḥ
ity uktvāśru-mukhaḥ pādau
śyālaḥ svasror athāgrahīt

SYNONYMS

kṣamadhvam—kindly excuse; *mama*—my; *daurātmyam*—atrocious activities; *sādhavaḥ*—both of you are great saintly persons; *dīna-vatsalāḥ*—and are very kind to poor, cripple-minded persons; *iti uktvā*—saying this; *aśru-mukhaḥ*—his face full of tears; *pādau*—the feet; *śyālaḥ*—his brother-in-law Kaṁsa; *svasraḥ*—of his sister and brother-in-law; *atha*—thus; *agrahīt*—captured.

TRANSLATION

Kaṁsa begged, "My dear sister and brother-in-law, please be merciful to such a poor-hearted person as me, since both of you are saintly persons. Please excuse my atrocities." Having said this, Kaṁsa fell at the feet of Vasudeva and Devakī, his eyes full of tears of regret.

PURPORT

Although Kaṁsa had spoken very nicely on the subject of real knowledge, his past deeds were abominable and atrocious, and therefore he further begged forgiveness from his sister and

brother-in-law by falling at their feet and admitting that he was a most sinful person.

10.4.24

mocayām āsa nigaḍād
viśrabdhaḥ kanyakā-girā
devakīṁ vasudevaṁ ca
darśayann ātma-sauhṛdam

SYNONYMS

mocayām āsa—Kaṁsa released them; *nigaḍāt*—from their iron shackles; *viśrabdhaḥ*—with full confidence; *kanyakā-girā*—in the words of the goddess Durgā; *devakīm*—toward his sister Devakī; *vasudevam ca*—and his brother-in-law Vasudeva; *darśayan*—fully exhibiting; *ātma-sauhṛdam*—his family relationship.

TRANSLATION

Fully believing in the words of the goddess Durgā, Kaṁsa exhibited his familial affection for Devakī and Vasudeva by immediately releasing them from their iron shackles.

10.4.25

bhrātuḥ samanutaptasya
kṣānta-roṣā ca devakī

vyasṛjad vasudevaś ca
prahasya tam uvāca ha

SYNONYMS

bhrātuḥ—toward her brother Kaṁsa; *samanutaptasya*—because of his being regretful; *kṣānta-roṣā*—was relieved of anger; *ca*—also; *devakī*—Kṛṣṇa's mother, Devakī; *vyasṛjat*—gave up; *vasudevaḥ ca*—Vasudeva also; *prahasya*—smiling; *tam*—unto Kaṁsa; *uvāca*—said; *ha*—in the past.

TRANSLATION

When Devakī saw her brother actually repentant while explaining ordained events, she was relieved of all anger. Similarly, Vasudeva was also free from anger. Smiling, he spoke to Kaṁsa as follows.

PURPORT

Devakī and Vasudeva, both highly elevated personalities, accepted the truth presented by Kaṁsa that everything is ordained by providence. According to the prophecy, Kaṁsa would be killed by the eighth child of Devakī. Therefore, Vasudeva and Devakī saw that behind all these incidents was a great plan devised by the Supreme Personality of Godhead. Because the Lord had already taken birth, just like a human child, and was in the safe custody of Yaśodā, everything was happening according to plan, and there was no need to continue

their ill feeling toward Kaṁsa. Thus they accepted Kaṁsa's words.

10.4.26

> *evam etan mahā-bhāga*
> *yathā vadasi dehinām*
> *ajñāna-prabhavāhaṁ-dhīḥ*
> *sva-pareti bhidā yataḥ*

SYNONYMS

evam—yes, this is right; *etat*—what you have said; *mahā-bhāga*—O great personality; *yathā*—as; *vadasi*—you are speaking; *dehinām*—about living entities (accepting material bodies); *ajñāna-prabhavā*—by the influence of ignorance; *aham-dhīḥ*—this is my interest (false ego); *sva-parā iti*—this is another's interest; *bhidā*—differentiation; *yataḥ*—because of such a conception of life.

TRANSLATION

O great personality Kaṁsa, only by the influence of ignorance does one accept the material body and bodily ego. What you have said about this philosophy is correct. Persons in the bodily concept of life, lacking self-realization, differentiate in terms of "This is mine" and "This belongs to another."

PURPORT

Everything is done automatically by the laws of nature, which work under the direction of the Supreme Personality of Godhead. There is no question of doing anything independently, for one who has put himself in this material atmosphere is fully under the control of nature's laws. Our main business, therefore, should be to get out of this conditioned life and again become situated in spiritual existence. Only due to ignorance does a person think, "I am a demigod," "I am a human being," "I am a dog," "I am a cat," or, when the ignorance is still further advanced, "I am God." Unless one is fully self-realized, one's life of ignorance will continue.

10.4.27

> *śoka-harṣa-bhaya-dveṣa-*
> *lobha-moha-madānvitāḥ*
> *mitho ghnantaṁ na paśyanti*
> *bhāvair bhāvaṁ pṛthag-dṛśaḥ*

SYNONYMS

śoka—lamentation; *harṣa*—jubilation; *bhaya*—fear; *dveṣa*—envy; *lobha*—greed; *moha*—illusion; *mada*—madness; *anvitāḥ*—endowed with; *mithaḥ*—one another; *ghnantam*—engaged in killing; *na paśyanti*—do not see; *bhāvaiḥ*—because of such differentiation; *bhāvam*—the situation in relation to the Supreme Lord; *pṛthak-*

dṛśaḥ—persons who see everything as separate from the control of the Lord.

TRANSLATION

Persons with the vision of differentiation are imbued with the material qualities lamentation, jubilation, fear, envy, greed, illusion and madness. They are influenced by the immediate cause, which they are busy counteracting, because they have no knowledge of the remote, supreme cause, the Personality of Godhead.

PURPORT

Kṛṣṇa is the cause of all causes (*sarva-kāraṇa-kāraṇam* [Bs. 5.1]), but one who has no connection with Kṛṣṇa is disturbed by immediate causes and cannot restrain his vision of separation or differences. When an expert physician treats a patient, he tries to find the original cause of the disease and is not diverted by the symptoms of that original cause. Similarly, a devotee is never disturbed by reverses in life. *Tat te 'nukampāṁ susamīkṣamāṇaḥ* (SB 10.14.8). A devotee understands that when he is in distress, this is due to his own past misdeeds, which are now accruing reactions, although by the grace of the Supreme Personality of Godhead these are only very slight. *Karmāṇi nirdahati kintu ca bhakti-bhājām* (Bs. 5.54). When a devotee under the protection of the Supreme Personality of Godhead is to suffer because of faults in his past deeds, he passes through only a little misery by the grace of the Lord. Although the disease of a

devotee is due to mistakes committed sometime in the past, he agrees to suffer and tolerate such miseries, and he depends fully on the Supreme Personality of Godhead. Thus he is never affected by material conditions of lamentation, jubilation, fear and so on. A devotee never sees anything to be unconnected with the Supreme Personality of Godhead. Śrīla Madhvācārya, quoting from the *Bhaviṣya Purāṇa,* says:

> *bhagavad-darśanād yasya*
> *virodhād darśanaṁ pṛthak*
> *pṛthag-dṛṣṭiḥ sa vijñeyo*
> *na tu sad-bheda-darśanaḥ*

10.4.28

> *śrī-śuka uvāca*
> *kaṁsa evaṁ prasannābhyāṁ*
> *viśuddhaṁ pratibhāṣitaḥ*
> *devakī-vasudevābhyām*
> *anujñāto 'viśad gṛham*

SYNONYMS

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *kaṁsaḥ*—King Kaṁsa; *evam*—thus; *prasannābhyām*—who were very much appeased; *viśuddham*—in purity; *pratibhāṣitaḥ*—being answered; *devakī-vasudevābhyām*—by Devakī and Vasudeva; *anujñātaḥ*—taking permission; *aviśat*—entered; *gṛham*—his own palace.

TRANSLATION

Śukadeva Gosvāmī continued: Thus having been addressed in purity by Devakī and Vasudeva, who were very much appeased, Kaṁsa felt pleased, and with their permission he entered his home.

10.4.29

tasyāṁ rātryāṁ vyatītāyāṁ
kaṁsa āhūya mantriṇaḥ
tebhya ācaṣṭa tat sarvaṁ
yad uktaṁ yoga-nidrayā

SYNONYMS

tasyām—that; *rātryām*—night; *vyatītāyām*—having passed; *kaṁsaḥ*—King Kaṁsa; *āhūya*—calling for; *mantriṇaḥ*—all the ministers; *tebhyaḥ*—them; *ācaṣṭa*—informed; *tat*—that; *sarvam*—all; *yat uktam*—which was spoken (that Kaṁsa's murderer was already somewhere else); *yoga-nidrayā*—by Yogamāyā, the goddess Durgā.

TRANSLATION

After that night passed, Kaṁsa summoned his ministers and informed them of all that had been spoken by Yogamāyā [who had revealed that He who

was to slay Kaṁsa had already been born somewhere else].

PURPORT

The Vedic scripture *Caṇḍī* describes *māyā,* the energy of the Supreme Lord, as *nidrā: durgā devī sarva-bhūteṣu nidrā-rūpeṇa samāsthitaḥ*. The energy of Yogamāyā and Mahāmāyā keeps the living entities sleeping in this material world in the great darkness of ignorance. Yogamāyā, the goddess Durgā, kept Kaṁsa in darkness about Kṛṣṇa's birth and misled him to believe that his enemy Kṛṣṇa had been born elsewhere. Kṛṣṇa was born the son of Devakī, but according to the Lord's original plan, as prophesied to Brahmā, He went to Vṛndāvana to give pleasure to mother Yaśodā and Nanda Mahārāja and other intimate friends and devotees for eleven years. Then He would return to kill Kaṁsa. Because Kaṁsa did not know this, he believed Yogamāyā's statement that Kṛṣṇa was born elsewhere, not of Devakī.

10.4.30

> *ākarṇya bhartur gaditaṁ*
> *tam ūcur deva-śatravaḥ*
> *devān prati kṛtāmarṣā*
> *daiteyā nāti-kovidāḥ*

SYNONYMS

ākarṇya—after hearing; *bhartuḥ*—of their master; *gaditam*—the words or statement; *tam ūcuḥ*—replied to him; *deva-śatravaḥ*—all the *asuras,* who were enemies of the demigods; *devān*—the demigods; *prati*—toward; *kṛta-amarṣāḥ*—who were envious; *daiteyāḥ*—the *asuras*; *na*—not; *ati-kovidāḥ*—who were very expert in executing transactions.

TRANSLATION

After hearing their master's statement, the envious asuras, who were enemies of the demigods and were not very expert in their dealings, advised Kaṁsa as follows.

PURPORT

There are two different types of men-the *asuras* and the *suras.*

> *dvau bhūta-sargau loke 'smin*
> *daiva āsura eva ca*
> *viṣṇu-bhaktaḥ smṛto daiva*
> *āsuras tad-viparyayaḥ*
> *[[bg/16/6|[Bg. 16.6]]]*
> *(Padma Purāṇa)*

Those who are devotees of Lord Viṣṇu, Kṛṣṇa, are *suras,* or *devas,* whereas those who are opposed to the devotees are called *asuras.* Devotees are expert in all transactions (*yasyāsti bhaktir*

bhagavaty akiñcanā sarvair guṇais tatra samāsate surāḥ [SB 5.18.12]). Therefore they are called *kovida,* which means "expert." *Asuras,* however, although superficially showing expertise in passionate activities, are actually all fools. They are neither sober nor expert. Whatever they do is imperfect. *Moghāśā mogha-karmāṇaḥ.* According to this description of the *asuras* given in *Bhagavad-gītā* (Bg. 9.12), whatever they do will ultimately be baffled. It was such persons who advised Kaṁsa because they were his chief friends and ministers.

10.4.31

evaṁ cet tarhi bhojendra
pura-grāma-vrajādiṣu
anirdaśān nirdaśāṁś ca
haniṣyāmo 'dya vai śiśūn

SYNONYMS

evam—thus; *cet*—if it is so; *tarhi*—then; *bhoja-indra*—O King of Bhoja; *pura-grāma-vraja-ādiṣu*—in all the towns, villages and pasturing grounds; *anirdaśān*—those who are less than ten days old; *nirdaśān ca*—and those who are just over ten days old; *haniṣyāmaḥ*—we shall kill; *adya*—beginning from today; *vai*—indeed; *śiśūn*—all such children.

TRANSLATION

If this is so, O King of the Bhoja dynasty, beginning today we shall kill all the children born in all the villages, towns and pasturing grounds within the past ten days or slightly more.

10.4.32

kim udyamaiḥ kariṣyanti
devāḥ samara-bhīravaḥ
nityam udvigna-manaso
jyā-ghoṣair dhanuṣas tava

SYNONYMS

kim—what; *udyamaiḥ*—by their endeavors; *kariṣyanti*—will do; *devāḥ*—all the demigods; *samara-bhīravaḥ*—who are afraid of fighting; *nityam*—always; *udvigna-manasaḥ*—with agitated minds; *jyā-ghoṣaiḥ*—by the sound of the string; *dhanuṣaḥ*—of the bow; *tava*—your.

TRANSLATION

The demigods always fear the sound of your bowstring. They are constantly in anxiety, afraid of fighting. Therefore, what can they do by their endeavors to harm you?

10.4.33

asyatas te śara-vrātair
hanyamānāḥ samantataḥ
jijīviṣava utsṛjya
palāyana-parā yayuḥ

SYNONYMS

asyataḥ—pierced by your discharged arrows; *te*—your; *śara-vrātaiḥ*—by the multitude of arrows; *hanyamānāḥ*—being killed; *samantataḥ*—here and there; *jijīviṣavaḥ*—aspiring to live; *utsṛjya*—giving up the battlefield; *palāyana-parāḥ*—intent on escaping; *yayuḥ*—they fled (the fighting).

TRANSLATION

While being pierced by your arrows, which you discharged on all sides, some of them, who were injured by the multitude of arrows but who desired to live, fled the battlefield, intent on escaping.

10.4.34

kecit prāñjalayo dīnā
nyasta-śastrā divaukasaḥ
mukta-kaccha-śikhāḥ kecid
bhītāḥ sma iti vādinaḥ

SYNONYMS

kecit—some of them; *prāñjalayaḥ*—folded their hands just to please you; *dīnāḥ*—very poor; *nyasta-śastrāḥ*—being bereft of all weapons; *divaukasaḥ*—the demigods; *mukta-kaccha-śikhāḥ*—their garments and hair loosened and scattered; *kecit*—some of them; *bhītāḥ*—we are very much afraid; *sma*—so became; *iti vādinaḥ*—they spoke thus.

TRANSLATION

Defeated and bereft of all weapons, some of the demigods gave up fighting and praised you with folded hands, and some of them, appearing before you with loosened garments and hair, said, "O lord, we are very much afraid of you."

10.4.35

na tvaṁ vismṛta-śastrāstrān
virathān bhaya-saṁvṛtān
haṁsy anyāsakta-vimukhān
bhagna-cāpān ayudhyataḥ

SYNONYMS

na—not; *tvam*—Your Majesty; *vismṛta-śastra-astrān*—those who have forgotten how to use weapons; *virathān*—without chariots; *bhaya-saṁvṛtān*—bewildered by fear; *haṁsi*—does kill; *anya-*

āsakta-vimukhān—persons attached not to fighting but to some other subject matter; *bhagna-cāpān*—their bows broken; *ayudhyataḥ*—and thus not fighting.

TRANSLATION

When the demigods are bereft of their chariots, when they forget how to use weapons, when they are fearful or attached to something other than fighting, or when their bows are broken and they have thus lost the ability to fight, Your Majesty does not kill them.

PURPORT

There are principles that govern even fighting. If an enemy has no chariot, is unmindful of the fighting art because of fear, or is unwilling to fight, he is not to be killed. Kaṁsa's ministers reminded Kaṁsa that despite his power, he was cognizant of the principles of fighting, and therefore he had excused the demigods because of their incapability. "But the present emergency," the ministers said, "is not intended for such mercy or military etiquette. Now you should prepare to fight under any circumstances." Thus they advised Kaṁsa to give up the traditional etiquette in fighting and chastise the enemy at any cost.

10.4.36

kiṁ kṣema-śūrair vibudhair
asaṁyuga-vikatthanaiḥ
raho-juṣā kiṁ hariṇā
śambhunā vā vanaukasā
kim indreṇālpa-vīryeṇa
brahmaṇā vā tapasyatā

SYNONYMS

kim—what is there to fear; *kṣema*—in a place where there is a scarcity of the ability to fight; *śūraiḥ*—by the demigods; *vibudhaiḥ*—by such powerful persons; *asaṁyuga-vikatthanaiḥ*—by boasting and talking uselessly, away from the fighting; *rahaḥ-juṣā*—who is living in a solitary place within the core of the heart; *kim hariṇā*—what is the fear from Lord Viṣṇu; *śambhunā*—(and what is the fear) from Lord Śiva; *vā*—either; *vana-okasā*—who is living in the forest; *kim indreṇa*—what is the fear from Indra; *alpa-vīryeṇa*—he is not at all powerful (having no power to fight with you); *brahmaṇā*—and what is the fear from Brahmā; *vā*—either; *tapasyatā*—who is always engaged in meditation.

TRANSLATION

The demigods boast uselessly while away from the battlefield. Only where there is no fighting can they show their prowess. Therefore, from such demigods we

have nothing to fear. As for Lord Viṣṇu, He is in seclusion in the core of the hearts of the yogīs. As for Lord Śiva, he has gone to the forest. And as for Lord Brahmā, he is always engaged in austerities and meditation. The other demigods, headed by Indra, are devoid of prowess. Therefore you have nothing to fear.

PURPORT

Kaṁsa's ministers told Kaṁsa that all the exalted demigods had fled in fear of him. One had gone to the forest, one to the core of the heart, and one to engage in *tapasya*. "Thus you can be free from all fear of the demigods," they said. "Just prepare to fight."

10.4.37

tathāpi devāḥ sāpatnyān
nopekṣyā iti manmahe
tatas tan-mūla-khanane
niyuṅkṣvāsmān anuvratān

SYNONYMS

tathā api—still; *devāḥ*—the demigods; *sāpatnyāt*—due to enmity; *na upekṣyāḥ*—should not be neglected; *iti manmahe*—this is our opinion; *tataḥ*—therefore; *tat-mūla-khanane*—to uproot them completely; *niyuṅkṣva*—engage; *asmān*—us; *anuvratān*—who are ready to follow you.

TRANSLATION

Nonetheless, because of their enmity, our opinion is that the demigods should not be neglected. Therefore, to uproot them completely, engage us in fighting with them, for we are ready to follow you.

PURPORT

According to moral instructions, one should not neglect to extinguish fire completely, treat diseases completely, and clear debts completely. Otherwise they will increase and later be difficult to stop. Therefore the ministers advised Kaṁsa to uproot his enemies completely.

10.4.38

> *yathāmayo 'ṅge samupekṣito nṛbhir*
> *na śakyate rūḍha-padaś cikitsitum*
> *yathendriya-grāma upekṣitas tathā*
> *ripur mahān baddha-balo na cālyate*

SYNONYMS

yathā—as; *āmayaḥ*—a disease; *aṅge*—in the body; *samupekṣitaḥ*—being neglected; *nṛbhiḥ*—by men; *na*—not; *śakyate*—is able; *rūḍha-padaḥ*—when it is acute; *cikitsitum*—to be treated; *yathā*—and as; *indriya-grāmaḥ*—the senses; *upekṣitaḥ*—not controlled in the

beginning; *tathā*—similarly; *ripuḥ mahān*—a great enemy; *baddha-balaḥ*—if he becomes strong; *na*—not; *cālyate*—can be controlled.

TRANSLATION

As a disease, if initially neglected, becomes acute and impossible to cure, or as the senses, if not controlled at first, are impossible to control later, an enemy, if neglected in the beginning, later becomes insurmountable.

10.4.39

mūlaṁ hi viṣṇur devānāṁ
yatra dharmaḥ sanātanaḥ
tasya ca brahma-go-viprās
tapo yajñāḥ sa-dakṣiṇāḥ

SYNONYMS

mūlam—the foundation; *hi*—indeed; *viṣṇuḥ*—is Lord Viṣṇu; *devānām*—of the demigods; *yatra*—wherein; *dharmaḥ*—religious principles; *sanātanaḥ*—traditional or eternal; *tasya*—of this (foundation); *ca*—also; *brahma*—brahminical civilization; *go*—cow protection; *viprāḥ*—*brāhmaṇas*; *tapaḥ*—austerity; *yajñāḥ*—performing sacrifices; *sa-dakṣiṇāḥ*—with proper remuneration.

TRANSLATION

The foundation of all the demigods is Lord Viṣṇu, who lives and is worshiped wherever there are religious principles, traditional culture, the Vedas, cows, brāhmaṇas, austerities, and sacrifices with proper remuneration.

PURPORT

Here is a description of *sanātana-dharma,* eternal religious principles, which must include brahminical culture, *brāhmaṇas,* sacrifices and religion. These principles establish the kingdom of Viṣṇu. Without the kingdom of Viṣṇu, the kingdom of God, no one can be happy. *Na te viduḥ svārtha-gatiṁ hi viṣṇum:* [[sb/7/5/31|[SB 7.5.31]]] in this demoniac civilization, people unfortunately do not understand that the self-interest of human society lies in Viṣṇu. *Durāśayā ye bahir-artha-māninaḥ:* thus they are involved in a hopeless hope. People want to be happy without God consciousness, or Kṛṣṇa consciousness, because they are led by blind leaders who lead human society to chaos. The asuric adherents of Kaṁsa wanted to disrupt the traditional condition of human happiness and thus defeat the *devatās,* the devotees and demigods. Unless the devotees and demigods predominate, the *asuras* will increase, and human society will be in a chaotic condition.

10.4.40

tasmāt sarvātmanā rājan
brāhmaṇān brahma-vādinaḥ
tapasvino yajña-śīlān
gāś ca hanmo havir-dughāḥ

SYNONYMS

tasmāt—therefore; *sarva-ātmanā*—in every respect; *rājan*—O King; *brāhmaṇān*—the *brāhmaṇas*; *brahma-vādinaḥ*—who maintain the brahminical culture, centered around Viṣṇu; *tapasvinaḥ*—persons who are engaged in austerities; *yajña-śīlān*—persons engaged in offering sacrifices; *gāḥ ca*—cows and persons engaged in protecting cows; *hanmaḥ*—we shall kill; *haviḥ-dughāḥ*—because they supply milk, from which clarified butter is obtained for the offering of sacrifice.

TRANSLATION

O King, we, who are your adherents in all respects, shall therefore kill the Vedic brāhmaṇas, the persons engaged in offering sacrifices and austerities, and the cows that supply milk, from which clarified butter is obtained for the ingredients of sacrifice.

10.4.41

viprā gāvaś ca vedāś ca
tapaḥ satyaṁ damaḥ śamaḥ
śraddhā dayā titikṣā ca
kratavaś ca hares tanūḥ

SYNONYMS

viprāḥ—the *brāhmaṇas*; *gāvaḥ ca*—and the cows; *vedāḥ ca*—and the Vedic knowledge; *tapaḥ*—austerity; *satyam*—truthfulness; *damaḥ*—control of the senses; *śamaḥ*—control of the mind; *śraddhā*—faith; *dayā*—mercy; *titikṣā*—tolerance; *ca*—also; *kratavaḥ ca*—as well as sacrifices; *hareḥ tanūḥ*—are the different parts of the body of Lord Viṣṇu.

TRANSLATION

The brāhmaṇas, the cows, Vedic knowledge, austerity, truthfulness, control of the mind and senses, faith, mercy, tolerance and sacrifice are the different parts of the body of Lord Viṣṇu, and they are the paraphernalia for a godly civilization.

PURPORT

When we offer our obeisances to the Personality of Godhead, we say:

> *namo brahmaṇya-devāya*
> *go-brāhmaṇa-hitāya ca*
> *jagad-dhitāya kṛṣṇāya*
> *govindāya namo namaḥ*

When Kṛṣṇa comes to establish real perfection in the social order, He personally gives protection to the cows and the *brāhmaṇas* (*go-brāhmaṇa-hitāya ca*). This is His first interest because without protection of the *brāhmaṇas* and the cows, there can be no human civilization and no question of happy, peaceful life. *Asuras,* therefore, are always interested in killing the *brāhmaṇas* and cows. Especially in this age, Kali-yuga, cows are being killed all over the world, and as soon as there is a movement to establish brahminical civilization, people in general rebel. Thus they regard the Kṛṣṇa consciousness movement as a form of "brainwashing." How can such envious persons be happy in their godless civilization? The Supreme Personality of Godhead punishes them by keeping them in darkness, birth after birth, and pushing them lower and lower into wretched conditions of hellish life. The Kṛṣṇa consciousness movement has started a brahminical civilization, but especially when it is introduced in the Western countries, the *asuras* try to impede it in many ways. Nonetheless, we must push forward this movement tolerantly for the benefit of human society.

10.4.42

sa hi sarva-surādhyakṣo
hy asura-dviḍ guhā-śayaḥ
tan-mūlā devatāḥ sarvāḥ
seśvarāḥ sa-catur-mukhāḥ
ayaṁ vai tad-vadhopāyo
yad ṛṣīṇāṁ vihiṁsanam

SYNONYMS

saḥ—He (Lord Viṣṇu); *hi*—indeed; *sarva-sura-adhyakṣaḥ*—the leader of all the demigods; *hi*—indeed; *asura-dviṭ*—the enemy of the *asuras*; *guhā-śayaḥ*—He is the Supersoul within the core of everyone's heart; *tat-mūlāḥ*—taking shelter at His lotus feet; *devatāḥ*—the demigods exist; *sarvāḥ*—all of them; *sa-īśvarāḥ*—including Lord Śiva; *sa-catuḥ-mukhāḥ*—as well as Lord Brahmā, who has four faces; *ayam*—this is; *vai*—indeed; *tat-vadha-upāyaḥ*—the only means of killing Him (Viṣṇu); *yat*—which; *ṛṣīṇām*—of great sages, saintly persons, or Vaiṣṇavas; *vihiṁsanam*—suppression with all kinds of persecution.

TRANSLATION

Lord Viṣṇu, the Supersoul within the core of everyone's heart, is the ultimate enemy of the asuras and is therefore known as asura-dviṭ. He is the leader of all the demigods because all the demigods, including Lord

Śiva and Lord Brahmā, exist under His protection. The great saintly persons, sages and Vaiṣṇavas also depend upon Him. To persecute the Vaiṣṇavas, therefore, is the only way to kill Viṣṇu.

PURPORT

The demigods and the Vaiṣṇavas especially are part and parcel of the Supreme Lord, Viṣṇu, because they are always obedient to His orders (*oṁ tad viṣṇoḥ paramaṁ padaṁ sadā paśyanti sūrayaḥ*). The demoniac followers of Kaṁsa thought that if the Vaiṣṇavas, saintly persons and sages were persecuted, the original body of Viṣṇu would naturally be destroyed. Thus they decided to suppress Vaiṣṇavism. The *asuras* perpetually struggle to persecute the Vaiṣṇavas because they do not want Vaiṣṇavism to spread. Vaiṣṇavas preach only devotional service, not encouraging *karmīs, jñānīs* and *yogīs,* because if one must liberate oneself from material, conditional life, one must ultimately become a Vaiṣṇava. Our Kṛṣṇa consciousness movement is directed with this understanding, and therefore the *asuras* always try to suppress it.

10.4.43

śrī-śuka uvāca
evaṁ durmantribhiḥ kaṁsaḥ
saha sammantrya durmatiḥ

brahma-hiṁsāṁ hitaṁ mene
kāla-pāśāvṛto 'suraḥ

SYNONYMS

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *evam*—in this way; *durmantribhiḥ*—his bad ministers; *kaṁsaḥ*—King Kaṁsa; *saha*—along with; *sammantrya*—after considering very elaborately; *durmatiḥ*—without good intelligence; *brahma-hiṁsām*—persecution of the *brāhmaṇas*; *hitam*—as the best way; *mene*—accepted; *kāla-pāśa-āvṛtaḥ*—being bound by the rules and regulations of Yamarāja; *asuraḥ*—because he was a demon.

TRANSLATION

Śukadeva Gosvāmī continued: Thus, having considered the instructions of his bad ministers, Kaṁsa, who was bound by the laws of Yamarāja and devoid of good intelligence because he was a demon, decided to persecute the saintly persons, the brāhmaṇas, as the only way to achieve his own good fortune.

PURPORT

Śrīla Locana dāsa Ṭhākura has sung, *āpana karama, bhuñjāye śamana, kahaye locana dāsa.* Instead of taking good instructions from the sages and the *śāstras,* godless nondevotees act whimsically, according to their own plans. Actually, however, no one has his own plans because everyone is bound by the laws of nature and must act according to his tendency in material,

conditional life. Therefore one must change one's own decision and follow the decision of Kṛṣṇa and Kṛṣṇa's devotees. Then one is rescued from punishment by Yamarāja. Kaṁsa was not uneducated. It appears from his talks with Vasudeva and Devakī that he knew all about the laws of nature. But because of his association with bad ministers, he could not make a clear decision about his welfare. Therefore the *Caitanya-caritāmṛta* (Madhya 22.54) says:

> *'sādhu-saṅga,' 'sādhu-saṅga'—sarva-śāstre kaya*
> *lava-mātra sādhu-saṡge sarva-siddhi haya*

If one desires his real welfare, he must associate with devotees and saintly persons and in this way rectify the material condition of his life.

10.4.44

> *sandiśya sādhu-lokasya*
> *kadane kadana-priyān*
> *kāma-rūpa-dharān dikṣu*
> *dānavān gṛham āviśat*

SYNONYMS

sandiśya—after giving permission; *sādhu-lokasya*—of the saintly persons; *kadane*—in persecution; *kadana-priyān*—to the demons, who were very expert at persecuting others; *kāma-rūpa-dharān*—

who could assume any form, according to their own desire; *dikṣu*—in all directions; *dānavān*—to the demons; *gṛham āviśat*—Kaṁsa entered his own palace.

TRANSLATION

These demons, the followers of Kaṁsa, were expert at persecuting others, especially the Vaiṣṇavas, and could assume any form they desired. After giving these demons permission to go everywhere and persecute the saintly persons, Kaṁsa entered his palace.

10.4.45

te vai rajaḥ-prakṛtayas
tamasā mūḍha-cetasaḥ
satāṁ vidveṣam ācerur
ārād āgata-mṛtyavaḥ

SYNONYMS

te—all the asuric ministers; *vai*—indeed; *rajaḥ-prakṛtayaḥ*—surcharged with the mode of passion; *tamasā*—overwhelmed by the mode of ignorance; *mūḍha-cetasaḥ*—foolish persons; *satām*—of saintly persons; *vidveṣam*—persecution; *āceruḥ*—executed; *ārāt āgata-mṛtya-vaḥ*—impending death having already overtaken them.

TRANSLATION

Surcharged with passion and ignorance and not knowing what was good or bad for them, the asuras, for whom impending death was waiting, began the persecution of the saintly persons.

PURPORT

As stated in *Bhagavad-gītā* (Bg. 2.13):

> *dehino 'smin yathā dehe*
> *kaumāraṁ yauvanaṁ jarā*
> *tathā dehāntara-prāptir*
> *dhīras tatra na muhyati*

"As the embodied soul continually passes, in this body, from boyhood to youth to old age, the soul similarly passes into another body at death. The self-realized soul is not bewildered by such a change." Irresponsible persons, surcharged with passion and ignorance, foolishly do things that are not to be done (*nūnaṁ pramattaḥ kurute vikarma* [[sb/5/5/4|[SB 5.5.4]]]). But one should know the results of irresponsible actions, as explained in the next verse.

10.4.46

> *āyuḥ śriyaṁ yaśo dharmaṁ*
> *lokān āśiṣa eva ca*

hanti śreyāṁsi sarvāṇi
puṁso mahad-atikramaḥ

SYNONYMS

āyuḥ—the duration of life; *śriyam*—beauty; *yaśaḥ*—fame; *dharmam*—religion; *lokān*—elevation to higher planets; *āśiṣaḥ*—blessings; *eva*—indeed; *ca*—also; *hanti*—destroys; *śreyāṁsi*—benedictions; *sarvāṇi*—all; *puṁsaḥ*—of a person; *mahat-atikramaḥ*—trespassing against great personalities.

TRANSLATION

My dear King, when a man persecutes great souls, all his benedictions of longevity, beauty, fame, religion, blessings and promotion to higher planets will be destroyed. Thus end the Bhaktivedanta purports of the Tenth Canto, Fourth Chapter, of the *Śrīmad-Bhāgavatam*, entitled "The Atrocities of King Kaṁsa."

Chapter 5

10.5.1-2

śrī-śuka uvāca
nandas tv ātmaja utpanne
jātāhlādo mahā-manāḥ
āhūya viprān veda-jñān
snātaḥ śucir alaṅkṛtaḥ

vācayitvā svastyayanaṁ
jāta-karmātmajasya vai
kārayām āsa vidhivat
pitṛ-devārcanaṁ tathā

SYNONYMS

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *nandaḥ*—Mahārāja Nanda; *tu*—indeed; *ātmaje*—his son; *utpanne*—having been born; *jāta*—overwhelmed; *āhlādaḥ*—in great jubilation; *mahā-manāḥ*—who was great minded; *āhūya*—invited; *viprān*—the *brāhmaṇas*; *veda-jñān*—who were fully conversant in Vedic knowledge; *snātaḥ*—taking a full bath; *śuciḥ*—purifying himself; *alaṅkṛtaḥ*—being dressed very nicely with ornaments and fresh garments; *vācayitvā*—after causing to be recited; *svasti-ayanam*—Vedic *mantras* (by

the *brāhmaṇas*); *jāta-karma*—the festival for the birth of the child; *ātmajasya*—of his own son; *vai*—indeed; *kārayām āsa*—caused to be performed; *vidhi-vat*—according to the Vedic regulations; *pitṛ-deva-arcanam*—the worship of the forefathers and the demigods; *tathā*—as well as.

TRANSLATION

Śukadeva Gosvāmī said: Nanda Mahārāja was naturally very magnanimous, and when Lord Śrī Kṛṣṇa appeared as his son, he was overwhelmed by jubilation. Therefore, after bathing and purifying himself and dressing himself properly, he invited brāhmaṇas who knew how to recite Vedic mantras. After having these qualified brāhmaṇas recite auspicious Vedic hymns, he arranged to have the Vedic birth ceremony celebrated for his newborn child according to the rules and regulations, and he also arranged for worship of the demigods and forefathers.

PURPORT

Śrīla Viśvanātha Cakravartī Ṭhākura has discussed the significance of the words *nandas tu*. The word *tu,* he says, is not used to fulfill the sentence, because without *tu* the sentence is complete. Therefore the word *tu* is used for a different purpose. Although Kṛṣṇa appeared as the son of Devakī, Devakī and Vasudeva did not enjoy the *jāta-karma,* the festival of the birth ceremony. Instead, this ceremony was enjoyed by Nanda

Mahārāja, as stated here (*nandas tv ātmaja utpanne jātāhlādo mahā-manāḥ*). When Nanda Mahārāja met Vasudeva, Vasudeva could not disclose, "Your son Kṛṣṇa is actually my son. You are His father in a different way, spiritually." Because of fear of Kaṁsa, Vasudeva could not observe the festival for Kṛṣṇa's birth, Nanda Mahārāja, however, took full advantage of this opportunity.

The *jāta-karma* ceremony can take place when the umbilical cord, connecting the child and the placenta, is cut. However, since Kṛṣṇa was brought by Vasudeva to the house of Nanda Mahārāja, where was the chance for this to happen? In this regard, Viśvanātha Cakravartī Ṭhākura desires to prove with evidence from many *śāstras* that Kṛṣṇa actually took birth as the son of Yaśodā before the birth of Yogamāyā, who is therefore described as the Lord's younger sister. Even though there may be doubts about the cutting of the umbilical cord, and even though it is possible that this was not done, when the Supreme Personality of Godhead appears, such events are regarded as factual. Kṛṣṇa appeared as Varāhadeva from the nostril of Brahmā, and therefore Brahmā is described as the father of Varāhadeva. Also significant are the words *kārayām āsa vidhivat*. Being overwhelmed with jubilation over the birth of his son, Nanda Mahārāja did not see whether the cord was cut or not. Thus he performed the ceremony very gorgeously. According to the opinion of some authorities, Kṛṣṇa was actually born as the son of Yaśodā. In any case, without regard for material understandings, we can accept that Nanda Mahārāja's

celebration for the ceremony of Kṛṣṇa's birth was proper. This ceremony is therefore well known everywhere as Nandotsava.

10.5.3

dhenūnāṁ niyute prādād
viprebhyaḥ samalaṅkṛte
tilādrīn sapta ratnaugha-
śātakaumbhāmbarāvṛtān

SYNONYMS

dhenūnām—of milk-giving cows; *niyute*—two million; *prādāt*—gave in charity; *viprebhyaḥ*—unto the *brāhmaṇas*; *samalaṅkṛte*—completely decorated; *tila-adrīn*—hills of grain; *sapta*—seven; *ratna-ogha-śāta-kaumbha-ambara-āvṛtān*—covered with jewels and cloth embroidered with gold.

TRANSLATION

Nanda Mahārāja gave two million cows, completely decorated with cloth and jewels, in charity to the brāhmaṇas. He also gave them seven hills of grain, covered with jewels and with cloth decorated with golden embroidery.

10.5.4

kālena snāna-śaucābhyāṁ
saṁskārais tapasejyayā
śudhyanti dānaiḥ santuṣṭyā
dravyāṇy ātmātma-vidyayā

SYNONYMS

kālena—by due course of time (the land and other material things become purified); *snāna-śaucābhyām*—by bathing (the body becomes purified) and by cleansing (unclean things become purified); *saṁskāraiḥ*—by purificatory processes (birth becomes purified); *tapasā*—by austerity (the senses become purified); *ijyayā*—by worship (the *brāhmaṇas* become purified); *śudhyanti*—become purified; *dānaiḥ*—by charity (wealth becomes purified); *santuṣṭyā*—by satisfaction (the mind becomes purified); *dravyāṇi*—all material possessions, such as cows, land and gold; *ātmā*—the soul (becomes purified); *ātma-vidyayā*—by self-realization.

TRANSLATION

O King, by the passing of time, land and other material possessions are purified; by bathing, the body is purified; and by being cleansed, unclean things are purified. By purificatory ceremonies, birth is purified; by austerity, the senses are purified; and by worship and charity offered to the brāhmaṇas, material

possessions are purified. By satisfaction, the mind is purified; and by self-realization, or Kṛṣṇa consciousness, the soul is purified.

PURPORT

These are śāstric injunctions concerning how one can purify everything according to Vedic civilization. Unless purified, anything we use will infect us with contamination. In India five thousand years ago, even in the villages such as that of Nanda Mahārāja, people knew how to purify things, and thus they enjoyed even material life without contamination.

10.5.5

saumaṅgalya-giro viprāḥ
sūta-māgadha-vandinaḥ
gāyakāś ca jagur nedur
bheryo dundubhayo muhuḥ

SYNONYMS

saumaṅgalya-giraḥ—whose chanting of *mantras* and hymns purified the environment by their vibration; *viprāḥ*—the *brāhmaṇas*; *sūta*—experts in reciting all the histories; *māgadha*—experts in reciting the histories of special royal families; *vandinaḥ*—general professional reciters; *gāyakāḥ*—singers; *ca*—as well as; *jaguḥ*—chanted; *neduḥ*—vibrated; *bheryaḥ*—a kind of musical

instrument; *dundubhayaḥ*—a kind of musical instrument; *muhuḥ*—constantly.

TRANSLATION

The brāhmaṇas recited auspicious Vedic hymns, which purified the environment by their vibration. The experts in reciting old histories like the Purāṇas, the experts in reciting the histories of royal families, and general reciters all chanted, while singers sang and many kinds of musical instruments, like bherīs and dundubhis, played in accompaniment.

10.5.6

vrajaḥ sammṛṣṭa-saṁsikta-
dvārājira-gṛhāntaraḥ
citra-dhvaja-patākā-srak-
caila-pallava-toraṇaiḥ

SYNONYMS

vrajaḥ—the land occupied by Nanda Mahārāja; *sammṛṣṭa*—very nicely cleaned; *saṁsikta*—very nicely washed; *dvāra*—all the doors or entrances; *ajira*—courtyards; *gṛha-antaraḥ*—everything within the house; *citra*—variegated; *dhvaja*—of festoons; *patākā*—of flags; *srak*—of flower garlands; *caila*—of pieces of cloth; *pallava*—of the leaves of mango trees; *toraṇaiḥ*—(decorated) by gates in different places.

TRANSLATION

Vrajapura, the residence of Nanda Mahārāja, was fully decorated with varieties of festoons and flags, and in different places, gates were made with varieties of flower garlands, pieces of cloth, and mango leaves. The courtyards, the gates near the roads, and everything within the rooms of the houses were perfectly swept and washed with water.

10.5.7

gāvo vṛṣā vatsatarā
haridrā-taila-rūṣitāḥ
vicitra-dhātu-barhasrag-
vastra-kāñcana-mālinaḥ

SYNONYMS

gāvaḥ—the cows; *vṛṣāḥ*—the bulls; *vatsatarāḥ*—the calves; *haridrā*—with a mixture of turmeric; *taila*—and oil; *rūṣitāḥ*—their entire bodies smeared; *vicitra*—decorated varieties of; *dhātu*—colored minerals; *barha-srak*—peacock-feather garlands; *vastra*—cloths; *kāñcana*—golden ornaments; *mālinaḥ*—being decorated with garlands.

TRANSLATION

The cows, the bulls and the calves were thoroughly smeared with a mixture of turmeric and oil, mixed with varieties of minerals. Their heads were bedecked with peacock feathers, and they were garlanded and covered with cloth and golden ornaments.

PURPORT

The Supreme Personality of Godhead has instructed in *Bhagavad-gītā* (Bg. 18.44), *kṛṣi-go-rakṣya-vāṇijyaṁ vaiśya-karma-svabhāvajam:* "Farming, cow protection and trade are the qualities of work for the *vaiśyas*." Nanda Mahārāja belonged to the *vaiśya* community, the agriculturalist community. How to protect the cows and how rich this community was are explained in these verses. We can hardly imagine that cows, bulls and calves could be cared for so nicely and decorated so well with cloths and valuable golden ornaments. How happy they were. As described elsewhere in the *Bhāgavatam,* during Mahārāja Yudhiṣṭhira's time the cows were so happy that they used to muddy the pasturing ground with milk. This is Indian civilization. Yet in the same place, India, Bhārata-varṣa, how much people are suffering by giving up the Vedic way of life and not understanding the teachings of *Bhagavad-gītā*.

10.5.8

mahārha-vastrābharaṇa-
kañcukoṣṇīṣa-bhūṣitāḥ
gopāḥ samāyayū rājan
nānopāyana-pāṇayaḥ

SYNONYMS

mahā-arha—extremely valuable; *vastra-ābharaṇa*—with garments and ornaments; *kañcuka*—by a particular type of garment used in Vṛndāvana; *uṣṇīṣa*—with turbans; *bhūṣitāḥ*—being nicely dressed; *gopāḥ*—all the cowherd men; *samāyayuḥ*—came there; *rājan*—O King (Mahārāja Parīkṣit); *nānā*—various; *upāyana*—presentations; *pāṇayaḥ*—holding in their hands.

TRANSLATION

O King Parīkṣit, the cowherd men dressed very opulently with valuable ornaments and garments such as coats and turbans. Decorated in this way and carrying various presentations in their hands, they approached the house of Nanda Mahārāja.

PURPORT

When we consider the past condition of the agriculturalist in the village, we can see how opulent he was, simply because of agricultural produce and protection of cows. At the present,

however, agriculture having been neglected and cow protection given up, the agriculturalist is suffering pitiably and is dressed in a niggardly torn cloth. This is the distinction between the India of history and the India of the present day. By the atrocious activities of *ugra-karma,* how we are killing the opportunity of human civilization!

10.5.9

gopyaś cākarṇya muditā
yaśodāyāḥ sutodbhavam
ātmānaṁ bhūṣayāṁ cakrur
vastrākalpāñjanādibhiḥ

SYNONYMS

gopyaḥ—the feminine community, the wives of the cowherd men; *ca*—also; *ākarṇya*—after hearing; *muditāḥ*—became very glad; *yaśodāyāḥ*—of mother Yaśodā; *suta-udbhavam*—the birth of a male child; *ātmānam*—personally; *bhūṣayām cakruḥ*—dressed very nicely to attend the festival; *vastra-ākalpa-añjana-ādibhiḥ*—with proper dress, ornaments, black ointment, and so on.

TRANSLATION

The gopī wives of the cowherd men were very pleased to hear that mother Yaśodā had given birth to a son, and they began to decorate themselves very nicely with

proper dresses, ornaments, black ointment for the eyes, and so on.

10.5.10

nava-kuṅkuma-kiñjalka-
mukha-paṅkaja-bhūtayaḥ
balibhis tvaritaṁ jagmuḥ
pṛthu-śroṇyaś calat-kucāḥ

SYNONYMS

nava-kuṅkuma-kiñjalka—with saffron and newly grown *kuṅkuma* flower; *mukha-paṅkaja-bhūtayaḥ*—exhibiting an extraordinary beauty in their lotuslike faces; *balibhiḥ*—with presentations in their hands; *tvaritam*—very quickly; *jagmuḥ*—went (to the house of mother Yaśodā); *pṛthu-śroṇyaḥ*—bearing full hips, fulfilling womanly beauty; *calat-kucāḥ*—their developed breasts were moving.

TRANSLATION

Their lotuslike faces extraordinarily beautiful, being decorated with saffron and newly grown kuṅkuma, the wives of the cowherd men hurried to the house of mother Yaśodā with presentations in their hands. Because of natural beauty, the wives had full hips and full breasts, which moved as they hurried along.

PURPORT

The cowherd men and women in the villages lived a very natural life, and the women developed a natural feminine beauty, with full hips and breasts. Because women in modern civilization do not live naturally, their hips and breasts do not develop this natural fullness. Because of artificial living, women have lost their natural beauty, although they claim to be independent and advanced in material civilization. This description of the village women gives a clear example of the contrast between natural life and the artificial life of a condemned society, such as that of the Western countries, where topless, bottomless beauty may be easily purchased in clubs and shops and for public advertisements. The word *balibhiḥ* indicates that the women were carrying gold coins, jeweled necklaces, nice cloths, newly grown grass, sandalwood pulp, flower garlands and similar offerings on plates made of gold. Such offerings are called *bali*. The words *tvaritaṁ jagmuḥ* indicate how happy the village women were to understand that mother Yaśodā had given birth to a wonderful child known as Kṛṣṇa.

10.5.11

> *gopyaḥ sumṛṣṭa-maṇi-kuṇḍala-niṣka-kaṇṭhyaś*
> *citrāmbarāḥ pathi śikhā-cyuta-mālya-varṣāḥ*
> *nandālayaṁ sa-valayā vrajatīr virejur*
> *vyālola-kuṇḍala-payodhara-hāra-śobhāḥ*

SYNONYMS

gopyaḥ—the *gopīs*; *su-mṛṣṭa*—very dazzling; *maṇi*—made of jewels; *kuṇḍala*—wearing earrings; *niṣka-kaṇṭhyaḥ*—and having little keys and lockets hanging from their necks; *citra-ambarāḥ*—dressed with varieties of colored embroidery; *pathi*—on their way to Yaśodāmayī's house; *śikhā-cyuta*—fell from their hair; *mālya-varṣāḥ*—a shower of flower garlands; *nanda-ālayam*—to the house of Mahārāja Nanda; *sa-valayāḥ*—with bangles on their hands; *vrajatīḥ*—while going (in that costume); *virejuḥ*—they looked very, very beautiful; *vyālola*—moving; *kuṇḍala*—with earrings; *payodhara*—with breasts; *hāra*—with flower garlands; *śobhāḥ*—who appeared so beautiful.

TRANSLATION

In the ears of the gopīs were brilliantly polished jeweled earrings, and from their necks hung metal lockets. Their hands were decorated with bangles, their dresses were of varied colors, and from their hair, flowers fell onto the street like showers. Thus while going to the house of Mahārāja Nanda, the gopīs, their earrings, breasts and garlands moving, were brilliantly beautiful.

PURPORT

The description of the *gopīs,* who were going to the house of Mahārāja Nanda to welcome Kṛṣṇa, is especially significant. The *gopīs* were not ordinary women, but expansions of Kṛṣṇa's pleasure potency, as described in the *Brahma-saṁhitā* (5.37,29):

> *ānanda-cinmaya-rasa-pratibhāvitābhis*
> *tābhir ya eva nija-rūpatayā kalābhiḥ*
> *goloka eva nivasaty akhilātma-bhūto*
> *govindam ādi-puruṣaṁ tam ahaṁ bhajāmi*
> *(5.37)*

> *cintāmaṇi-prakara-sadmasu kalpa-vṛkṣa-*
> *lakṣāvṛteṣu surabhīr abhipālayantam*
> *lakṣmī-sahasra-śata-sambhrama-sevyamānaṁ*
> *govindam ādi-puruṣaṁ tam ahaṁ bhajāmi*
> *(5.29)*

Kṛṣṇa is always worshiped by the *gopīs* wherever He goes. Therefore Kṛṣṇa is so vividly described in *Śrīmad-Bhāgavatam*. Śrī Caitanya Mahāprabhu has also described Kṛṣṇa in this way: *ramyā kācid upāsanā vrajavadhū-vargeṇa yā kalpitā*. All these *gopīs* were going to offer Kṛṣṇa their presentations because the *gopīs* are eternal associates of the Lord. Now the *gopīs* were more jubilant because of the news of Kṛṣṇa's appearance in Vṛndāvana.

10.5.12

> *tā āśiṣaḥ prayuñjānāś*
> *ciraṁ pāhīti bālake*
> *haridrā-cūrṇa-tailādbhiḥ*
> *siñcantyo 'janam ujjaguḥ*

SYNONYMS

tāḥ—all the women, the wives and daughters of the cowherd men; *āśiṣaḥ*—blessings; *prayuñjānāḥ*—offering; *ciram*—for a long time; *pāhi*—may You become the King of Vraja and maintain all its inhabitants; *iti*—thus; *bālake*—unto the newborn child; *haridrā-cūrṇa*—powder of turmeric; *taila-adbhiḥ*—mixed with oil; *siñcantyaḥ*—sprinkling; *ajanam*—the Supreme Personality of Godhead, who is unborn; *ujjaguḥ*—offered prayers.

TRANSLATION

Offering blessings to the newborn child, Kṛṣṇa, the wives and daughters of the cowherd men said, "May You become the King of Vraja and long maintain all its inhabitants." They sprinkled a mixture of turmeric powder, oil and water upon the birthless Supreme Lord and offered their prayers.

10.5.13

avādyanta vicitrāṇi
vāditrāṇi mahotsave
kṛṣṇe viśveśvare 'nante
nandasya vrajam āgate

SYNONYMS

avādyanta—vibrated in celebration of Vasudeva's son; *vicitrāṇi*—various; *vāditrāṇi*—musical instruments; *mahā-utsave*—in the great festival; *kṛṣṇe*—when Lord Kṛṣṇa; *viśva-īśvare*—the master of the entire cosmic manifestation; *anante*—unlimitedly; *nandasya*—of Mahārāja Nanda; *vrajam*—at the pasturing place; *āgate*—had so arrived.

TRANSLATION

Now that the all-pervading, unlimited Lord Kṛṣṇa, the master of the cosmic manifestation, had arrived within the estate of Mahārāja Nanda, various types of musical instruments resounded to celebrate the great festival.

PURPORT

The Lord says in *Bhagavad-gītā* (Bg. 4.7):

> *yadā yadā hi dharmasya*
> *glānir bhavati bhārata*
> *abhyutthānam adharmasya*
> *tadātmānaṁ sṛjāmy aham*

"Whenever and wherever there is a decline in religious practice, O descendant of Bharata, and a predominant rise of irreligion—at that time I descend Myself." Whenever Kṛṣṇa comes, once in a day of Brahmā, He comes to the house of Nanda Mahārāja in Vṛndāvana. Kṛṣṇa is the master of all creation

(*sarva-loka-maheśvaram* [[bg/5/29|[Bg. 5.29]]]). Therefore, not only in the neighborhood of Nanda Mahārāja's estate, but all over the universe—and in all the other universes—musical sounds celebrated the auspicious arrival of the Lord.

10.5.14

> *gopāḥ parasparaṁ hṛṣṭā*
> *dadhi-kṣīra-ghṛtāmbubhiḥ*
> *āsiñcanto vilimpanto*
> *navanītaiś ca cikṣipuḥ*

SYNONYMS

gopāḥ—the cowherd men; *parasparam*—on one another; *hṛṣṭāḥ*—being so pleased; *dadhi*—with curd; *kṣīra*—with condensed milk; *ghṛta-ambubhiḥ*—with water mixed with butter; *āsiñcantaḥ*—sprinkling; *vilimpantaḥ*—smearing; *navanītaiḥ ca*—and with butter; *cikṣipuḥ*—they threw on one another.

TRANSLATION

In gladness, the cowherd men enjoyed the great festival by splashing one another's bodies with a mixture of curd, condensed milk, butter and water. They threw butter on one another and smeared it on one another's bodies.

PURPORT

From this statement we can understand that five thousand years ago not only was there enough milk, butter and curd to eat, drink and cook with, but when there was a festival it would be thrown about without restriction. There was no limit to how extensively milk, butter, curd and other such products were used in human society. Everyone had an ample stock of milk, and by using it in many varied milk preparations, people would keep good health in natural ways and thus enjoy life in Kṛṣṇa consciousness.

10.5.15-16

nando mahā-manās tebhyo
vāso 'laṅkāra-go-dhanam
sūta-māgadha-vandibhyo
ye 'nye vidyopajīvinaḥ

tais taiḥ kāmair adīnātmā
yathocitam apūjayat
viṣṇor ārādhanārthāya
sva-putrasyodayāya ca

SYNONYMS

nandaḥ—Mahārāja Nanda; *mahā-manāḥ*—who among the cowherd men was the greatest of all upright persons; *tebhyaḥ*—unto the cowherd men; *vāsaḥ*—clothing; *alaṅkāra*—ornaments; *go-dhanam*

—and cows; *sūta-māgadha-vandibhyaḥ*—unto the *sūtas* (the professional reciters of the old histories), the *māgadhas* (the professional reciters of the histories of royal dynasties) and the *vandīs* (general singers of prayers); *ye anye*—as well as others; *vidyā-upajīvinaḥ*—who were continuing their livelihood on the basis of educational qualifications; *taiḥ taiḥ*—with whatever; *kāmaiḥ*—improvements of desire; *adīna-ātmā*—Mahārāja Nanda, who was so magnanimous; *yathā-ucitam*—as was suitable; *apūjayat*—worshiped them or satisfied them; *viṣṇoḥ ārādhana-arthāya*—for the purpose of satisfying Lord Viṣṇu; *sva-putrasya*—of his own child; *udayāya*—for the improvement in all respects; *ca* —and.

TRANSLATION

The great-minded Mahārāja Nanda gave clothing, ornaments and cows in charity to the cowherd men in order to please Lord Viṣṇu, and thus he improved the condition of his own son in all respects. He distributed charity to the sūtas, the māgadhas, the vandīs, and men of all other professions, according to their educational qualifications, and satisfied everyone's desires.

PURPORT

Although it has become fashionable to speak of *daridra-nārāyaṇa,* the words *viṣṇor ārādhanārthāya* do not mean that all the people satisfied by Nanda Mahārāja in this great ceremony were Viṣṇus. They were not *daridra,* nor were they

Nārāyaṇa. Rather, they were devotees of Nārāyaṇa, and by their educational qualifications they would satisfy Nārāyaṇa. Therefore, satisfying them was an indirect way of satisfying Lord Viṣṇu. *Mad-bhakta-pūjābhyadhikā* (SB 11.19.21). The Lord says, "Worshiping My devotees is better than worshiping Me directly." The *varṇāśrama* system is entirely meant for *viṣṇu-ārādhana,* worship of Lord Viṣṇu. *Varṇāśramācāravatā puruṣeṇa paraḥ pumān/ viṣṇur ārādhyate* [[cc/madhya/8/58|[Cc. Madhya 8.58]]] (*Viṣṇu Purāṇa* 3.8.9). The ultimate goal of life is to please Lord Viṣṇu, the Supreme Lord. The uncivilized man or materialistic person, however, does not know this aim of life. *Na te viduḥ svārtha-gatiṁ hi viṣṇum* (SB 7.5.31). One's real self-interest lies in satisfying Lord Viṣṇu. Not satisfying Lord Viṣṇu but instead attempting to become happy through material adjustments (*bahir-artha-māninaḥ*) is the wrong way for happiness. Because Viṣṇu is the root of everything, if Viṣṇu is pleased, everyone is pleased; in particular, one's children and family members become happy in all respects. Nanda Mahārāja wanted to see his newborn child happy. That was his purpose. Therefore he wanted to satisfy Lord Viṣṇu, and to satisfy Lord Viṣṇu it was necessary to satisfy His devotees, such as the learned *brāhmaṇas, māgadhas* and *sūtas.* Thus, in a roundabout way, ultimately it was Lord Viṣṇu who was to be satisfied.

10.5.17

rohiṇī ca mahā-bhāgā
nanda-gopābhinanditā
vyacarad divya-vāsa-srak-
kaṇṭhābharaṇa-bhūṣitā

SYNONYMS

rohiṇī—Rohiṇī, the mother of Baladeva; *ca*—also; *mahā-bhāgā*—the most fortunate mother of Baladeva (greatly fortunate because of having the opportunity to raise Kṛṣṇa and Balarāma together); *nanda-gopā-abhinanditā*—being honored by Mahārāja Nanda and mother Yaśodā; *vyacarat*—was busy wandering here and there; *divya*—beautiful; *vāsa*—with a dress; *srak*—with a garland; *kaṇṭha-ābharaṇa*—and with an ornament covering the neck; *bhūṣitā*—decorated.

TRANSLATION

The most fortunate Rohiṇī, the mother of Baladeva, was honored by Nanda Mahārāja and Yaśodā, and thus she also dressed gorgeously and decorated herself with a necklace, a garland and other ornaments. She was busy wandering here and there to receive the women who were guests at the festival.

PURPORT

Rohiṇī, another wife of Vasudeva's, was also kept under the care of Nanda Mahārāja with her son Baladeva. Because her husband was imprisoned by Kaṁsa, she was not very happy, but on the occasion of Kṛṣṇa-janmāṣṭamī, Nandotsava, when Nanda Mahārāja gave dresses and ornaments to others, he also gave gorgeous garments and ornaments to Rohiṇī so that she could take part in the festival. Thus she also was busy receiving the women who were guests. Because of her good fortune in being able to raise Kṛṣṇa and Balarāma together, she is described as *mahā-bhāgā,* greatly fortunate.

10.5.18

tata ārabhya nandasya
vrajaḥ sarva-samṛddhimān
harer nivāsātma-guṇai
ramākrīḍam abhūn nṛpa

SYNONYMS

tataḥ ārabhya—beginning from that time; *nandasya*—of Mahārāja Nanda; *vrajaḥ*—Vrajabhūmi, the land for protecting and breeding cows; *sarva-samṛddhimān*—became opulent with all kinds of riches; *hareḥ nivāsa*—of the residence of the Supreme Personality of Godhead; *ātma-guṇaiḥ*—by the transcendental qualities; *ramā-*

ākrīḍam—the place of pastimes for the goddess of fortune; *abhūt*—became; *nṛpa*—O King (Mahārāja Parīkṣit).

TRANSLATION

O Mahārāja Parīkṣit, the home of Nanda Mahārāja is eternally the abode of the Supreme Personality of Godhead and His transcendental qualities and is therefore always naturally endowed with the opulence of all wealth. Yet beginning from Lord Kṛṣṇa's appearance there, it became the place for the pastimes of the goddess of fortune.

PURPORT

As stated in the *Brahma-saṁhitā* (5.29), *lakṣmī-sahasra-śata-sambhrama-sevyamānaṁ govindam ādi-puruṣaṁ tam ahaṁ bhajāmi*. The abode of Kṛṣṇa is always served by hundreds and thousands of goddesses of fortune. Wherever Kṛṣṇa goes, the goddess of fortune naturally resides with Him. The chief of the goddesses of fortune is Śrīmatī Rādhārāṇī. Therefore, Kṛṣṇa's appearance in the land of Vraja indicated that the chief goddess of fortune, Rādhārāṇī, would also appear there very soon. Nanda Mahārāja's abode was already opulent, and since Kṛṣṇa had appeared, it would be opulent in all respects.

10.5.19

gopān gokula-rakṣāyāṁ
nirūpya mathurāṁ gataḥ
nandaḥ kaṁsasya vārṣikyaṁ
karaṁ dātuṁ kurūdvaha

SYNONYMS

gopān—the cowherd men; *gokula-rakṣāyām*—in giving protection to the state of Gokula; *nirūpya*—after appointing; *mathurām*—to Mathurā; *gataḥ*—went; *nandaḥ*—Nanda Mahārāja; *kaṁsasya*—of Kaṁsa; *vārṣikyam*—yearly taxes; *karam*—the share of profit; *dātum*—to pay; *kuru-udvaha*—O Mahārāja Parīkṣit, best protector of the Kuru dynasty.

TRANSLATION

Śukadeva Gosvāmī continued: Thereafter, my dear King Parīkṣit, O best protector of the Kuru dynasty, Nanda Mahārāja appointed the local cowherd men to protect Gokula and then went to Mathurā to pay the yearly taxes to King Kaṁsa.

PURPORT

Because the killing of babies was going on and had already become known, Nanda Mahārāja was very much afraid for his newborn child. Thus he appointed the local cowherd men to

protect his home and child. He wanted to go immediately to Mathurā to pay the taxes due and also to offer some presentation for the sake of his newborn son. For the protection of the child, he had worshiped various demigods and forefathers and given charity to everyone's satisfaction. Similarly, Nanda Mahārāja wanted not only to pay Kaṁsa the yearly taxes but also to offer some presentation so that Kaṁsa too would be satisfied. His only concern was how to protect his transcendental child, Kṛṣṇa.

10.5.20

vasudeva upaśrutya
bhrātaraṁ nandam āgatam
jñātvā datta-karaṁ rājñe
yayau tad-avamocanam

SYNONYMS

vasudevaḥ—Vasudeva; *upaśrutya*—when he heard; *bhrātaram*—that his dear friend and brother; *nandam*—Nanda Mahārāja; *āgatam*—had come to Mathurā; *jñātvā*—when he learned; *datta-karam*—and had already paid the taxes; *rājñe*—unto the King; *yayau*—he went; *tat-avamocanam*—to the residential quarters of Nanda Mahārāja.

TRANSLATION

When Vasudeva heard that Nanda Mahārāja, his very dear friend and brother, had come to Mathurā and

already paid the taxes to Kaṁsa, he went to Nanda Mahārāja's residence.

PURPORT

Vasudeva and Nanda Mahārāja were so intimately connected that they lived like brothers. Furthermore, it is learned from the notes of Śrīpāda Madhvācārya that Vasudeva and Nanda Mahārāja were stepbrothers. Vasudeva's father, Śūrasena, married a *vaiśya* girl, and from her Nanda Mahārāja was born. Later, Nanda Mahārāja himself married a *vaiśya* girl, Yaśodā. Therefore his family is celebrated as a *vaiśya* family, and Kṛṣṇa, identifying Himself as their son, took charge of *vaiśya* activities (*kṛṣi-go-rakṣya-vāṇijyam* [[bg/18/44|[Bg. 18.44]]]). Balarāma represents plowing the land for agriculture and therefore always carries in His hand a plow, whereas Kṛṣṇa tends cows and therefore carries a flute in His hand. Thus the two brothers represent *kṛṣi-rakṣya* and *go-rakṣya*.

10.5.21

> *taṁ dṛṣṭvā sahasotthāya*
> *dehaḥ prāṇam ivāgatam*
> *prītaḥ priyatamaṁ dorbhyāṁ*
> *sasvaje prema-vihvalaḥ*

SYNONYMS

tam—him (Vasudeva); *dṛṣṭvā*—seeing; *sahasā*—suddenly; *utthāya*—getting up; *dehaḥ*—the same body; *prāṇam*—life; *iva*—as if; *āgatam*—had returned; *prītaḥ*—so pleased; *priya-tamam*—his dear friend and brother; *dorbhyām*—by his two arms; *sasvaje*—embraced; *prema-vihvalaḥ*—overwhelmed with love and affection.

TRANSLATION

When Nanda Mahārāja heard that Vasudeva had come, he was overwhelmed with love and affection, being as pleased as if his body had regained its life. Seeing Vasudeva suddenly present, he got up and embraced him with both arms.

PURPORT

Nanda Mahārāja was older than Vasudeva. Therefore Nanda Mahārāja embraced him, and Vasudeva offered him *namaskāra*.

10.5.22

pūjitaḥ sukham āsīnaḥ
pṛṣṭvānāmayam ādṛtaḥ
prasakta-dhīḥ svātmajayor
idam āha viśāmpate

SYNONYMS

pūjitaḥ—Vasudeva having been so dearly welcomed; *sukham āsīnaḥ*—having been given a place to sit comfortably; *pṛṣṭvā*—asking; *anāmayam*—all-auspicious inquiries; *ādṛtaḥ*—being honored and respectfully received; *prasakta-dhīḥ*—because of his being very much attached; *sva-ātmajayoḥ*—to his own two sons, Kṛṣṇa and Balarāma; *idam*—the following; *āha*—inquired; *viśām-pate*—O Mahārāja Parīkṣit.

TRANSLATION

O Mahārāja Parīkṣit, having thus been received and welcomed by Nanda Mahārāja with honor, Vasudeva sat down very peacefully and inquired about his own two sons because of intense love for them.

10.5.23

diṣṭyā bhrātaḥ pravayasa
idānīm aprajasya te
prajāśāyā nivṛttasya
prajā yat samapadyata

SYNONYMS

diṣṭyā—it is by great fortune; *bhrātaḥ*—O my dear brother; *pravayasaḥ*—of you whose age is now quite advanced; *idānīm*—at the present moment; *aprajasya*—of one who did not have a son

before; *te*—of you; *prajā-āśāyāḥ nivṛttasya*—of one who was almost hopeless of getting a son at this age; *prajā*—a son; *yat*—whatever; *samapadyata*—has been gotten by chance.

TRANSLATION

My dear brother Nanda Mahārāja, at an advanced age you had no son at all and were hopeless of having one. Therefore, that you now have a son is a sign of great fortune.

PURPORT

At an advanced age one generally cannot beget a male child. If by chance one does beget a child at this age, the child is generally female. Thus Vasudeva indirectly asked Nanda Mahārāja whether he had actually begotten a male child or a female child. Vasudeva knew that Yaśodā had given birth to a female child, whom he had stolen and replaced with a male child. This was a great mystery, and Vasudeva wanted to determine whether this mystery was already known to Nanda Mahārāja. On inquiring, however, he was confident that the mystery of Kṛṣṇa's birth and His being placed in the care of Yaśodā was still hidden. There was no danger, since Kaṁsa at least could not learn what had already happened.

10.5.24

diṣṭyā saṁsāra-cakre 'smin
vartamānaḥ punar-bhavaḥ
upalabdho bhavān adya
durlabhaṁ priya-darśanam

SYNONYMS

diṣṭyā—it is also by great fortune; *saṁsāra-cakre asmin*—in this world of birth and death; *vartamānaḥ*—although I was existing; *punaḥ-bhavaḥ*—my meeting with you is just like another birth; *upalabdhaḥ*—being obtained by me; *bhavān*—you; *adya*—today; *durlabham*—although it was never to happen; *priya-darśanam*—to see you again, my very dear friend and brother.

TRANSLATION

It is also by good fortune that I am seeing you. Having obtained this opportunity, I feel as if I have taken birth again. Even though one is present in this world, to meet with intimate friends and dear relatives in this material world is extremely difficult.

PURPORT

Vasudeva had been imprisoned by Kaṁsa, and therefore, although present in Mathurā, he was unable to see Nanda

Mahārāja for many years. Therefore when they met again, Vasudeva considered this meeting to be another birth.

10.5.25

naikatra priya-saṁvāsaḥ
suhṛdāṁ citra-karmaṇām
oghena vyūhyamānānāṁ
plavānāṁ srotaso yathā

SYNONYMS

na—not; *ekatra*—in one place; *priya-saṁvāsaḥ*—living together with dear friends and relatives; *suhṛdām*—of friends; *citra-karmaṇām*—of all of us who have had varieties of reactions to our past *karma*; *oghena*—by the force; *vyūhyamānānām*—carried away; *plavānām*—of sticks and other objects floating in the water; *srotasaḥ*—of the waves; *yathā*—as.

TRANSLATION

Many planks and sticks, unable to stay together, are carried away by the force of a river's waves. Similarly, although we are intimately related with friends and family members, we are unable to stay together because of our varied past deeds and the waves of time.

PURPORT

Vasudeva was lamenting because he and Nanda Mahārāja could not live together. Yet how could they live together? Vasudeva warns that all of us, even if intimately related, are carried away by the waves of time according to the results of past *karma*.

10.5.26

kaccit paśavyaṁ nirujaṁ
bhūry-ambu-tṛṇa-vīrudham
bṛhad vanaṁ tad adhunā
yatrāsse tvaṁ suhṛd-vṛtaḥ

SYNONYMS

kaccit—whether; *paśavyam*—protection of the cows; *nirujam*—without difficulties or disease; *bhūri*—sufficient; *ambu*—water; *tṛṇa*—grass; *vīrudham*—plants; *bṛhat vanam*—the great forest; *tat*—all these arrangements are there; *adhunā*—now; *yatra*—where; *āsse*—are living; *tvam*—you; *suhṛt-vṛtaḥ*—surrounded by friends.

TRANSLATION

My dear friend Nanda Mahārāja, in the place where you are living with your friends, is the forest favorable for the animals, the cows? I hope there is no disease or inconvenience. The place must be full of water, grass and other plants.

PURPORT

For human happiness, one must care for the animals, especially the cows. Vasudeva therefore inquired whether there was a good arrangement for the animals where Nanda Mahārāja lived. For the proper pursuit of human happiness, there must be arrangements for the protection of cows. This means that there must be forests and adequate pasturing grounds full of grass and water. If the animals are happy, there will be an ample supply of milk, from which human beings will benefit by deriving many milk products with which to live happily. As enjoined in *Bhagavad-gītā* (Bg. 18.44), *kṛṣi-go-rakṣya-vāṇijyaṁ vaiśya-karma-svabhāvajam*. Without giving proper facilities to the animals, how can human society be happy? That people are raising cattle to send to the slaughterhouse is a great sin. By this demoniac enterprise, people are ruining their chance for a truly human life. Because they are not giving any importance to the instructions of Kṛṣṇa, the advancement of their so-called civilization resembles the crazy efforts of men in a lunatic asylum.

10.5.27

bhrātar mama sutaḥ kaccin
mātrā saha bhavad-vraje
tātaṁ bhavantaṁ manvāno
bhavadbhyām upalālitaḥ

SYNONYMS

bhrātaḥ—my dear brother; *mama*—my; *sutaḥ*—son (Baladeva, born of Rohiṇī); *kaccit*—whether; *mātrā saha*—with His mother, Rohiṇī; *bhavat-vraje*—in your house; *tātam*—as father; *bhavantam*—unto you; *manvānaḥ*—thinking; *bhavadbhyām*—by you and your wife, Yaśodā; *upalālitaḥ*—properly being raised.

TRANSLATION

My son Baladeva, being raised by you and your wife, Yaśodādevī, considers you His father and mother. Is he living very peacefully in your home with His real mother, Rohiṇī?

10.5.28

puṁsas tri-vargo vihitaḥ
suhṛdo hy anubhāvitaḥ
na teṣu kliśyamāneṣu
tri-vargo 'rthāya kalpate

SYNONYMS

puṁsaḥ—of a person; *tri-vargaḥ*—the three aims of life (religion, economic development and sense gratification); *vihitaḥ*—enjoined according to Vedic ritualistic ceremonies; *suhṛdaḥ*—toward relatives and friends; *hi*—indeed; *anubhāvitaḥ*—when they are properly in line; *na*—not; *teṣu*—in them; *kliśyamāneṣu*—if they are actually in

any difficulty; *tri-vargaḥ*—these three aims of life; *arthāya*—for any purpose; *kalpate*—does become so.

TRANSLATION

When one's friends and relatives are properly situated, one's religion, economic development and sense gratification, as described in the Vedic literatures, are beneficial. Otherwise, if one's friends and relatives are in distress, these three cannot offer any happiness.

PURPORT

Vasudeva regretfully informed Nanda Mahārāja that although he had his wife and children, he could not properly discharge his duty of maintaining them and was therefore unhappy.

10.5.29

śrī-nanda uvāca
aho te devakī-putrāḥ
kaṁsena bahavo hatāḥ
ekāvaśiṣṭāvarajā
kanyā sāpi divaṁ gatā

SYNONYMS

śrī-nandaḥ uvāca—Nanda Mahārāja said; *aho*—alas; *te*—your; *devakī-putrāḥ*—all the sons of your wife Devakī; *kaṁsena*—by King

Kaṁsa; *bahavaḥ*—many; *hatāḥ*—have been killed; *ekā*—one; *avaśiṣṭā*—remaining child; *avarajā*—the youngest of all; *kanyā*—a daughter also; *sā api*—she also; *divam gatā*—gone to the heavenly planets.

TRANSLATION

Nanda Mahārāja said: Alas, King Kaṁsa killed so many of your children, born of Devakī. And your one daughter, the youngest child of all, entered the heavenly planets.

PURPORT

When Vasudeva understood from Nanda Mahārāja that the mystery of Kṛṣṇa's birth and His having been exchanged with Yaśodā's daughter was yet undisclosed, he was happy that things were going on nicely. By saying that Vasudeva's daughter, his youngest child, had gone to the heavenly planets, Nanda Mahārāja indicated that he did not know that this daughter was born of Yaśodā and that Vasudeva had exchanged her with Kṛṣṇa. Thus the doubts of Vasudeva were dispelled.

10.5.30

> *nūnaṁ hy adṛṣṭa-niṣṭho 'yam*
> *adṛṣṭa-paramo janaḥ*
> *adṛṣṭam ātmanas tattvaṁ*
> *yo veda na sa muhyati*

SYNONYMS

nūnam—certainly; *hi*—indeed; *adṛṣṭa*—unseen; *niṣṭhaḥ ayam*—something ends there; *adṛṣṭa*—the unseen destiny; *paramaḥ*—ultimate; *janaḥ*—every living entity within this material world; *adṛṣṭam*—that destiny; *ātmanaḥ*—of oneself; *tattvam*—ultimate truth; *yaḥ*—anyone who; *veda*—knows; *na*—not; *saḥ*—he; *muhyati*—becomes bewildered.

TRANSLATION

Every man is certainly controlled by destiny, which determines the results of one's fruitive activities. In other words, one has a son or daughter because of unseen destiny, and when the son or daughter is no longer present, this also is due to unseen destiny. Destiny is the ultimate controller of everyone. One who knows this is never bewildered.

PURPORT

Nanda Mahārāja consoled his younger brother Vasudeva by saying that destiny is ultimately responsible for everything. Vasudeva should not be unhappy that his many children had been killed by Kaṁsa or that the last child, the daughter, had gone to the heavenly planets.

10.5.31

śrī-vasudeva uvāca
karo vai vārṣiko datto
rājñe dṛṣṭā vayaṁ ca vaḥ
neha stheyaṁ bahu-thithaṁ
santy utpātāś ca gokule

SYNONYMS

śrī-vasudevaḥ uvāca—Śrī Vasudeva replied; *karaḥ*—the taxes; *vai*—indeed; *vārṣikaḥ*—yearly; *dattaḥ*—have already been paid by you; *rājñe*—to the King; *dṛṣṭāḥ*—have been seen; *vayam ca*—both of us; *vaḥ*—of you; *na*—not; *iha*—in this place; *stheyam*—should be staying; *bahu-tithaṁ*—for many days; *santi*—may be; *utpātāḥ ca*—many disturbances; *gokule*—in your home, Gokula.

TRANSLATION

Vasudeva said to Nanda Mahārāja: Now, my dear brother, since you have paid the annual taxes to Kaṁsa and have also seen me, do not stay in this place for many days. It is better to return to Gokula, since I know that there may be some disturbances there.

10.5.32

śrī-śuka uvāca
iti nandādayo gopāḥ
proktās te śauriṇā yayuḥ
anobhir anaḍud-yuktais
tam anujñāpya gokulam

SYNONYMS

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *iti*—thus; *nanda-ādayaḥ*—Nanda Mahārāja and his companions; *gopāḥ*—the cowherd men; *proktāḥ*—being advised; *te*—they; *śauriṇā*—by Vasudeva; *yayuḥ*—started from that place; *anobhiḥ*—by the bullock carts; *anaḍut-yuktaiḥ*—yoked with oxen; *tam anujñāpya*—taking permission from Vasudeva; *gokulam*—for Gokula.

TRANSLATION

Śukadeva Gosvāmī said: After Vasudeva advised Nanda Mahārāja in this way, Nanda Mahārāja and his associates, the cowherd men, took permission from Vasudeva, yoked their bulls to the bullock carts, and started riding for Gokula. Thus end the Bhaktivedanta purports to the Tenth Canto, Fifth Chapter, of the *Śrīmad-Bhāgavatam*, entitled "The Meeting of Nanda Mahārāja and Vasudeva."

Chapter 6

10.6.1

śrī-śuka uvāca
nandaḥ pathi vacaḥ śaurer
na mṛṣeti vicintayan
hariṁ jagāma śaraṇam
utpātāgama-śaṅkitaḥ

SYNONYMS

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *nandaḥ*—Nanda Mahārāja; *pathi*—on his way back home; *vacaḥ*—the words; *śaureḥ*—of Vasudeva; *na*—not; *mṛṣā*—without purpose or cause; *iti*—thus; *vicintayan*—while thinking about inauspiciousness for his little son, Kṛṣṇa; *harim*—unto the Supreme Lord, the controller; *jagāma*—took; *śaraṇam*—shelter; *utpāta*—of disturbances; *āgama*—with the expectation; *śaṅkitaḥ*—thus being afraid.

TRANSLATION

Śukadeva Gosvāmī continued: My dear King, while Nanda Mahārāja was on the way home, he considered that what Vasudeva had said could not be false or useless. There must have been some danger of

disturbances in Gokula. As Nanda Mahārāja thought about the danger for his beautiful son, Kṛṣṇa, he was afraid, and he took shelter at the lotus feet of the supreme controller.

PURPORT

Whenever there is danger, the pure devotee thinks of the protection and shelter of the Supreme Personality of Godhead. This is also advised in *Bhagavad-gītā* (Bg. 9.33): *anityam asukhaṁ lokam imaṁ prāpya bhajasva mām*. In this material world there is danger at every step (*padaṁ padaṁ yad vipadām* [SB 10.14.58]). Therefore a devotee has no other course than to take shelter of the Lord at every step.

10.6.2

kaṁsena prahitā ghorā
pūtanā bāla-ghātinī
śiśūṁś cacāra nighnantī
pura-grāma-vrajādiṣu

SYNONYMS

kaṁsena—by King Kaṁsa; *prahitā*—engaged previously; *ghorā*—very fierce; *pūtanā*—by the name Pūtanā; *bāla-ghātinī*—a Rākṣasī who killed; *śiśūn*—small babies; *cacāra*—wandered; *nighnantī*—killing; *pura-grāma-vraja-ādiṣu*—in towns, cities and villages here and there.

TRANSLATION

While Nanda Mahārāja was returning to Gokula, the same fierce Pūtanā whom Kaṁsa had previously engaged to kill babies was wandering about in the towns, cities and villages, doing her nefarious duty.

10.6.3

na yatra śravaṇādīni
rakṣo-ghnāni sva-karmasu
kurvanti sātvatāṁ bhartur
yātudhānyaś ca tatra hi

SYNONYMS

na—not; *yatra*—wherever; *śravaṇa-ādīni*—the activities of *bhakti-yoga,* beginning with hearing and chanting; *rakṣaḥ-ghnāni*—the sound vibration to kill all danger and bad elements; *sva-karmasu*—if one is engaged in his own occupational duty; *kurvanti*—such things are done; *sātvatām bhartuḥ*—of the protector of the devotees; *yātudhānyaḥ*—disturbing elements, bad elements; *ca*—also; *tatra hi*—there must be.

TRANSLATION

My dear King, wherever people in any position perform their occupational duties of devotional service by chanting and hearing [*śravaṇaṁ kīrtanaṁ viṣṇoḥ* [[sb/

7/5/23|SB 7.5.23]]], there cannot be any danger from bad elements. Therefore there was no need for anxiety about Gokula while the Supreme Personality of Godhead was personally present.

PURPORT

Śukadeva Gosvāmī spoke this verse to mitigate the anxiety of Mahārāja Parīkṣit. Mahārāja Parīkṣit was a devotee of Kṛṣṇa, and therefore when he understood that Pūtanā was causing disturbances in Gokula, he was somewhat perturbed. Śukadeva Gosvāmī therefore assured him that there was no danger in Gokula. Śrīla Bhaktivinoda Ṭhākura has sung: *nāmāśraya kari' yatane tumi, thākaha āpana kāje*. Everyone is thus advised to seek shelter in the chanting of the Hare Kṛṣṇa *mahā-mantra* and remain engaged in his own occupational duty. There is no loss in this, and the gain is tremendous. Even from a material point of view, everyone should take to chanting the Hare Kṛṣṇa *mantra* to be saved from all kinds of danger. This world is full of danger (*padaṁ padaṁ yad vipadām* [SB 10.14.58]). Therefore we should be encouraged to chant the Hare Kṛṣṇa *mahā-mantra* so that in our family, society, neighborhood and nation, everything will be smooth and free from danger.

10.6.4

> *sā khe-cary ekadotpatya*
> *pūtanā nanda-gokulam*

yoṣitvā māyayātmānaṁ
prāviśat kāma-cāriṇī

SYNONYMS

sā—that (Pūtanā); *khe-carī*—who traveled in outer space; *ekadā*—once upon a time; *utpatya*—was flying; *pūtanā*—the demon Pūtanā; *nanda-gokulam*—at the place of Nanda Mahārāja, Gokula; *yoṣitvā*—converting into a very beautiful woman; *māyayā*—by mystic power; *ātmānam*—herself; *prāviśat*—entered; *kāma-cāriṇī*—one who could move according to her own desire.

TRANSLATION

Once upon a time, Pūtanā Rākṣasī, who could move according to her desire and was wandering in outer space, converted herself by mystic power into a very beautiful woman and thus entered Gokula, the abode of Nanda Mahārāja.

PURPORT

Rākṣasīs learn mystic powers by which they can travel in outer space without machines. In some parts of India there are still such mystical witches, who can sit on a stick and use it to fly from one place to another in a very short time. This art was known to Pūtanā. Assuming the feature of a very beautiful woman, she entered Nanda Mahārāja's abode, Gokula.

10.6.5-6

tāṁ keśa-bandha-vyatiṣakta-mallikāṁ
bṛhan-nitamba-stana-kṛcchra-madhyamām
suvāsasaṁ kalpita-karṇa-bhūṣaṇa-
tviṣollasat-kuntala-maṇḍitānanām

valgu-smitāpāṅga-visarga-vīkṣitair
mano harantīṁ vanitāṁ vrajaukasām
amaṁsatāmbhoja-kareṇa rūpiṇīṁ
gopyaḥ śriyaṁ draṣṭum ivāgatāṁ patim

SYNONYMS

tām—her; *keśa-bandha-vyatiṣakta-mallikām*—whose arrangement of hair was decorated with a garland of *mallikā* flowers; *bṛhat*—very, very big; *nitamba-stana*—by her hips and firm breasts; *kṛcchra-madhyamām*—whose slim waist was overburdened; *su-vāsasam*—nicely painted or very attractively dressed; *kalpita-karṇa-bhūṣaṇa*—of the earrings arranged on her ears; *tviṣā*—by the brilliance; *ullasat*—very attractive; *kuntala-maṇḍita-ānanām*—whose beautiful face was surrounded by black hair; *valgu-smita-apāṅga-visarga-vīkṣitaiḥ*—by her casting her smiling glance on everyone very attractively; *manaḥ harantīm*—everyone's attention was attracted (by her); *vanitām*—an especially attractive woman; *vraja-okasām*—of the inhabitants of Gokula; *amaṁsata*—thought; *ambhoja*—holding a lotus flower; *kareṇa*—with her hand; *rūpiṇīm*

—very beautiful; *gopyaḥ*—the *gopī* inhabitants of Gokula; *śriyam*—the goddess of fortune; *draṣṭum*—to see; *iva*—as if; *āgatām*—had come; *patim*—her husband.

TRANSLATION

Her hips were full, her breasts were large and firm, seeming to overburden her slim waist, and she was dressed very nicely. Her hair, adorned with a garland of mallikā flowers, was scattered about her beautiful face. Her earrings were brilliant, and as she smiled very attractively, glancing upon everyone, her beauty drew the attention of all the inhabitants of Vraja, especially the men. When the gopīs saw her, they thought that the beautiful goddess of fortune, holding a lotus flower in her hand, had come to see her husband, Kṛṣṇa.

10.6.7

bāla-grahas tatra vicinvatī śiśūn
yadṛcchayā nanda-gṛhe 'sad-antakam
bālaṁ praticchanna-nijoru-tejasaṁ
dadarśa talpe 'gnim ivāhitaṁ bhasi

SYNONYMS

bāla-grahaḥ—the witch, whose business was to kill small babies; *tatra*—standing there; *vicinvatī*—thinking of, searching for; *śiśūn*—children; *yadṛcchayā*—independently; *nanda-gṛhe*—in the house of

Nanda Mahārāja; *asat-antakam*—who could kill all demons; *bālam*—the child; *praticchanna*—covered; *nija-uru-tejasam*—whose unlimited power; *dadarśa*—she saw; *talpe*—(lying) on the bed; *agnim*—fire; *iva*—just like; *āhitam*—covered; *bhasi*—within ashes.

TRANSLATION

While searching for small children, Pūtanā, whose business was to kill them, entered the house of Nanda Mahārāja unobstructed, having been sent by the superior potency of the Lord. Without asking anyone's permission, she entered Nanda Mahārāja's room, where she saw the child sleeping in bed, His unlimited power covered like a powerful fire covered by ashes. She could understand that this child was not ordinary, but was meant to kill all demons.

PURPORT

Demons are always busy creating disturbances and killing. But the child lying on the bed in the house of Nanda Mahārāja was meant to kill many demons.

10.6.8

> *vibudhya tāṁ bālaka-mārikā-grahaṁ*
> *carācarātmā sa nimīlitekṣaṇaḥ*
> *anantam āropayad aṅkam antakaṁ*
> *yathoragaṁ suptam abuddhi-rajju-dhīḥ*

SYNONYMS

vibudhya—understanding; *tām*—her (Pūtanā); *bālaka-mārikā-graham*—a witch very expert in killing small babies; *cara-acara-ātmā*—Kṛṣṇa, the all-pervading Supersoul; *saḥ*—He; *nimīlita-īkṣaṇaḥ*—closed His eyes; *anantam*—the Unlimited; *āropayat*—she placed; *aṅkam*—on her lap; *antakam*—for her own annihilation; *yathā*—as; *uragam*—a snake; *suptam*—while sleeping; *abuddhi*—a person who has no intelligence; *rajju-dhīḥ*—one who thinks a snake to be a rope.

TRANSLATION

Lord Śrī Kṛṣṇa, the all-pervading Supersoul, lying on the bed, understood that Pūtanā, a witch who was expert in killing small children, had come to kill Him. Therefore, as if afraid of her, Kṛṣṇa closed His eyes. Thus Pūtanā took upon her lap Him who was to be her own annihilation, just as an unintelligent person places a sleeping snake on his lap, thinking the snake to be a rope.

PURPORT

In this verse there are two perplexities. When Kṛṣṇa saw that Pūtanā had come to kill Him, He thought that since this woman was present with motherly affection, although artificial, He had to offer her a benediction. Therefore He looked at her with a little perplexity and then closed His eyes again. Pūtanā Rākṣasī also was perplexed. She was not intelligent enough to understand that

she was taking a sleeping snake on her lap; she thought the snake to be an ordinary rope. The two words *antakam* and *anantam* are contradictory. Because of not being intelligent, Pūtanā thought that she could kill her *antakam,* the source of her annihilation; but because He is *ananta,* unlimited, no one can kill Him.

10.6.9

> *tāṁ tīkṣṇa-cittām ativāma-ceṣṭitāṁ*
> *vīkṣyāntarā koṣa-paricchadāsivat*
> *vara-striyaṁ tat-prabhayā ca dharṣite*
> *nirīkṣyamāṇe jananī hy atiṣṭhatām*

SYNONYMS

tām—that (Pūtanā Rākṣasī); *tīkṣṇa-cittām*—having a very fierce heart for killing the child; *ati-vāma-ceṣṭitām*—although she was trying to treat the child better than a mother; *vīkṣya antarā*—seeing her within the room; *koṣa-paricchada-asi-vat*—like a sharp sword within a soft sheath; *vara-striyam*—the very beautiful woman; *tat-prabhayā*—by her influence; *ca*—also; *dharṣite*—being overwhelmed; *nirīkṣyamāṇe*—were seeing; *jananī*—the two mothers; *hi*—indeed; *atiṣṭhatām*—they remained silent, without prohibiting.

TRANSLATION

Pūtanā Rākṣasī's heart was fierce and cruel, but she looked like a very affectionate mother. Thus she resembled a sharp sword in a soft sheath. Although seeing her within the room, Yaśodā and Rohiṇī, overwhelmed by her beauty, did not stop her, but remained silent because she treated the child like a mother.

PURPORT

Although Pūtanā was an outsider and although she personified fierce death because the determination within her heart was to kill the child, when she directly came and placed the child on her lap to offer the child her breast to suck, the mothers were so captivated by her beauty that they did not prohibit her. Sometimes a beautiful woman is dangerous because everyone, being captivated by external beauty (*māyā-mohita*), is unable to understand what is in her mind. Those who are captivated by the beauty of the external energy are called *māyā-mohita*. *Mohitaṁ nābhijānāti mām ebhyaḥ param avyayam* (Bg. 7.13). *Na te viduḥ svārtha-gatiṁ hi viṣṇuṁ durāśayā ye bahir-artha-māninaḥ* (SB 7.5.31). Here, of course, the two mothers Rohiṇī and Yaśodā were not *māyā-mohita,* deluded by the external energy, but to develop the pastimes of the Lord, they were captivated by *yogamāyā*. Such *māyā-moha* is the action of *yogamāyā*.

10.6.10

tasmin stanaṁ durjara-vīryam ulbaṇaṁ
ghorāṅkam ādāya śiśor dadāv atha
gāḍhaṁ karābhyāṁ bhagavān prapīḍya tat-
prāṇaiḥ samaṁ roṣa-samanvito 'pibat

SYNONYMS

tasmin—in that very spot; *stanam*—the breast; *durjara-vīryam*—a very powerful weapon mixed with poison; *ulbaṇam*—which was fierce; *ghorā*—the most ferocious Pūtanā; *aṅkam*—on her lap; *ādāya*—placing; *śiśoḥ*—in the mouth of the child; *dadau*—pushed; *atha*—thereupon; *gāḍham*—very hard; *karābhyām*—with both hands; *bhagavān*—the Supreme Personality of Godhead; *prapīḍya*—giving her great pain; *tat-prāṇaiḥ*—her life; *samam*—along with; *roṣa-samanvitaḥ*—being very angry at her; *apibat*—sucked the breast.

TRANSLATION

On that very spot, the fiercely dangerous Rākṣasī took Kṛṣṇa on her lap and pushed her breast into His mouth. The nipple of her breast was smeared with a dangerous, immediately effective poison, but the Supreme Personality of Godhead, Kṛṣṇa, becoming very angry at Putana, and taking hold of her breast, squeezed it very

hard with both hands, and sucked out both the poison and her life.

PURPORT

Lord Kṛṣṇa was not angry at Pūtanā for His own sake. Rather, He was angry because the Rākṣasī had killed so many small children in Vrajabhūmi. Therefore He decided that she should be punished by having to forfeit her life.

10.6.11

> *sā muñca muñcālam iti prabhāṣiṇī*
> *niṣpīḍyamānākhila-jīva-marmaṇi*
> *vivṛtya netre caraṇau bhujau muhuḥ*
> *prasvinna-gātrā kṣipatī ruroda ha*

SYNONYMS

sā—she (Pūtanā Rākṣasī); *muñca*—give up; *muñca*—give up; *alam*—suck my breast no longer; *iti*—thus; *prabhāṣiṇī*—crying; *niṣpīḍyamānā*—being pressed severely; *akhila-jīva-marmaṇi*—in every center of her vitality; *vivṛtya*—opening wide; *netre*—her two eyes; *caraṇau*—two legs; *bhujau*—two hands; *muhuḥ*—again and again; *prasvinna-gātrā*—with her body perspiring; *kṣipatī*—throwing; *ruroda*—cried severely; *ha*—indeed.

TRANSLATION

Unbearably pressed in every vital point, the demon Pūtanā began to cry, "Please leave me, leave me! Suck my breast no longer!" Perspiring, her eyes wide open and her arms and legs flailing, she cried very loudly again and again.

PURPORT

The Rākṣasī was severely punished by Kṛṣṇa. She threw her arms and legs about, and Kṛṣṇa also began to kick her with His legs to punish her properly for her mischievous activities.

10.6.12

> *tasyāḥ svanenātigabhīra-raṁhasā*
> *sādrir mahī dyauś ca cacāla sa-grahā*
> *rasā diśaś ca pratinedire janāḥ*
> *petuḥ kṣitau vajra-nipāta-śaṅkayā*

SYNONYMS

tasyāḥ—of the great Rākṣasī Pūtanā; *svanena*—by the vibration of the sound; *ati*—very; *gabhīra*—deep; *raṁhasā*—forceful; *sa-adriḥ*—with the mountains; *mahī*—the surface of the world; *dyauḥ ca*—and outer space; *cacāla*—trembled; *sa-grahā*—with the stars; *rasā*—below the planet earth; *diśaḥ ca*—and all directions; *pratinedire*—vibrated; *janāḥ*—people in general; *petuḥ*—fell down; *kṣitau*—on

the surface of the world; *vajra-nipāta-śaṅkayā*—by suspecting that thunderbolts were falling.

TRANSLATION

As Pūtanā screamed loudly and forcefully, the earth with its mountains, and outer space with its planets, trembled. The lower planets and all directions vibrated, and people fell down, fearing that thunderbolts were falling upon them.

PURPORT

Śrīla Viśvanātha Cakravartī Ṭhākura remarks that in this verse the word *rasā* refers to the planetary systems below the earth, such as Rasātala, Atala, Vitala, Sutala and Talātala.

10.6.13

iśā-carīttham vyathita-stanā vyasur
vyādāya keśāṁś caraṇau bhujāv api
prasārya goṣṭhe nija-rūpam āsthitā
vajrāhato vṛtra ivāpatan nṛpa

SYNONYMS

niśā-carī—the Rākṣasī; *ittham*—in this way; *vyathita-stanā*—being severely aggrieved because of pressure on her breast; *vyasuḥ*—lost her life; *vyādāya*—opening her mouth wide; *keśān*—bunch of hairs; *caraṇau*—her two legs; *bhujau*—her two hands; *api*—also; *prasārya*

—expanding; *goṣṭhe*—in the pasturing ground; *nija-rūpam āsthitā*—remained in her original demoniac form; *vajra-āhataḥ*—killed by the thunderbolt of Indra; *vṛtraḥ*—Vṛtrāsura; *iva*—as if; *apatat*—fell down; *nṛpa*—O King.

TRANSLATION

In this way the demon Pūtanā, very much aggrieved because her breast was being attacked by Kṛṣṇa, lost her life. O King Parīkṣit, opening her mouth wide and spreading her arms, legs and hair, she fell down in the pasturing ground in her original form as a Rākṣasī, as Vṛtrāsura had fallen when killed by the thunderbolt of Indra.

PURPORT

Pūtanā was a great Rākṣasī who knew the art of covering her original form by mystic power, but when she was killed her mystic power could not hide her, and she appeared in her original form.

10.6.14

atamāno 'pi tad-dehas
tri-gavyūty-antara-drumān
cūrṇayām āsa rājendra
mahad āsīt tad adbhutam

SYNONYMS

patamānaḥ api—even while falling down; *tat-dehaḥ*—her gigantic body; *tri-gavyūti-antara*—within a limit of twelve miles; *drumān*—all kinds of trees; *cūrṇayām āsa*—smashed; *rājendra*—O King Parīkṣit; *mahat āsīt*—was quite gigantic; *tat*—that body; *adbhutam*—and very, very wonderful.

TRANSLATION

O King Parīkṣit, when the gigantic body of Pūtanā fell to the ground, it smashed all the trees within a limit of twelve miles. Appearing in a gigantic body, she was certainly extraordinary.

PURPORT

Because of the grievous hurt imposed upon her by Kṛṣṇa's sucking her breast, Pūtanā, while dying, not only left the room but abandoned the village and fell down in the pasturing ground in her gigantic body.

10.6.15-17

īṣā-mātrogra-daṁṣṭrāsyaṁ
giri-kandara-nāsikam
gaṇḍa-śaila-stanaṁ raudraṁ
prakīrṇāruṇa-mūrdhajam

andha-kūpa-gabhīrākṣaṁ
pulināroha-bhīṣaṇam
baddha-setu-bhujorv-aṅghri
śūnya-toya-hradodaram

santatrasuḥ sma tad vīkṣya
gopā gopyaḥ kalevaram
pūrvaṁ tu tan-niḥsvanita-
bhinna-hṛt-karṇa-mastakāḥ

SYNONYMS

īṣā-mātra—like the front of a plow; *ugra*—fierce; *daṁṣṭra*—the teeth; *āsyam*—having a mouth in which; *giri-kandara*—like mountain caves; *nāsikam*—the nostrils of whom; *gaṇḍa-śaila*—like big slabs of stone; *stanam*—the breasts of whom; *raudram*—very fierce; *prakīrṇa*—scattered; *aruṇa-mūrdha-jam*—whose hair was the color of copper; *andha-kūpa*—like blind wells; *gabhīra*—deep; *akṣam*—eye sockets; *pulina-āroha-bhīṣaṇam*—whose thighs were fearful like the banks of a river; *baddha-setu-bhuja-uru-aṅghri*—whose arms, thighs and feet were strongly built bridges; *śūnya-toya-hrada-udaram*—whose abdomen was like a lake without water; *santatrasuḥ sma*—became frightened; *tat*—that; *vīkṣya*—seeing; *gopāḥ*—the cowherd men; *gopyaḥ*—and the cowherd women; *kalevaram*—such a gigantic body; *pūrvam tu*—before that; *tat-niḥsvanita*—because of her loud vibration; *bhinna*—were shocked; *hṛt*—whose hearts; *karṇa*—ears; *mastakāḥ*—and heads.

TRANSLATION

The Rākṣasī's mouth was full of teeth, each resembling the front of a plow, her nostrils were deep like mountain caves, and her breasts resembled big slabs of stone fallen from a hill. Her scattered hair was the color of copper. The sockets of her eyes appeared like deep blind wells, her fearful thighs resembled the banks of a river, her arms, legs and feet seemed like big bridges, and her abdomen appeared like a dried-up lake. The hearts, ears and heads of the cowherd men and women were already shocked by the Rākṣasī's screaming, and when they saw the fierce wonder of her body, they were even more frightened.

10.6.18

bālaṁ ca tasyā urasi
krīḍantam akutobhayam
gopyas tūrṇaṁ samabhyetya
jagṛhur jāta-sambhramāḥ

SYNONYMS

bālam ca—the child also; *tasyāḥ*—of that (Rākṣasī Pūtanā); *urasi*—on the upper portion of the breast; *krīḍantam*—engaged in playing; *akutobhayam*—without fear; *gopyaḥ*—all the cowherd women; *tūrṇam*—immediately; *samabhyetya*—coming near; *jagṛhuḥ*—

picked up; *jāta-sambhramāḥ*—with the same affection and respect they always maintained.

TRANSLATION

Without fear, the child Kṛṣṇa was playing on the upper portion of Pūtanā Rākṣasī's breast, and when the gopīs saw the child's wonderful activities, they immediately came forward with great jubilation and picked Him up.

PURPORT

Here is the Supreme Personality of Godhead—Kṛṣṇa. Although the Rākṣasī Pūtanā could increase or decrease her bodily size by her mystic abilities and thus gain proportionate power, the Supreme Personality of Godhead is equally powerful in any transcendental form. Kṛṣṇa is the real Personality of Godhead because whether as a child or as a grown-up young man, He is the same person. He does not need to become powerful by meditation or any other external endeavor. Therefore when the greatly powerful Pūtanā expanded her body, Kṛṣṇa remained the same small child and fearlessly played on the upper portion of her breast. *Ṣaḍaiśvarya-pūrṇa.* Bhagavān, the Supreme Personality of Godhead, is always full in all potencies, regardless of whether He is present in this form or that. His potencies are always full. *Parāsya śaktir vividhaiva śrūyate [Cc. Madhya 13.65, purport].* He can display all potencies under any circumstances.

10.6.19

yaśodā-rohiṇībhyāṁ tāḥ
samaṁ bālasya sarvataḥ
rakṣāṁ vidadhire samyag
go-puccha-bhramaṇādibhiḥ

SYNONYMS

yaśodā-rohiṇībhyām—with mother Yaśodā and mother Rohiṇī, who principally took charge of the child; *tāḥ*—the other *gopīs*; *samam*—equally as important as Yaśodā and Rohiṇī; *bālasya*—of the child; *sarvataḥ*—from all dangers; *rakṣām*—protection; *vidadhire*—executed; *samyak*—completely; *go-puccha-bhramaṇa-ādibhiḥ*—by waving around the switch of a cow.

TRANSLATION

Thereafter, mother Yaśodā and Rohiṇī, along with the other elderly gopīs, waved about the switch of a cow to give full protection to the child Śrī Kṛṣṇa.

PURPORT

When Kṛṣṇa was saved from such a great danger, mother Yaśodā and Rohiṇī were principally concerned, and the other elderly *gopīs,* who were almost equally concerned, followed the activities of mother Yaśodā and Rohiṇī. Here we find that in household affairs, ladies could take charge of protecting a child simply by

taking help from the cow. As described here, they knew how to wave about the switch of a cow so as to protect the child from all types of danger. There are so many facilities afforded by cow protection, but people have forgotten these arts. The importance of protecting cows is therefore stressed by Kṛṣṇa in *Bhagavad-gītā* (*kṛṣi-go-rakṣya-vāṇijyaṁ vaiśya-karma svabhāvajam* [[bg/18/44|[Bg. 18.44]]]). Even now in the Indian villages surrounding Vṛndāvana, the villagers live happily simply by giving protection to the cow. They keep cow dung very carefully and dry it to use as fuel. They keep a sufficient stock of grains, and because of giving protection to the cows, they have sufficient milk and milk products to solve all economic problems. Simply by giving protection to the cow, the villagers live so peacefully. Even the urine and stool of cows have medicinal value.

10.6.20

> *go-mūtreṇa snāpayitvā*
> *punar go-rajasārbhakam*
> *rakṣāṁ cakruś ca śakṛtā*
> *dvādaśāṅgeṣu nāmabhiḥ*

SYNONYMS

go-mūtreṇa—with the urine of the cows; *snāpayitvā*—after thoroughly washing; *punaḥ*—again; *go-rajasā*—with the dust floating because of the movements of the cows; *arbhakam*—unto the child; *rakṣām*—protection; *cakruḥ*—executed; *ca*—also; *śakṛtā*

—with the cow dung; *dvādaśa-aṅgeṣu*—in twelve places (*dvādaśa-tilaka*); *nāmabhīḥ*—by imprinting the holy names of the Lord.

TRANSLATION

The child was thoroughly washed with cow urine and then smeared with the dust raised by the movements of the cows. Then different names of the Lord were applied with cow dung on twelve different parts of His body, beginning with the forehead, as done in applying tilaka. In this way, the child was given protection.

10.6.21

gopyaḥ saṁspṛṣṭa-salilā
aṅgeṣu karayoḥ pṛthak
nyasyātmany atha bālasya
bīja-nyāsam akurvata

SYNONYMS

gopyaḥ—the *gopīs*; *saṁspṛṣṭa-salilāḥ*—touching a cup of water and drinking; *aṅgeṣu*—on their bodies; *karayoḥ*—on their two hands; *pṛthak*—separately; *nyasya*—after placing the letters of the *mantra*; *ātmani*—on their own; *atha*—then; *bālasya*—of the child; *bīja-nyāsam*—the process of *mantra-nyāsa*; *akurvata*—executed.

TRANSLATION

The gopīs first executed the process of ācamana, drinking a sip of water from the right hand. They purified their bodies and hands with the nyāsa-mantra and then applied the same mantra upon the body of the child.

PURPORT

Nyāsa-mantra includes *ācamana,* or first drinking a sip of water kept in the right hand. There are different *viṣṇu-mantras* to purify the body. The *gopīs,* and in fact any householders, knew the process for being purified by chanting Vedic hymns. The *gopīs* executed this process first to purify themselves and then to purify the child Kṛṣṇa. One executes the process of *aṅga-nyāsa* and *kara-nyāsa* simply by drinking a little sip of water and chanting the *mantra*. The *mantra* is preceded with the first letter of the name, followed by *anusvāra* and the word *namaḥ: oṁ namo 'jas tavāṅghrī avyāt, maṁ mano maṇimāṁs tava jānunī avyāt,* and so on. By losing Indian culture, Indian householders have forgotten how to execute the *aṅga-nyāsa* and are simply busy in sense gratification, without any advanced knowledge of human civilization.

10.6.22-23

> *avyād ajo 'ṅghri maṇimāṁs tava jānv athorū*
> *yajño 'cyutaḥ kaṭi-taṭaṁ jaṭharaṁ hayāsyaḥ*

hṛt keśavas tvad-ura īśa inas tu kaṇṭhaṁ
viṣṇur bhujaṁ mukham urukrama īśvaraḥ kam

cakry agrataḥ saha-gado harir astu paścāt
tvat-pārśvayor dhanur-asī madhu-hājanaś ca
koṇeṣu śaṅkha urugāya upary upendras
tārkṣyaḥ kṣitau haladharaḥ puruṣaḥ samantāt

SYNONYMS

avyāt—may protect; *ajaḥ*—Lord Aja; *aṅghri*—legs; *maṇimān*—Lord Maṇimān; *tava*—Your; *jānu*—knees; *atha*—thereafter; *urū*—thighs; *yajñaḥ*—Lord Yajña; *acyutaḥ*—Lord Acyuta; *kaṭi-taṭam*—the upper part of the waist; *jaṭharam*—abdomen; *hayāsyaḥ*—Lord Hayagrīva; *hṛt*—the heart; *keśavaḥ*—Lord Keśava; *tvat*—Your; *uraḥ*—chest; *īśaḥ*—the supreme controller, Lord Īśa; *inaḥ*—Sūrya, the sun-god; *tu*—but; *kaṇṭham*—neck; *viṣṇuḥ*—Lord Viṣṇu; *bhujam*—arms; *mukham*—the mouth; *urukramaḥ*—Lord Urukrama; *īśvaraḥ*—Lord Īśvara; *kam*—head; *cakrī*—the carrier of the disc; *agrataḥ*—in front; *saha-gadaḥ*—the carrier of the club; *hariḥ*—Lord Hari; *astu*—may He remain; *paścāt*—on the back; *tvat-pārśvayoḥ*—on both sides; *dhanuḥ-asī*—the carrier of the bow and the sword; *madhu-hā*—the killer of the demon Madhu; *ajanaḥ*—Lord Viṣṇu; *ca*—and; *koṇeṣu*—in the corners; *śaṅkhaḥ*—the carrier of the conchshell; *urugāyaḥ*—who is well worshiped; *upari*—above; *upendraḥ*—Lord Upendra; *tārkṣyaḥ*—Garuḍa; *kṣitau*—on the surface; *haladharaḥ*—Lord Haladhara; *puruṣaḥ*—the Supreme Person; *samantāt*—on all sides.

TRANSLATION

[Śukadeva Gosvāmī informed Mahārāja Parīkṣit that the gopīs, following the proper system, protected Kṛṣṇa, their child, with this mantra.] May Aja protect Your legs, may Maṇimān protect Your knees, Yajña Your thighs, Acyuta the upper part of Your waist, and Hayagrīva Your abdomen. May Keśava protect Your heart, Īśa Your chest, the sun-god Your neck, Viṣṇu Your arms, Urukrama Your face, and Īśvara Your head. May Cakrī protect You from the front; may Śrī Hari, Gadādharī, the carrier of the club, protect You from the back; and may the carrier of the bow, who is known as the enemy of Madhu, and Lord Ajana, the carrier of the sword, protect Your two sides. May Lord Urugāya, the carrier of the conchshell, protect You from all corners; may Upendra protect You from above; may Garuḍa protect You on the ground; and may Lord Haladhara, the Supreme Person, protect You on all sides.

PURPORT

Even in the houses of the cultivators, who were not very advanced in the modern ways of civilization, the ladies used to know how to chant *mantras* to give protection to children with the help of cow dung and cow urine. This was a simple and practical way to give the greatest protection from the greatest dangers. People should know how to do this, for this is a part of Vedic civilization.

10.6.24

indriyāṇi hṛṣīkeśaḥ
prāṇān nārāyaṇo 'vatu
śvetadvīpa-patiś cittaṁ
mano yogeśvaro 'vatu

SYNONYMS

indriyāṇi—all the senses; *hṛṣīkeśaḥ*—Lord Hṛṣīkeśa, the proprietor of all the senses; *prāṇān*—all kinds of life air; *nārāyaṇaḥ*—Lord Nārāyaṇa; *avatu*—may He give protection; *śvetadvīpa-patiḥ*—the master of Śvetadvīpa, Viṣṇu; *cittam*—the core of the heart; *manaḥ*—the mind; *yogeśvaraḥ*—Lord Yogeśvara; *avatu*—may He give protection.

TRANSLATION

May Hṛṣīkeśa protect Your senses, and Nārāyaṇa Your life air. May the master of Śvetadvīpa protect the core of Your heart, and may Lord Yogeśvara protect Your mind.

10.6.25-26

pṛśnigarbhas tu te buddhim
ātmānaṁ bhagavān paraḥ

krīḍantaṁ pātu govindaḥ
śayānaṁ pātu mādhavaḥ

vrajantam avyād vaikuṇṭha
āsīnaṁ tvāṁ śriyaḥ patiḥ
bhuñjānaṁ yajñabhuk pātu
sarva-graha-bhayaṅkaraḥ

SYNONYMS

pṛśnigarbhaḥ—Lord Pṛśnigarbha; *tu*—indeed; *te*—Your; *buddhim*—intelligence; *ātmānam*—Your soul; *bhagavān*—the Supreme Personality of Godhead; *paraḥ*—transcendental; *krīḍantam*—while playing; *pātu*—may He protect; *govindaḥ*—Lord Govinda; *śayānam*—while sleeping; *pātu*—may He protect; *mādhavaḥ*—Lord Mādhava; *vrajantam*—while walking; *avyāt*—may He protect; *vaikuṇṭhaḥ*—Lord Vaikuṇṭha; *āsīnam*—while sitting down; *tvām*—unto You; *śriyaḥ patiḥ*—Nārāyaṇa, the husband of the goddess of fortune (may protect); *bhuñjānam*—while enjoying life; *yajñabhuk*—Yajñabhuk; *pātu*—may He protect; *sarva-graha-bhayam-karaḥ*—who is fearful to all evil planets.

TRANSLATION

May Lord Pṛśnigarbha protect Your intelligence, and the Supreme Personality of Godhead Your soul. While You are playing, may Govinda protect You, and while You are sleeping may Mādhava protect You. May Lord Vaikuṇṭha protect You while You are walking, and may

Lord Nārāyaṇa, the husband of the goddess of fortune, protect You while You are sitting. Similarly, may Lord Yajñabhuk, the fearful enemy of all evil planets, always protect You while You enjoy life.

10.6.27-29

ḍākinyo yātudhānyaś ca
kuṣmāṇḍā ye 'rbhaka-grahāḥ
bhūta-preta-piśācāś ca
yakṣa-rakṣo-vināyakāḥ

koṭarā revatī jyeṣṭhā
pūtanā mātṛkādayaḥ
unmādā ye hy apasmārā
deha-prāṇendriya-druhaḥ

svapna-dṛṣṭā mahotpātā
vṛddhā bāla-grahāś ca ye
sarve naśyantu te viṣṇor
nāma-grahaṇa-bhīravaḥ

SYNONYMS

ḍākinyaḥ yātudhānyaḥ ca kuṣmāṇḍāḥ—witches and devils, enemies of children; *ye*—those who are; *arbhaka-grahāḥ*—like evil stars for children; *bhūta*—evil spirits; *preta*—evil hobgoblins; *piśācāḥ*—similar bad spirits; *ca*—also; *yakṣa*—the living entities

known as Yakṣas; *rakṣaḥ*—those known as Rākṣasas; *vināyakāḥ*—those by the name Vināyaka; *koṭarā*—by the name Koṭarā; *revatī*—by the name Revatī; *jyeṣṭhā*—by the name Jyeṣṭhā; *pūtanā*—by the name Pūtanā; *mātṛkā-ādayaḥ*—and evil women like Mātṛkā; *unmādāḥ*—those who cause madness; *ye*—which others; *hi*—indeed; *apasmārāḥ*—causing loss of memory; *deha-prāṇa-indriya*—to the body, life air and senses; *druhaḥ*—give trouble; *svapna-dṛṣṭāḥ*—the evil spirits that cause bad dreams; *mahā-utpātāḥ*—those causing great disturbances; *vṛddhāḥ*—the most experienced; *bāla-grahāḥ ca*—and those attacking children; *ye*—who; *sarve*—all of them; *naśyantu*—let be vanquished; *te*—those; *viṣṇoḥ*—of Lord Viṣṇu; *nāma-grahaṇa*—by the chanting of the name; *bhīravaḥ*—become afraid.

TRANSLATION

The evil witches known as Ḍākinīs, Yātudhānīs and Kuṣmāṇḍas are the greatest enemies of children, and the evil spirits like Bhūtas, Pretas, Piśācas, Yakṣas, Rākṣasas and Vināyakas, as well as witches like Koṭarā, Revatī, Jyeṣṭhā, Pūtanā and Mātṛkā, are always ready to give trouble to the body, the life air and the senses, causing loss of memory, madness and bad dreams. Like the most experienced evil stars, they all create great disturbances, especially for children, but one can vanquish them simply by uttering Lord Viṣṇu's name, for when Lord Viṣṇu's name resounds, all of them become afraid and go away.

PURPORT

As stated in the *Brahma-saṁhitā* (5.33):

> *advaitam acyutam anādim ananta-rūpam*
> *ādyaṁ purāṇa-puruṣaṁ nava-yauvanaṁ ca*
> *vedeṣu durlabham adurlabham ātma-bhaktau*
> *govindam ādi-puruṣaṁ tam ahaṁ bhajāmi*

"I worship the Supreme Personality of Godhead, Govinda, who is the original person—nondual, infallible, and without beginning. Although He expands into unlimited forms, He is still the original, and although He is the oldest person, He always appears as a fresh youth. Such eternal, blissful and all-knowing forms of the Lord cannot be understood by the academic wisdom of the *Vedas,* but they are always manifest to pure, unalloyed devotees."

While decorating the body with *tilaka,* we give protection to the body by chanting twelve names of Viṣṇu. Although Govinda, or Lord Viṣṇu, is one, He has different names and forms with which to act differently. But if one cannot remember all the names at one time, one may simply chant, "Lord Viṣṇu, Lord Viṣṇu, Lord Viṣṇu," and always think of Lord Viṣṇu. *Viṣṇor ārādhanaṁ param:* this is the highest form of worship. If one remembers Viṣṇu always, even though one is disturbed by many bad elements, one can be protected without a doubt. The *Āyurveda-śāstra* recommends, *auṣadhi cintayet viṣṇum:* even while taking medicine, one should remember Viṣṇu, because the

medicine is not all and all and Lord Viṣṇu is the real protector. The material world is full of danger (*padaṁ padaṁ yad vipadām* [SB 10.14.58]). Therefore one must become a Vaiṣṇava and think of Viṣṇu constantly. This is made easier by the chanting of the Hare Kṛṣṇa *mahā-mantra*. Therefore Śrī Caitanya Mahāprabhu has recommended, *kīrtanīyaḥ sadā hariḥ* [[cc/adi/17/31|[Cc. Ādi 17.31]]] *paraṁ vijayate śrī-kṛṣṇa-saṅkīrtanam,* and *kīrtanād eva kṛṣṇasya mukta-saṅgaḥ paraṁ vrajet*.

10.6.30

śrī-śuka uvāca
iti praṇaya-baddhābhir
gopībhiḥ kṛta-rakṣaṇam
pāyayitvā stanaṁ mātā
sannyaveśayad ātmajam

SYNONYMS

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *iti*—in this way; *praṇaya-baddhābhiḥ*—who were bound with maternal affection; *gopībhiḥ*—by the elderly *gopīs,* headed by mother Yaśodā; *kṛta-rakṣaṇam*—all measures were taken to protect the child; *pāyayitvā*—and after that, feeding the child; *stanam*—the nipple; *mātā*—mother Yaśodā; *sannyaveśayat*—made to lie down on the bed; *ātmajam*—her son.

TRANSLATION

Śrīla Śukadeva Gosvāmī continued: All the gopīs, headed by mother Yaśodā, were bound by maternal affection. After they thus chanted mantras to protect the child, mother Yaśodā gave the child the nipple of her breast to suck and then got Him to lie down on His bed.

PURPORT

When a baby drinks milk from the breast of his mother, this is a good sign of health. So the elderly *gopīs* were not satisfied with chanting *mantras* to give protection to Kṛṣṇa; they also tested whether their child's health was in order. When the child sucked the breast, this confirmed that He was healthy, and when the *gopīs* were fully satisfied, they had the child lie down on His bed.

10.6.31

tāvan nandādayo gopā
mathurāyā vrajaṁ gatāḥ
vilokya pūtanā-dehaṁ
babhūvur ativismitāḥ

SYNONYMS

tāvat—in the meantime; *nanda-ādayaḥ*—headed by Nanda Mahārāja; *gopāḥ*—all the cowherd men; *mathurāyāḥ*—from

Mathurā; *vrajam*—to Vṛndāvana; *gatāḥ*—came back; *vilokya*—when they saw; *pūtanā-deham*—the gigantic body of Pūtanā lying dead; *babhūvuḥ*—became; *ati*—very much; *vismitāḥ*—struck with wonder.

TRANSLATION

Meanwhile, all the cowherd men, headed by Nanda Mahārāja, returned from Mathurā, and when they saw on the way the gigantic body of Pūtanā lying dead, they were struck with great wonder.

PURPORT

Nanda Mahārāja's wonder may be understood in various ways. First of all, the cowherd men had never before seen such a gigantic body in Vṛndāvana, and therefore they were struck with wonder. Then they began to consider where such a body had come from, whether it had dropped from the sky, or whether, by some mistake or by the power of some mystic *yoginī,* they had come to some place other than Vṛndāvana. They could not actually guess what had happened, and therefore they were struck with wonder.

10.6.32

nūnaṁ batarṣiḥ sañjāto
yogeśo vā samāsa saḥ

sa eva dṛṣṭo hy utpāto
yad āhānakadundubhiḥ

SYNONYMS

nūnam—certainly; *bata*—O my friends; *ṛṣiḥ*—a great saintly person; *sañjātaḥ*—has become; *yoga-īśaḥ*—a master of mystic power; *vā*—or; *samāsa*—has become; *saḥ*—he (Vasudeva); *saḥ*—that; *eva*—indeed; *dṛṣṭaḥ*—has been seen (by us); *hi*—because; *utpātaḥ*—kind of disturbance; *yat*—that which; *āha*—predicted; *ānakadundubhiḥ*—Ānakadundubhi (another name of Vasudeva).

TRANSLATION

Nanda Mahārāja and the other gopas exclaimed: My dear friends, you must know that Ānakadundubhi, Vasudeva, has become a great saint or a master of mystic power. Otherwise how could he have foreseen this calamity and predicted it to us?

PURPORT

This verse illustrates the difference between *kṣatriyas* and innocent *vaiśyas*. By studying the political situation, Vasudeva could see what would happen, whereas Nanda Mahārāja, the king of the agriculturalists, could only guess that Vasudeva was a great saintly person and had developed mystic powers. Vasudeva actually had all mystic powers under his control; otherwise he could not have become the father of Kṛṣṇa. But in fact he foresaw the calamities in Vraja by studying Kaṁsa's political activities

and thus warned Nanda Mahārāja to take precautions, although Nanda Mahārāja thought that Vasudeva had predicted this incident through wonderful mystic powers. By mystic powers gained through the practice of *haṭha-yoga,* one can study and understand the future.

10.6.33

kalevaraṁ paraśubhiś
chittvā tat te vrajaukasaḥ
dūre kṣiptvāvayavaśo
nyadahan kāṣṭha-veṣṭitam

SYNONYMS

kalevaram—the gigantic body of Pūtanā; *paraśubhiḥ*—with the aid of axes; *chittvā*—after cutting to pieces; *tat*—that (body); *te*—all of those; *vraja-okasaḥ*—inhabitants of Vraja; *dūre*—far, far away; *kṣiptvā*—after throwing; *avayavaśaḥ*—different parts of the body, piece by piece; *nyadahan*—burned to ashes; *kāṣṭha-veṣṭitam*—covered by wood.

TRANSLATION

The inhabitants of Vraja cut the gigantic body of Pūtanā into pieces with the help of axes. Then they threw the pieces far away, covered them with wood and burned them to ashes.

PURPORT

It is the practice that after a snake has been killed, its body is cut into various pieces for fear that it may come to life again simply by interacting with air. Merely killing a serpent is not sufficient; after it is killed, it must be cut to pieces and burned, and then the danger will be over. Pūtanā resembled a great serpent, and therefore the cowherd men took the same precautions by burning her body to ashes.

10.6.34

> *dahyamānasya dehasya*
> *dhūmaś cāguru-saurabhaḥ*
> *utthitaḥ kṛṣṇa-nirbhukta-*
> *sapady āhata-pāpmanaḥ*

SYNONYMS

dahyamānasya—while being burnt to ashes; *dehasya*—of the body of Pūtanā; *dhūmaḥ*—the smoke; *ca*—and; *aguru-saurabhaḥ*—turned into saintly scented smoke of the *aguru* herb; *utthitaḥ*—emanating from her body; *kṛṣṇa-nirbhukta*—because of Kṛṣṇa's having sucked her breast; *sapadi*—immediately; *āhata-pāpmanaḥ*—her material body became spiritualized or relieved of all material conditions.

TRANSLATION

Because of Kṛṣṇa's having sucked the breast of the Rākṣasī Pūtanā, when Kṛṣṇa killed her she was immediately freed of all material contamination. Her sinful reactions automatically vanished, and therefore when her gigantic body was being burnt, the smoke emanating from her body was fragrant like aguru incense.

PURPORT

Such are the effects of Kṛṣṇa consciousness. If one somehow or other becomes Kṛṣṇa conscious by applying his senses in the service of the Lord, one is immediately freed from material contamination. *Śṛṇvatāṁ sva-kathāḥ kṛṣṇaḥ puṇya-śravaṇa-kīrtanaḥ* (SB 1.2.17). Hearing about the activities of Kṛṣṇa is the beginning of purified life. *Puṇya-śravaṇa-kīrtanaḥ*/ simply by hearing and chanting, one becomes purified. Therefore, in discharging devotional service, *śravaṇa-kīrtana* (hearing and chanting) is most important. Then, with purified senses, one begins to render service to the Lord (*hṛṣīkeṇa hṛṣīkeśa-sevanam* [[cc/madhya/19/170|[Cc. Madhya 19.170]]]). *Bhaktir ucyate:* this is called *bhakti*. When Pūtanā was somehow or other, directly or indirectly, induced to render some service to the Lord by feeding Him with her breast, she was immediately purified, so much so that when her nasty material body was burnt to ashes, it gave off the fragrance of *aguru,* the most agreeably scented herb.

10.6.35-36

pūtanā loka-bāla-ghnī
rākṣasī rudhirāśanā
jighāṁsayāpi haraye
stanaṁ dattvāpa sad-gatim

kiṁ punaḥ śraddhayā bhaktyā
kṛṣṇāya paramātmane
yacchan priyatamaṁ kiṁ nu
raktās tan-mātaro yathā

SYNONYMS

pūtanā—Pūtanā, the professional Rākṣasī; *loka-bāla-ghnī*—who used to kill human children; *rākṣasī*—the she-demon; *rudhira-aśanā*—simply hankering for blood; *jighāṁsayā*—with the desire to kill Kṛṣṇa (being envious of Kṛṣṇa and having been instructed by Kaṁsa); *api*—still; *haraye*—unto the Supreme Personality of Godhead; *stanam*—her breast; *dattvā*—after offering; *āpa*—obtained; *sat-gatim*—the most elevated position of spiritual existence; *kim*—what to speak of; *punaḥ*—again; *śraddhayā*—with faith; *bhaktyā*—by devotion; *kṛṣṇāya*—unto Lord Kṛṣṇa; *paramātmane*—who is the Supreme Person; *yacchan*—offering; *priya-tamam*—the dearmost; *kim*—something; *nu*—indeed; *raktāḥ*—those who have an affinity; *tat-mātaraḥ*—Kṛṣṇa's affectionate

mothers (offering the beloved child their breasts); *yathā*—exactly like.

TRANSLATION

Pūtanā was always hankering for the blood of human children, and with that desire she came to kill Kṛṣṇa; but because she offered her breast to the Lord, she attained the greatest achievement. What then is to be said of those who had natural devotion and affection for Kṛṣṇa as mothers and who offered Him their breasts to suck or offered something very dear, as a mother offers something to a child?

PURPORT

Pūtanā had no affection for Kṛṣṇa; rather, she was envious and wanted to kill Him. Nonetheless, because with or without knowledge she offered her breast, she attained the highest achievement in life. But the offerings of devotees attracted to Kṛṣṇa in parental love are always sincere. A mother likes to offer something to her child with affection and love; there is no question of envy. So here we can make a comparative study. If Pūtanā could attain such an exalted position in spiritual life by neglectfully, enviously making an offering to Kṛṣṇa, what is to be said of mother Yaśodā and the other *gopīs,* who served Kṛṣṇa with such great affection and love, offering everything for Kṛṣṇa's satisfaction? The *gopīs* automatically achieved the highest perfection. Therefore Śrī Caitanya Mahāprabhu recommended

the affection of the *gopīs,* either in maternal affection or in conjugal love, as the highest perfection in life (*ramyā kācid upāsanā vrajavadhū-vargeṇa yā kalpitā*).

10.6.37-38

padbhyāṁ bhakta-hṛdi-sthābhyāṁ
vandyābhyāṁ loka-vanditaiḥ
aṅgaṁ yasyāḥ samākramya
bhagavān api tat-stanam

yātudhāny api sā svargam
avāpa jananī-gatim
kṛṣṇa-bhukta-stana-kṣīrāḥ
kim u gāvo 'numātaraḥ

SYNONYMS

padbhyām—by the two lotus feet; *bhakta-hṛdi-sthābhyām*—which are always thought of by pure devotees, in whose heart the Lord is therefore situated constantly; *vandyābhyām*—which are always to be praised; *loka-vanditaiḥ*—by Lord Brahmā and Lord Śiva, who are praised by all the inhabitants of the three worlds; *aṅgam*—the body; *yasyāḥ*—of whom (Pūtanā); *samākramya*—embracing; *bhagavān*—the Supreme Personality of Godhead; *api*—also; *tat-stanam*—that breast; *yātudhānī api*—although she was a witch (whose only business was to kill small children and who had tried to kill Kṛṣṇa also); *sā*—she; *svargam*—the transcendental abode;

avāpa—achieved; *jananī-gatim*—the position of a mother; *kṛṣṇa-bhukta-stana-kṣīrāḥ*—therefore, because their breasts were sucked by Kṛṣṇa, who drank the milk flowing from their bodies; *kim u*—what to speak of; *gāvaḥ*—the cows; *anumātaraḥ*—exactly like mothers (who allowed their nipples to be sucked by Kṛṣṇa).

TRANSLATION

The Supreme Personality of Godhead, Kṛṣṇa, is always situated within the core of the heart of the pure devotee, and He is always offered prayers by such worshipable personalities as Lord Brahmā and Lord Śiva. Because Kṛṣṇa embraced Pūtanā's body with great pleasure and sucked her breast, although she was a great witch, she attained the position of a mother in the transcendental world and thus achieved the highest perfection. What then is to be said of the cows whose nipples Kṛṣṇa sucked with great pleasure and who offered their milk very jubilantly with affection exactly like that of a mother?

PURPORT

These verses explain how devotional service rendered to the Supreme Personality of Godhead, whether directly or indirectly, knowingly or unknowingly, becomes successful. Pūtanā was neither a devotee nor a nondevotee; she was actually a demoniac witch instructed by Kaṁsa to kill Kṛṣṇa. Nonetheless, in the beginning she assumed the form of a very beautiful woman and

approached Kṛṣṇa exactly like an affectionate mother, so that mother Yaśodā and Rohiṇī did not doubt her sincerity. The Lord took all this into consideration, and thus she was automatically promoted to a position like that of mother Yaśodā. As explained by Viśvanātha Cakravartī Ṭhākura, there are various roles one may play in such a position. Pūtanā was immediately promoted to Vaikuṇṭhaloka, which is also sometimes described as Svarga. The Svarga mentioned in this verse is not the material heavenly planet, but the transcendental world. In Vaikuṇṭhaloka, Pūtanā attained the position of a nurse (*dhātry-ucitām*), as described by Uddhava. Pūtanā was elevated to the position of a nurse and maidservant in Goloka Vṛndāvana to assist mother Yaśodā.

10.6.39-40

payāṁsi yāsām apibat
putra-sneha-snutāny alam
bhagavān devakī-putraḥ
kaivalyādy-akhila-pradaḥ

tāsām avirataṁ kṛṣṇe
kurvatīnāṁ sutekṣaṇam
na punaḥ kalpate rājan
saṁsāro 'jñāna-sambhavaḥ

SYNONYMS

payāṁsi—milk (coming from the body); *yāsām*—of all of whom; *apibat*—Lord Kṛṣṇa drank; *putra-sneha-snutāni*—that milk coming from the bodies of the *gopīs,* not artificially but because of maternal affection; *alam*—sufficiently; *bhagavān*—the Supreme Personality of Godhead; *devakī-putraḥ*—who appeared as the son of Devakī; *kaivalya-ādi*—like liberation or merging into the Brahman effulgence; *akhila-pradaḥ*—the bestower of all similar blessings; *tāsām*—of all of them (of all the *gopīs*); *aviratam*—constantly; *kṛṣṇe*—unto Lord Kṛṣṇa; *kurvatīnām*—making; *suta-īkṣaṇam*—as a mother looks upon her child; *na*—never; *punaḥ*—again; *kalpate*—can be imagined; *rājan*—O King Parīkṣit; *saṁsāraḥ*—the material bondage of birth and death; *ajñāna-sambhavaḥ*—which is to be accepted by foolish persons ignorantly trying to become happy.

TRANSLATION

The Supreme Personality of Godhead, Kṛṣṇa, is the bestower of many benedictions, including liberation [kaivalya], or oneness with the Brahman effulgence. For that Personality of Godhead, the gopīs always felt maternal love, and Kṛṣṇa sucked their breasts with full satisfaction. Therefore, because of their relationship as mother and son, although the gopīs were engaged in various family activities, one should never think that they returned to this material world after leaving their bodies.

PURPORT

The advantage of Kṛṣṇa consciousness is described herein. Kṛṣṇa consciousness gradually develops on the transcendental platform. One may think of Kṛṣṇa as the supreme personality, one may think of Kṛṣṇa as the supreme master, one may think of Kṛṣṇa as the supreme friend, one may think of Kṛṣṇa as the supreme son, or one may think of Kṛṣṇa as the supreme conjugal lover. If one is connected with Kṛṣṇa in any of these transcendental relationships, the course of one's material life is understood to have already ended. As confirmed in *Bhagavad-gītā* (Bg. 4.9), *tyaktvā dehaṁ punar janma naiti mām eti:* for such devotees, going back home, back to Godhead, is guaranteed. *Na punaḥ kalpate rājan saṁsāro jñāna-sambhavaḥ*. This verse also guarantees that devotees who constantly think of Kṛṣṇa in a particular relationship will never return to this material world. In this material world of *saṁsāra,* there are the same relationships. One thinks, "Here is my son," "Here is my wife," "Here is my lover," or "Here is my friend." But these relationships are temporary illusions. *Ajñāna-sambhavaḥ:* such a consciousness awakens in ignorance. But when the same relationships awaken in Kṛṣṇa consciousness, one's spiritual life is revived, and one is guaranteed to return home, back to Godhead. Even though the *gopīs* who were friends of Rohiṇī and mother Yaśodā and who allowed their breasts to be sucked by Kṛṣṇa were not directly Kṛṣṇa's mothers, they all had the same chance as Rohiṇī and Yaśodā to go back to Godhead and act as Kṛṣṇa's mothers-in-law, servants and so on. The word *saṁsāra* refers to attachment for

one's body, home, husband or wife, and children, but although the *gopīs* and all the other inhabitants of Vṛndāvana had the same affection and attachment for husband and home, their central affection was for Kṛṣṇa in some transcendental relationship, and therefore they were guaranteed to be promoted to Goloka Vṛndāvana in the next life, to live with Kṛṣṇa eternally in spiritual happiness. The easiest way to attain spiritual elevation, to be liberated from this material world, and to go back home, back to Godhead, is recommended by Bhaktivinoda Ṭhākura: *kṛṣṇera saṁsāra kara chāḍi' anācāra*. One should give up all sinful activities and remain in the family of Kṛṣṇa. Then one's liberation is guaranteed.

10.6.41

> *kaṭa-dhūmasya saurabhyam*
> *avaghrāya vrajaukasaḥ*
> *kim idaṁ kuta eveti*
> *vadanto vrajam āyayuḥ*

SYNONYMS

kaṭa-dhūmasya—of the smoke emanating from the fire burning the different parts of Pūtanā's body; *saurabhyam*—the fragrance; *avaghrāya*—when they smelled through their nostrils; *vraja-okasaḥ*—the inhabitants of Vrajabhūmi in distant places; *kim idam*—what is this fragrance; *kutaḥ*—where does it come from; *eva*—

indeed; *iti*—in this way; *vadantaḥ*—speaking; *vrajam*—the place of Nanda Mahārāja, Vrajabhūmi; *āyayuḥ*—reached.

TRANSLATION

Upon smelling the fragrance of the smoke emanating from Pūtanā's burning body, many inhabitants of Vrajabhūmi in distant places were astonished. "Where is this fragrance coming from?" they asked. Thus they went to the spot where Pūtanā's body was being burnt.

PURPORT

The aroma of the smoke emanating from a burning fire is not always very favorable. Therefore upon smelling such a wonderful fragrance, the inhabitants of Vraja were astonished.

10.6.42

> *te tatra varṇitaṁ gopaiḥ*
> *pūtanāgamanādikam*
> *śrutvā tan-nidhanaṁ svasti*
> *śiśoś cāsan suvismitāḥ*

SYNONYMS

te—all those persons who arrived; *tatra*—there (in the vicinity of Nanda Mahārāja's estate); *varṇitam*—described; *gopaiḥ*—by the cowherd men; *pūtanā-āgamana-ādikam*—everything about how Pūtanā the witch had come there and played havoc; *śrutvā*—after

hearing; *tat-nidhanam*—and about how Pūtanā had died; *svasti*—all auspiciousness; *śiśoḥ*—for the baby; *ca*—and; *āsan*—offered; *su-vismitāḥ*—being struck with great wonder because of what had happened.

TRANSLATION

When the inhabitants of Vraja who had come from distant places heard the whole story of how Pūtanā had come and then been killed by Kṛṣṇa, they were certainly astonished, and they offered their blessings to the child for His wonderful deed of killing Pūtanā. Nanda Mahārāja, of course, was very much obliged to Vasudeva, who had foreseen the incident, and simply thanked him, thinking how wonderful Vasudeva was.

10.6.43

nandaḥ sva-putram ādāya
pretyāgatam udāra-dhīḥ
mūrdhny upāghrāya paramāṁ
mudaṁ lebhe kurūdvaha

SYNONYMS

nandaḥ—Mahārāja Nanda; *sva-putram ādāya*—taking his son Kṛṣṇa on his lap; *pretya-āgatam*—as if Kṛṣṇa had returned from death (no one could even imagine that from such danger a child could be saved); *udāra-dhīḥ*—because he was always liberal and

simple; *mūrdhni*—on the head of Kṛṣṇa; *upāghrāya*—formally smelling; *paramām*—highest; *mudam*—peace; *lebhe*—achieved; *kuru-udvaha*—O Mahārāja Parīkṣit.

TRANSLATION

O Mahārāja Parīkṣit, best of the Kurus, Nanda Mahārāja was very liberal and simple. He immediately took his son Kṛṣṇa on his lap as if Kṛṣṇa had returned from death, and by formally smelling his son's head, Nanda Mahārāja undoubtedly enjoyed transcendental bliss.

PURPORT

Nanda Mahārāja could not understand how the inhabitants of his house had allowed Pūtanā to enter the house, nor could he imagine the gravity of the situation. He did not understand that Kṛṣṇa had wanted to kill Pūtanā and that His pastimes were performed by *yogamāyā*. Nanda Mahārāja simply thought that someone had entered his house and created havoc. This was Nanda Mahārāja's simplicity.

10.6.44

ya etat pūtanā-mokṣaṁ
kṛṣṇasyārbhakam adbhutam
śṛṇuyāc chraddhayā martyo
govinde labhate ratim

SYNONYMS

yaḥ—anyone who; *etat*—this; *pūtanā-mokṣam*—salvation of Pūtanā; *kṛṣṇasya*—of Kṛṣṇa; *ārbhakam*—the childhood pastimes; *adbhutam*—wonderful; *śṛṇuyāt*—should hear; *śraddhayā*—with faith and devotion; *martyaḥ*—any person within this material world; *govinde*—for the Supreme Person, Govinda, Ādi-puruṣa; *labhate*—gains; *ratim*—attachment.

TRANSLATION

Any person who hears with faith and devotion about how Kṛṣṇa, the Supreme Personality of Godhead, killed Pūtanā, and who thus invests his hearing in such childhood pastimes of Kṛṣṇa, certainly attains attachment for Govinda, the supreme, original person.

PURPORT

The incident in which the great witch attempted to kill the child but was killed herself is certainly wonderful. Therefore this verse uses the word *adbhutam,* meaning "specifically wonderful." Kṛṣṇa has left us many wonderful narrations about Him. Simply by reading these narrations, as they are described in *Kṛṣṇa, the Supreme Personality of Godhead,* one gains salvation from this material world and gradually develops attachment to and devotion for Govinda, Ādi-puruṣa.

Thus end the Bhaktivedanta purports of the Tenth Canto, Sixth Chapter, of the *Śrīmad-Bhāgavatam,* entitled "The Killing of the Demon Pūtanā."

Chapter 7

10.7.1-2

śrī-rājovāca
yena yenāvatāreṇa
bhagavān harir īśvaraḥ
karoti karṇa-ramyāṇi
mano-jñāni ca naḥ prabho

yac-chṛṇvato 'paity aratir vitṛṣṇā
sattvaṁ ca śuddhyaty acireṇa puṁsaḥ
bhaktir harau tat-puruṣe ca sakhyaṁ
tad eva hāraṁ vada manyase cet

SYNONYMS

śrī-rājā uvāca—the King inquired (from Śukadeva Gosvāmī); *yena yena avatāreṇa*—the pastimes exhibited by different varieties of incarnations; *bhagavān*—the Supreme Personality of Godhead; *hariḥ*—the Lord; *īśvaraḥ*—the controller; *karoti*—presents; *karṇa-ramyāṇi*—were all very pleasing to the ear; *manaḥ-jñāni*—very attractive to the mind; *ca*—also; *naḥ*—of us; *prabho*—my lord, Śukadeva Gosvāmī; *yat-śṛṇvataḥ*—of anyone who simply hears these narrations; *apaiti*—vanishes; *aratiḥ*—unattractiveness;

vitṛṣṇā—dirty things within the mind that make us uninterested in Kṛṣṇa consciousness; *sattvam ca*—the existential position in the core of the heart; *śuddhyati*—becomes purified; *acireṇa*—very soon; *puṁsaḥ*—of any person; *bhaktiḥ harau*—devotional attachment and service to the Lord; *tat-puruṣe*—with Vaiṣṇavas; *ca*—also; *sakhyam*—attraction to association; *tat eva*—that only; *hāram*—the activities of the Lord, which should be heard and kept on the neck as a garland; *vada*—kindly speak; *manyase*—you think it fit; *cet*—if.

TRANSLATION

King Parīkṣit said: My lord, Śukadeva Gosvāmī, all the various activities exhibited by the incarnations of the Supreme Personality of Godhead are certainly pleasing to the ear and to the mind. Simply by one's hearing of these activities, the dirty things in one's mind immediately vanish. Generally we are reluctant to hear about the activities of the Lord, but Kṛṣṇa's childhood activities are so attractive that they are automatically pleasing to the mind and ear. Thus one's attachment for hearing about material things, which is the root cause of material existence, vanishes, and one gradually develops devotional service to the Supreme Lord, attachment for Him, and friendship with devotees who give us the contribution of Kṛṣṇa consciousness. If you think it fit, kindly speak about those activities of the Lord.

PURPORT

As stated in the *Prema-vivarta:*

> *kṛṣṇa-bahirmukha haiyā bhoga-vāñchā kare*
> *nikaṭa-stha māyā tāre jāpaṭiyā dhare*

Our material existence is *māyā,* or illusion, in which we desire different varieties of material enjoyment and therefore change to different varieties of bodies (*bhrāmayan sarva-bhūtāni yantrārūḍhāni māyayā* [[bg/18/61|[Bg. 18.61]]]). *Asann api kleśada āsa dehaḥ*/ [[sb/5/5/4|[SB 5.5.4]]] as long as we have these temporary bodies, they give us many varieties of tribulation—*ādhyātmika, ādhibhautika* and *ādhidaivika*. This is the root cause of all suffering, but this root cause of suffering can be removed by revival of our Kṛṣṇa consciousness. All the Vedic literatures presented by Vyāsadeva and other great sages are therefore intended to revive our Kṛṣṇa consciousness, which begins to revive with *śravaṇa-kīrtanam. Śṛṇvatāṁ sva-kathāḥ kṛṣṇaḥ* (SB 1.2.17). *Śrīmad-Bhāgavatam* and other Vedic literatures exist simply to give us a chance to hear about Kṛṣṇa. Kṛṣṇa has different *avatāras,* or incarnations, all of which are wonderful and which arouse one's inquisitiveness, but generally such *avatāras* as Matsya, Kūrma and Varāha are not as attractive as Kṛṣṇa. First of all, however, we have no attraction for hearing about Kṛṣṇa, and this is the root cause of our suffering.

But Parīkṣit Mahārāja specifically mentions that the wonderful activities of baby Kṛṣṇa, which amazed mother Yaśodā and the other inhabitants of Vraja, are especially attractive. From the very beginning of His childhood, Kṛṣṇa killed Pūtanā, Tṛṇāvarta and Śakaṭāsura and showed the entire universe within His mouth. Thus the pastimes of Kṛṣṇa, one after another, kept mother Yaśodā and all the inhabitants of Vraja in great astonishment. The process to revive one's Kṛṣṇa consciousness is *ādau śraddhā tataḥ sādhu-saṅgaḥ* (*Bhakti-rasāmṛta-sindhu* 1.4.15). The pastimes of Kṛṣṇa can be properly received from devotees. If one has developed a little bit of Kṛṣṇa consciousness by hearing from Vaiṣṇavas about the activities of Kṛṣṇa, one becomes attached to Vaiṣṇavas who are interested only in Kṛṣṇa consciousness. Therefore Parīkṣit Mahārāja recommends that one hear about Kṛṣṇa's childhood activities, which are more attractive than the activities of other incarnations, such as Matsya, Kūrma and Varāha. Wanting to hear more and more from Śukadeva Gosvāmī, Mahārāja Parīkṣit requested him to continue describing Kṛṣṇa's childhood activities, which are especially easy to hear and which create more and more inquisitiveness.

10.7.3

> *athānyad api kṛṣṇasya*
> *tokācaritam adbhutam*

mānuṣaṁ lokam āsādya
taj-jātim anurundhataḥ

SYNONYMS

atha—also; *anyat api*—other pastimes also; *kṛṣṇasya*—of child Kṛṣṇa; *toka-ācaritam adbhutam*—they are also wonderful childhood pastimes; *mānuṣam*—as if playing as a human child; *lokam āsādya*—appearing on this planet earth in human society; *tat-jātim*—exactly like a human child; *anurundhataḥ*—who was imitating.

TRANSLATION

Please describe other pastimes of Kṛṣṇa, the Supreme Personality, who appeared on this planet earth, imitating a human child and performing wonderful activities like killing Pūtanā.

PURPORT

Mahārāja Parīkṣit requested Śukadeva Gosvāmī to narrate other childhood pastimes exhibited by Kṛṣṇa while playing as a human child. The Supreme Personality of Godhead incarnates at different times in different planets and universes, and according to the nature of those places, He exhibits His unlimited potency. That a child sitting on the lap of his mother was able to kill the gigantic Pūtanā is extremely wonderful for the inhabitants of this planet, but on other planets the inhabitants are more advanced, and therefore the pastimes the Lord performs there are still more

wonderful. Kṛṣṇa's appearance on this planet like a human being makes us more fortunate than the demigods in the higher planets, and therefore Mahārāja Parīkṣit was very much interested in hearing about Him.

10.7.4

śrī-śuka uvāca
kadācid autthānika-kautukāplave
janmarkṣa-yoge samaveta-yoṣitām
vāditra-gīta-dvija-mantra-vācakaiś
cakāra sūnor abhiṣecanaṁ satī

SYNONYMS

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī continued to speak (at the request of Mahārāja Parīkṣit); *kadācit*—at that time (when Kṛṣṇa was three months old); *autthānika-kautuka-āplave*—when Kṛṣṇa was three or four months old and His body was developing, He attempted to turn around, and this pleasing occasion was observed with a festival and bathing ceremony; *janma-ṛkṣa-yoge*—at that time, there was also a conjunction of the moon with the auspicious constellation Rohiṇī; *samaveta-yoṣitām*—(the ceremony was observed) among the assembled women, a ceremony of mothers; *vāditra-gīta*—different varieties of music and singing; *dvija-mantra-vācakaiḥ*—with chanting of Vedic hymns by qualified *brāhmaṇas*; *cakāra*—executed; *sūnoḥ*—of her son; *abhiṣecanam*—the bathing ceremony; *satī*—mother Yaśodā.

TRANSLATION

Śukadeva Gosvāmī said: When mother Yaśodā's baby was slanting His body to attempt to rise and turn around, this attempt was observed by a Vedic ceremony. In such a ceremony, called utthāna, which is performed when a child is due to leave the house for the first time, the child is properly bathed. Just after Kṛṣṇa turned three months old, mother Yaśodā celebrated this ceremony with other women of the neighborhood. On that day, there was a conjunction of the moon with the constellation Rohiṇī. As the brāhmaṇas joined by chanting Vedic hymns and professional musicians also took part, this great ceremony was observed by mother Yaśodā.

PURPORT

There is no question of overpopulation or of children's being a burden for their parents in a Vedic society. Such a society is so well organized and people are so advanced in spiritual consciousness that childbirth is never regarded as a burden or a botheration. The more a child grows, the more his parents become jubilant, and the child's attempts to turn over are also a source of jubilation. Even before the child is born, when the mother is pregnant, many recommended ritualistic ceremonies are performed. For example, when the child has been within the womb for three months and for seven months, there is a ceremony the mother observes by eating with neighboring

children. This ceremony is called *svāda-bhakṣaṇa*. Similarly, before the birth of the child there is the *garbhādhāna* ceremony. In Vedic civilization, childbirth or pregnancy is never regarded as a burden; rather, it is a cause for jubilation. In contrast, people in modern civilization do not like pregnancy or childbirth, and when there is a child, they sometimes kill it. We can just consider how human society has fallen since the inauguration of Kali-yuga. Although people still claim to be civilized, at the present moment there is actually no human civilization, but only an assembly of two-legged animals.

10.7.5

> *nandasya patnī kṛta-majjanādikaṁ*
> *vipraiḥ kṛta-svastyayanaṁ supūjitaiḥ*
> *annādya-vāsaḥ-srag-abhīṣṭa-dhenubhiḥ*
> *sañjāta-nidrākṣam aśīśayac chanaiḥ*

SYNONYMS

nandasya—of Mahārāja Nanda; *patnī*—the wife (mother Yaśodā); *kṛta-majjana-ādikam*—after she and the other members of the house had bathed and the child had been bathed also; *vipraiḥ*—by the *brāhmaṇas*; *kṛta-svastyayanam*—engaging them in chanting auspicious Vedic hymns; *su-pūjitaiḥ*—who were all received and worshiped with proper respect; *anna-ādya*—by offering them sufficient grains and other eatables; *vāsaḥ*—garments; *srak-abhīṣṭa-dhenubhiḥ*—by offering flower garlands and very desirable

cows; *sañjāta-nidrā*—had become sleepy; *akṣam*—whose eyes; *aśīśayat*—laid the child down; *śanaiḥ*—for the time being.

TRANSLATION

After completing the bathing ceremony for the child, mother Yaśodā received the brāhmaṇas by worshiping them with proper respect and giving them ample food grains and other eatables, clothing, desirable cows, and garlands. The brāhmaṇas properly chanted Vedic hymns to observe the auspicious ceremony, and when they finished and mother Yaśodā saw that the child felt sleepy, she lay down on the bed with the child until He was peacefully asleep.

PURPORT

An affectionate mother takes great care of her child and is always anxious to see that the child is not disturbed even for a moment. As long as the child wants to remain with the mother, the mother stays with the child, and the child feels very comfortable. Mother Yaśodā saw that her child felt sleepy, and to give Him all facilities for sleep, she lay down with the child, and when He was peaceful, she got up to attend to her other household affairs.

10.7.6

> *autthānikautsukya-manā manasvinī*
> *samāgatān pūjayatī vrajaukasaḥ*

naivāśṛṇod vai ruditaṁ sutasya sā
rudan stanārthī caraṇāv udakṣipat

SYNONYMS

autthānika-autsukya-manāḥ—mother Yaśodā was very busy celebrating the *utthāna* ceremony of her child; *manasvinī*—very liberal in distributing food, clothing, ornaments and cows, according to necessity; *samāgatān*—to the assembled guests; *pūjayatī*—just to satisfy them; *vraja-okasaḥ*—to the inhabitants of Vraja; *na*—not; *eva*—certainly; *aśṛṇot*—did hear; *vai*—indeed; *ruditam*—the crying; *sutasya*—of her child; *sā*—mother Yaśodā; *rudan*—crying; *stana-arthī*—Kṛṣṇa, who was hankering to drink His mother's milk by sucking her breast; *caraṇau udakṣipat*—out of anger, threw His two legs hither and thither.

TRANSLATION

The liberal mother Yaśodā, absorbed in celebrating the utthāna ceremony, was busy receiving guests, worshiping them with all respect and offering them clothing, cows, garlands and grains. Thus she could not hear the child crying for His mother. At that time, the child Kṛṣṇa, demanding to drink the milk of His mother's breast, angrily threw His legs upward.

PURPORT

Kṛṣṇa had been placed underneath a household handcart, but this handcart was actually another form of the Śakaṭāsura, a

demon who had come there to kill the child. Now, on the plea of demanding to suck His mother's breast, Kṛṣṇa took this opportunity to kill the demon. Thus He kicked Śakaṭāsura just to expose him. Although Kṛṣṇa's mother was engaged in receiving guests, Lord Kṛṣṇa wanted to draw her attention by killing the Śakaṭāsura, and therefore he kicked that cart-shaped demon. Such are the pastimes of Kṛṣṇa. Kṛṣṇa wanted to draw the attention of His mother, but while doing so He created a great havoc not understandable by ordinary persons. These narrations are wonderfully enjoyable, and those who are fortunate are struck with wonder upon hearing of these extraordinary activities of the Lord. Although the less intelligent regard them as mythological because a dull brain cannot understand them, they are real facts. These narrations are actually so enjoyable and enlightening that Mahārāja Parīkṣit and Śukadeva Gosvāmī took pleasure in them, and other liberated persons, following in their footsteps, become fully jubilant by hearing about the wonderful activities of the Lord.

10.7.7

> *adhaḥ-śayānasya śiśor ano 'lpaka-*
> *pravāla-mṛdv-aṅghri-hataṁ vyavartata*
> *vidhvasta-nānā-rasa-kupya-bhājanaṁ*
> *vyatyasta-cakrākṣa-vibhinna-kūbaram*

SYNONYMS

adhaḥ-śayānasya—who was put underneath the handcart; *śiśoḥ*—of the child; *anaḥ*—the cart; *alpaka*—not very much grown; *pravāla*—just like a new leaf; *mṛdu-aṅghri-hatam*—struck by His beautiful, delicate legs; *vyavartata*—turned over and fell down; *vidhvasta*—scattered; *nānā-rasa-kupya-bhājanam*—utensils made of various metals; *vyatyasta*—dislocated; *cakra-akṣa*—the two wheels and the axle; *vibhinna*—broken; *kūbaram*—the pole of the handcart.

TRANSLATION

Lord Śrī Kṛṣṇa was lying down underneath the handcart in one corner of the courtyard, and although His little legs were as soft as leaves, when He struck the cart with His legs, it turned over violently and collapsed. The wheels separated from the axle, the hubs and spokes fell apart, and the pole of the handcart broke. On the cart there were many little utensils made of various metals, and all of them scattered hither and thither.

PURPORT

Śrīla Viśvanātha Cakravartī Ṭhākura has commented on this verse as follows. When Lord Kṛṣṇa was of a very tender age, His hands and legs resembled soft new leaves, yet simply by touching the handcart with His legs, He made the cart fall to pieces. It was quite possible for Him to act in this way and yet not exert Himself very much. The Lord in His Vāmana *avatāra* had to

extend His foot to the greatest height to penetrate the covering of the universe, and when the Lord killed the gigantic demon Hiraṇyakaśipu, He had to assume the special bodily feature of Nṛsiṁhadeva. But in His Kṛṣṇa *avatāra,* the Lord did not need to exert such energy. Therefore, *kṛṣṇas tu bhagavān svayam:* [[sb/1/3/28|[SB 1.3.28]]] Kṛṣṇa is the Supreme Personality of Godhead Himself. In other incarnations, the Lord had to exert some energy according to the time and circumstances, but in this form He exhibited unlimited potency. Thus the handcart collapsed, its joints broken, and all the metal pots and utensils scattered.

The *Vaiṣṇava-toṣaṇī* remarks that although the handcart was higher than the child, the child could easily touch the wheel of the cart, and this was sufficient to send the demon down to the earth. The Lord simultaneously pushed the demon to the earth and superficially broke the handcart.

10.7.8

> *dṛṣṭvā yaśodā-pramukhā vraja-striya*
> *autthānike karmaṇi yāḥ samāgatāḥ*
> *nandādayaś cādbhuta-darśanākulāḥ*
> *kathaṁ svayaṁ vai śakaṭaṁ viparyagāt*

SYNONYMS

dṛṣṭvā—after seeing; *yaśodā-pramukhāḥ*—headed by mother Yaśodā; *vraja-striyaḥ*—all the ladies of Vraja; *autthānike karmaṇi*—in the celebration of the *utthāna* ceremony; *yāḥ*—those who; *samāgatāḥ*—assembled there; *nanda-ādayaḥ ca*—and the men, headed by Nanda Mahārāja; *adbhuta-darśana*—by seeing the wonderful calamity (that the heavily loaded cart had broken upon the small baby, who still lay there unhurt); *ākulāḥ*—and thus they were very much perturbed as to how it had happened; *katham*—how; *svayam*—by itself; *vai*—indeed; *śakaṭam*—the handcart; *viparyagāt*—became so heavily damaged, dismantled.

TRANSLATION

When mother Yaśodā and the other ladies who had assembled for the utthāna festival, and all the men, headed by Nanda Maharaja and their guests saw the wonderful situation, they began to wonder how the handcart had collapsed by itself. They began to wander here and there, trying to find the cause, but were unable to do so.

10.7.9

ūcur avyavasita-matīn
gopān gopīś ca bālakāḥ

rudatānena pādena
kṣiptam etan na saṁśayaḥ

SYNONYMS

ūcuḥ—said; *avyavasita-matīn*—who had lost all intelligence in the present situation; *gopān*—to the cowherd men; *gopīḥ ca*—and to the ladies; *bālakāḥ*—the children; *rudatā anena*—as soon as the child cried; *pādena*—with one leg; *kṣiptam etat*—this cart was dashed apart and immediately fell dismantled; *na saṁśayaḥ*—there is no doubt about it.

TRANSLATION

The assembled cowherd men and ladies began to contemplate how this thing had happened. "Is it the work of some demon or evil planet?" they asked. At that time, the small children present asserted that the cart had been kicked apart by the baby Kṛṣṇa. As soon as the crying baby bad kicked the cart's wheel, the cart had collapsed. There was no doubt about it.

PURPORT

We have heard of people's being haunted by ghosts. Having no gross material body, a ghost seeks shelter of a gross body to stay in and haunt. The Śakaṭāsura was a ghost who had taken shelter of the handcart and was looking for the opportunity to do mischief to Kṛṣṇa. When Kṛṣṇa kicked the cart with His small and very delicate legs, the ghost was immediately pushed down

to the earth and his shelter dismantled, as already described. This was possible for Kṛṣṇa because He has full potency, as confirmed in the *Brahma-saṁhitā* (5.32):

> *aṅgāni yasya sakalendriya-vṛttimanti*
> *paśyanti pānti kalayanti ciraṁ jaganti*
> *ānanda-cinmaya-sad-ujjvala-vigrahasya*
> *govindam ādi-puruṣaṁ tam ahaṁ bhajāmi*

Kṛṣṇa's body is *sac-cid-ānanda-vigraha* [Bs. 5.1], or *ānanda-cinmaya-rasa-vigraha*. That is, any of the parts of His *ānanda-cinmaya* body can act for any other part. Such are the inconceivable potencies of the Supreme Personality of Godhead. The Supreme Lord does not need to acquire these potencies; He already has them. Thus Kṛṣṇa kicked His little legs, and His whole purpose was fulfilled. Also, when the handcart broke, an ordinary child could have been injured in many ways, but because Kṛṣṇa is the Supreme Personality of Godhead, He enjoyed the dismantling of the cart, and nothing injured Him. Everything done by Him is *ānanda-cinmaya-rasa,* full transcendental bliss. Thus Kṛṣṇa factually enjoyed.

The nearby children saw that actually Kṛṣṇa had kicked the wheel of the cart and this was how the accident happened. By the arrangement of *yogamāyā,* all the *gopīs* and *gopas* thought that the accident had taken place because of some bad planet or some ghost, but in fact everything was done by Kṛṣṇa and enjoyed by Him. Those who enjoy the activities of Kṛṣṇa are also on the

platform of *ānanda-cinmaya-rasa;* they are liberated from the material platform. When one develops the practice of hearing *kṛṣṇa-kathā,* he is certainly transcendental to material existence, as confirmed in *Bhagavad-gītā* (*sa guṇān samatītyaitān brahma-bhūyāya kalpate* [[bg/14/26|[Bg. 14.26]]]). Unless one is on the spiritual platform, one cannot enjoy the transcendental activities of Kṛṣṇa; or in other words, whoever engages in hearing the transcendental activities of Kṛṣṇa is not on the material platform, but on the transcendental, spiritual platform.

10.7.10

> *na te śraddadhire gopā*
> *bāla-bhāṣitam ity uta*
> *aprameyaṁ balaṁ tasya*
> *bālakasya na te viduḥ*

SYNONYMS

na—not; *te*—the cowherd men and ladies; *śraddadhire*—put their faith (in such statements); *gopāḥ*—the cowherd men and women; *bāla-bhāṣitam*—childish talk from the assembled children; *iti uta*—thus spoken; *aprameyam*—unlimited, inconceivable; *balam*—the power; *tasya bālakasya*—of the small baby Kṛṣṇa; *na*—not; *te*—the *gopīs* and *gopas*; *viduḥ*—were aware of.

TRANSLATION

The assembled gopīs and gopas, unaware that Kṛṣṇa is always unlimited, could not believe that baby Kṛṣṇa had such inconceivable power. They could not believe the statements of the children, and therefore they neglected these statements as being childish talk.

10.7.11

> *rudantaṁ sutam ādāya*
> *yaśodā graha-śaṅkitā*
> *kṛta-svastyayanaṁ vipraiḥ*
> *sūktaiḥ stanam apāyayat*

SYNONYMS

rudantam—crying; *sutam*—son; *ādāya*—picking up; *yaśodā*—mother Yaśodā; *graha-śaṅkitā*—fearing some bad planet; *kṛta-svastyayanam*—immediately performed a ritualistic ceremony for good fortune; *vipraiḥ*—by calling all the *brāhmaṇas*; *sūktaiḥ*—by Vedic hymns; *stanam*—her breast; *apāyayat*—made the child suck.

TRANSLATION

Thinking that some bad planet had attacked Kṛṣṇa, mother Yaśodā picked up the crying child and allowed Him to suck her breast. Then she called for experienced

brāhmaṇas to chant Vedic hymns and perform an auspicious ritualistic ceremony.

PURPORT

Whenever there is some danger or some inauspicious occurrence, it is the custom of Vedic civilization to have qualified *brāhmaṇas* immediately chant Vedic hymns to counteract it. Mother Yaśodā did this properly and allowed the baby to suck her breast.

10.7.12

> *pūrvavat sthāpitaṁ gopair*
> *balibhiḥ sa-paricchadam*
> *viprā hutvārcayāṁ cakrur*
> *dadhy-akṣata-kuśāmbubhiḥ*

SYNONYMS

pūrva-vat—as the handcart had been situated before; *sthāpitam*—again assembled with the pots situated properly; *gopaiḥ*—by the cowherd men; *balibhiḥ*—all of whom were very strong and stout and who could therefore assemble the parts without difficulty; *sa-paricchadam*—with all the paraphernalia kept on it; *viprāḥ*—the *brāhmaṇas*; *hutvā*—after performing a fire ceremony; *arcayām cakruḥ*—performed ritualistic ceremonies; *dadhi*—with curd; *akṣata*—grains of rice; *kuśa*—and *kuśa* grass; *ambubhiḥ*—with water.

TRANSLATION

After the strong, stout cowherd men assembled the pots and paraphernalia on the handcart and set it up as before, the brāhmaṇas performed a ritualistic ceremony with a fire sacrifice to appease the bad planet, and then, with rice grains, kuśa, water and curd, they worshiped the Supreme Lord.

PURPORT

The handcart was loaded with heavy utensils and other paraphernalia. To set the cart back in its original position required much strength, but this was easily done by the cowherd men. Then, according to the system of the *gopa jāti,* various Vedic ceremonies were performed to appease the calamitous situation.

10.7.13-15

ye 'sūyānṛta-dambherṣā-
hiṁsā-māna-vivarjitāḥ
na teṣāṁ satya-śīlānām
āśiṣo viphalāḥ kṛtāḥ

iti bālakam ādāya
sāmarg-yajur-upākṛtaiḥ

jalaiḥ pavitrauṣadhibhir
abhiṣicya dvijottamaiḥ

vācayitvā svastyayanaṁ
nanda-gopaḥ samāhitaḥ
hutvā cāgniṁ dvijātibhyaḥ
prādād annaṁ mahā-guṇam

SYNONYMS

ye—those *brāhmaṇas* who; *asūya*—envy; *anṛta*—untruthfulness; *dambha*—false pride; *īrṣā*—grudges; *hiṁsā*—being disturbed by the opulence of others; *māna*—false prestige; *vivarjitāḥ*—completely devoid of; *na*—not; *teṣām*—of such *brāhmaṇas*; *satya-śīlānām*—who are endowed with perfect brahminical qualifications (*satya, śama, dama,* etc.); *āśiṣaḥ*—the blessings; *viphalāḥ*—useless; *kṛtāḥ*—have become; *iti*—considering all these things; *bālakam*—the child; *ādāya*—taking care of; *sāma*—according to the *Sāma Veda*; *ṛk*—according to the *Ṛg Veda*; *yajuḥ*—and according to the *Yajur Veda*; *upākṛtaiḥ*—purified by such means; *jalaiḥ*—with water; *pavitra-auṣadhibhiḥ*—mixed with pure herbs; *abhiṣicya*—after bathing (the child); *dvija-uttamaiḥ*—with ceremonies performed by first-class *brāhmaṇas* with the above qualifications; *vācayitvā*—requested to be chanted; *svasti-ayanam*—auspicious hymns; *nanda-gopaḥ*—Mahārāja Nanda, the head of the cowherd men; *samāhitaḥ*—liberal and good; *hutvā*—after offering oblations; *ca*—also; *agnim*—unto the sacred fire; *dvijātibhyaḥ*—unto those first-

class *brāhmaṇas*; *prādāt*—gave in charity; *annam*—food grains; *mahā-guṇam*—excellent.

TRANSLATION

When brāhmaṇas are free from envy, untruthfulness, unnecessary pride, grudges, disturbance by the opulence of others, and false prestige, their blessings never go in vain. Considering this, Nanda Mahārāja soberly took Kṛṣṇa on his lap and invited such truthful brāhmaṇas to perform a ritualistic ceremony according to the holy hymns of the Sāma Veda, Ṛg Veda and Yajur Veda. Then, while the hymns were being chanted, he bathed the child with water mixed with pure herbs, and after performing a fire ceremony, he sumptuously fed all the brāhmaṇas with first-class grains and other food.

PURPORT

Nanda Mahārāja was very confident about the qualifications of the *brāhmaṇas* and their blessings. He was fully confident that simply if the good *brāhmaṇas* showered their blessings, the child Kṛṣṇa would be happy. The blessings of qualified *brāhmaṇas* can bring happiness not only to Kṛṣṇa, the Supreme Personality of Godhead, but to everyone. Because Kṛṣṇa is self-sufficient, He does not require anyone's blessings, yet Nanda Mahārāja thought that Kṛṣṇa required the blessings of the *brāhmaṇas*. What then is to be said of others? In human society, therefore, there must

be an ideal class of men, *brāhmaṇas,* who can bestow blessings upon others, namely, upon the *kṣatriyas, vaiśyas* and *śūdras,* so that everyone will be happy. Kṛṣṇa therefore says in *Bhagavad-gītā* (Bg. 4.13) that human society must have four social orders (*cātur-varṇyaṁ mayā sṛṣṭaṁ guṇa-karma-vibhāgaśaḥ*); it is not that everyone should become a *śūdra* or a *vaiśya* and human society will prosper. As enunciated in *Bhagavad-gītā,* there must be a class of *brāhmaṇas* with qualities like *satya* (truthfulness), *śama* (peacefulness), *dama* (self-control) and *titikṣā* (tolerance).

Here also, in the *Bhāgavatam,* Nanda Mahārāja invites qualified *brāhmaṇas*. There may be caste *brāhmaṇas,* and we have all respect for them, but their birth in *brāhmaṇa* families does not mean that they are qualified to bestow blessings upon the other members of human society. This is the verdict of the *śāstras*. In Kali-yuga, caste *brāhmaṇas* are accepted as *brāhmaṇas*. *Vipratve sūtram eva hi* (SB 12.2.3): in Kali-yuga, simply by putting on a thread worth two *paise,* one becomes a *brāhmaṇa*. Such *brāhmaṇas* were not called for by Nanda Mahārāja. As stated by Nārada Muni (SB 7.11.35), *yasya yal lakṣaṇaṁ proktam*. The symptoms of a *brāhmaṇa* are stated in *śāstra,* and one must be qualified with these symptoms.

The blessings of *brāhmaṇas* who are not envious, disturbed or puffed up with pride and false prestige and who are fully qualified with truthfulness will be useful. Therefore a class of men must be trained as *brāhmaṇas* from the very beginning. *Brahmacārī guru-kule vasan dānto guror hitam* (SB 7.12.1).

The word *dāntaḥ* is very important. *Dāntaḥ* refers to one who is not envious, disturbing or puffed up with false prestige. With the Kṛṣṇa consciousness movement, we are trying to introduce such *brāhmaṇas* in society. *Brāhmaṇas* must ultimately be Vaiṣṇavas, and if one is a Vaiṣṇava, he has already acquired the qualifications of a *brāhmaṇa*. *Brahma-bhūtaḥ prasannātmā* (Bg. 18.54). The word *brahma-bhūta* [[sb/4/30/20|[SB 4.30.20]]] refers to becoming a *brāhmaṇa,* or understanding what is Brahman (*brahma jānātīti brāhmaṇaḥ*). One who is *brahma-bhūta* is always happy (*prasannātmā*). *Na śocati na kāṅkṣati/* he is never disturbed about material necessities. *Samaḥ sarveṣu bhūteṣu:* he is ready to bestow blessings upon everyone equally. *Mad-bhaktiṁ labhate parām:* [[bg/18/54|[Bg. 18.54]]] then he becomes a Vaiṣṇava. In this age, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura introduced the sacred thread ceremony for his Vaiṣṇava disciples, with the idea that people should understand that when one becomes a Vaiṣṇava he has already acquired the qualifications of a *brāhmaṇa*. Therefore in the International Society for Krishna Consciousness, those who are twice initiated so as to become *brāhmaṇas* must bear in mind their great responsibility to be truthful, control the mind and senses, be tolerant, and so on. Then their life will be successful. It was such *brāhmaṇas* that Nanda Mahārāja invited to chant the Vedic hymns, not ordinary *brāhmaṇas*. Verse thirteen distinctly mentions *hiṁsā-māna*. The word *māna* refers to false prestige or false pride. Those who were falsely proud, thinking that they were *brāhmaṇas* because they were born in

brāhmaṇa families, were never invited by Nanda Mahārāja on such occasions.

Verse fourteen mentions *pavitrauṣadhi*. In any ritualistic ceremony, many herbs and leaves were required. These were known as *pavitra-patra*. Sometimes there were *nimba* leaves, sometimes bael leaves, mango leaves, *aśvattha* leaves or *āmalakī* leaves. Similarly, there were *pañca-gavya, pañca-śasya* and *pañca-ratna*. Although Nanda Mahārāja belonged to the *vaiśya* community, everything was known to him.

The most important word in these verses is *mahā-guṇam,* indicating that the *brāhmaṇas* were offered very palatable food of exalted quality. Such palatable dishes were generally prepared with two things, namely food grains and milk products. *Bhagavad-gītā* (Bg. 18.44) therefore enjoins that human society must give protection to the cows and encourage agriculture (*kṛṣi-go-rakṣya-vāṇijyaṁ vaiśya-karma svabhāvajam*). Simply by expert cooking, hundreds and thousands of palatable dishes can be prepared from agricultural produce and milk products. This is indicated here by the words *annaṁ mahā-guṇam*. Still today in India, from these two things, namely food grains and milk, hundreds and thousands of varieties of food are prepared, and then they are offered to the Supreme Personality of Godhead. (*Catur-vidha-śrī-bhagavat-prasāda. patraṁ puṣpaṁ phalaṁ toyaṁ yo me bhaktyā prayacchati* [[bg/9/26|[Bg. 9.26]]].) Then the *prasāda* is distributed. Even today in Jagannātha-kṣetra and other big temples, very palatable dishes are offered to

the Deity, and *prasāda* is distributed profusely. Cooked by first-class *brāhmaṇas* with expert knowledge and then distributed to the public, this *prasāda* is also a blessing from the *brāhmaṇas* or Vaiṣṇavas. There are four kinds of *prasāda* (*catur-vidha*). Salty, sweet, sour and pungent tastes are made with different types of spices, and the food is prepared in four divisions, called *carvya, cūṣya, lehya* and *peya-prasāda* that is chewed, *prasāda* that is licked, *prasāda* tasted with the tongue, and *prasāda* that is drunk. Thus there are many varieties of *prasāda,* prepared very nicely with grains and ghee, offered to the Deity and distributed to the *brāhmaṇas* and Vaiṣṇavas and then to the general public. This is the way of human society. Killing the cows and spoiling the land will not solve the problem of food. This is not civilization. Uncivilized men living in the jungle and being unqualified to produce food by agriculture and cow protection may eat animals, but a perfect human society advanced in knowledge must learn how to produce first-class food simply by agriculture and protection of cows.

10.7.16

> *gāvaḥ sarva-guṇopetā*
> *vāsaḥ-srag-rukma-mālinīḥ*
> *ātmajābhyudayārthāya*
> *prādāt te cānvayuñjata*

SYNONYMS

gāvaḥ—cows; *sarva-guṇa-upetāḥ*—being fully qualified by giving sufficient milk, etc.; *vāsaḥ*—well dressed; *srak*—with flower garlands; *rukma-mālinīḥ*—and with garlands of gold; *ātmaja-abhyudaya-arthāya*—for the purpose of his son's affluence; *prādāt*—gave in charity; *te*—those *brāhmaṇas*; *ca*—also; *anvayuñjata*—accepted them.

TRANSLATION

Nanda Mahārāja, for the sake of the affluence of his own son Kṛṣṇa, gave the brāhmaṇas cows fully decorated with garments, flower garlands and gold necklaces. These cows, fully qualified to give ample milk, were given to the brāhmaṇas in charity, and the brāhmaṇas accepted them and bestowed blessings upon the whole family, and especially upon Kṛṣṇa.

PURPORT

Nanda Mahārāja first fed the *brāhmaṇas* sumptuously and then gave them in charity first-class cows fully decorated with golden necklaces, garments and flower garlands.

10.7.17

> *viprā mantra-vido yuktās*
> *tair yāḥ proktās tathāśiṣaḥ*

tā niṣphalā bhaviṣyanti
na kadācid api sphuṭam

SYNONYMS

viprāḥ—the *brāhmaṇas*; *mantra-vidaḥ*—completely expert in chanting the Vedic hymns; *yuktāḥ*—perfect mystic *yogīs*; *taiḥ*—by them; *yāḥ*—whatsoever; *proktāḥ*—was spoken; *tathā*—becomes just so; *āśiṣaḥ*—all blessings; *tāḥ*—such words; *niṣphalāḥ*—useless, without fruit; *bhaviṣyanti na*—never will become; *kadācit*—at any time; *api*—indeed; *sphuṭam*—always factual, as it is.

TRANSLATION

The brāhmaṇas, who were completely expert in chanting the Vedic hymns, were all yogīs fully equipped with mystic powers. Whatever blessings they spoke were certainly never fruitless.

PURPORT

Brāhmaṇas fully equipped with the brahminical qualifications are always *yogīs* fully powerful in mystic *yoga*. Their words never fail. In every transaction with other members of society, *brāhmaṇas* are certainly dependable. In this age, however, one must take into account that the *brāhmaṇas* are uncertain in their qualifications. Because there are no yajñic *brāhmaṇas,* all *yajñas* are forbidden. The only *yajña* recommended in this age is *saṅkīrtana-yajña*. *Yajñaiḥ saṅkīrtana-prāyair yajanti hi sumedhasaḥ* (SB 11.5.32). *Yajña* is meant to satisfy Viṣṇu

(*yajñārthāt karmaṇo 'nyatra loko 'yaṁ karma-bandhanaḥ [[bg/3/9|[Bg. 3.9]]]*). Because in this age there are no qualified *brāhmaṇas,* people should perform *yajña* by chanting the Hare Kṛṣṇa *mantra* (*yajñaiḥ saṅkīrtana-prāyair yajanti hi sumedhasaḥ*). Life is meant for *yajña,* and *yajña* is performed by the chanting of Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

10.7.18

> *ekadāroham ārūḍhaṁ*
> *lālayantī sutaṁ satī*
> *garimāṇaṁ śiśor voḍhuṁ*
> *na sehe giri-kūṭavat*

SYNONYMS

ekadā—one time (estimated to have been when Kṛṣṇa was one year old); *āroham*—on His mother's lap; *ārūḍham*—who was sitting; *lālayantī*—was patting; *sutam*—her son; *satī*—mother Yaśodā; *garimāṇam*—because of an increase in heaviness; *śiśoḥ*—of the child; *voḍhum*—to bear Him; *na*—not; *sehe*—was able; *giri-kūṭa-vat*—appearing like the weight of a mountain peak.

TRANSLATION

One day, a year after Kṛṣṇa's appearance, mother Yaśodā was patting her son on her lap. But suddenly

she felt the child to be heavier than a mountain peak, and she could no longer bear His weight.

PURPORT

Lālayantī. Sometimes a mother lifts her child, and when the child falls in her hands, the child laughs, and the mother also enjoys pleasure. Yaśodā used to do this, but this time Kṛṣṇa became very heavy, and she could not bear His weight. Under the circumstances, it is to be understood that Kṛṣṇa was aware of the coming of Tṛṇāvartāsura, who would take Him far away from His mother. Kṛṣṇa knew that when Tṛṇāvarta came and took Him away from His mother's lap, mother Yaśodā would be greatly bereaved. He did not want His mother to suffer any difficulty from the demon. Therefore, because He is the source of everything (*janmādy asya yataḥ* [[sb/1/1/1|[SB 1.1.1]]]), He assumed the heaviness of the entire universe. The child was on the lap of Yaśodā, who was therefore in possession of everything in the world, but when the child assumed such heaviness, she had to put Him down in order to give Tṛṇāvartāsura an opportunity to take Him away and play with Him for some time before the child returned to the lap of His mother.

10.7.19

> *bhūmau nidhāya taṁ gopī*
> *vismitā bhāra-pīḍitā*

mahā-puruṣam ādadhyau
jagatām āsa karmasu

SYNONYMS

bhūmau—on the ground; *nidhāya*—placing; *tam*—the child; *gopī*—mother Yaśodā; *vismitā*—being astonished; *bhāra-pīḍitā*—being aggrieved by the weight of the child; *mahā-puruṣam*—Lord Viṣṇu, Nārāyaṇa; *ādadhyau*—took shelter of; *jagatām*—as if the weight of the whole world; *āsa*—engaged herself; *karmasu*—in other household affairs.

TRANSLATION

Feeling the child to be as heavy as the entire universe and therefore being anxious, thinking that perhaps the child was being attacked by some other ghost or demon, the astonished mother Yaśodā put the child down on the ground and began to think of Nārāyaṇa. Foreseeing disturbances, she called for the brāhmaṇas to counteract this heaviness, and then she engaged in her other household affairs. She had no alternative than to remember the lotus feet of Nārāyaṇa, for she could not understand that Kṛṣṇa was the original source of everything.

PURPORT

Mother Yaśodā did not understand that Kṛṣṇa is the heaviest of all heavy things and that Kṛṣṇa rests within everything (*mat-*

sthāni sarva-bhūtāni). As confirmed in *Bhagavad-gītā* (Bg. 9.4), *mayā tatam idaṁ sarvaṁ jagad avyakta-mūrtinā:* Kṛṣṇa is everywhere in His impersonal form, and everything rests upon Him. Nonetheless, *na cāhaṁ teṣv avasthitaḥ:* Kṛṣṇa is not everywhere. Mother Yaśodā was unable to understand this philosophy because she was dealing with Kṛṣṇa as His real mother by the arrangement of *yogamāyā*. Not understanding the importance of Kṛṣṇa, she could only seek shelter of Nārāyaṇa for Kṛṣṇa's safety and call the *brāhmaṇas* to counteract the situation.

10.7.20

> *daityo nāmnā tṛṇāvartaḥ*
> *kaṁsa-bhṛtyaḥ praṇoditaḥ*
> *cakravāta-svarūpeṇa*
> *jahārāsīnam arbhakam*

SYNONYMS

daityaḥ—another demon; *nāmnā*—by the name; *tṛṇāvartaḥ*—Tṛṇāvartāsura; *kaṁsa-bhṛtyaḥ*—a servant of Kaṁsa; *praṇoditaḥ*—having been induced by him; *cakravāta-svarūpeṇa*—in the form of a whirlwind; *jahāra*—swept away; *āsīnam*—the sitting; *arbhakam*—child.

TRANSLATION

While the child was sitting on the ground, a demon named Tṛṇāvarta, who was a servant of Kaṁsa's, came there as a whirlwind, at Kaṁsa's instigation, and very easily carried the child away into the air.

PURPORT

Kṛṣṇa's heaviness was unbearable for the child's mother, but when Tṛṇāvartāsura came, he immediately carried the child away. This was another demonstration of Kṛṣṇa's inconceivable energy. When the Tṛṇāvarta demon came, Kṛṣṇa became lighter than the grass so that the demon could carry Him away. This was *ānanda-cinmaya-rasa,* Kṛṣṇa's blissful, transcendental pleasure.

10.7.21

gokulaṁ sarvam āvṛṇvan
muṣṇaṁś cakṣūṁṣi reṇubhiḥ
īrayan sumahā-ghora-
śabdena pradiśo diśaḥ

SYNONYMS

gokulam—the whole tract of land known as Gokula; *sarvam*—everywhere; *āvṛṇvan*—covering; *muṣṇan*—taking away; *cakṣūṁṣi*—the power of vision; *reṇubhiḥ*—by particles of dust; *īrayan*—was

vibrating; *su-mahā-ghora*—very fierce and heavy; *śabdena*—with a sound; *pradiśaḥ diśaḥ*—entered everywhere, in all directions.

TRANSLATION

Covering the whole land of Gokula with particles of dust, that demon, acting as a strong whirlwind, covered everyone's vision and began vibrating everywhere with a greatly fearful sound.

PURPORT

Tṛṇāvartāsura assumed the form of a whirlwind and covered with a dust storm the whole tract of land known as Gokula, so that no one could see even the nearest thing.

10.7.22

muhūrtam abhavad goṣṭhaṁ
rajasā tamasāvṛtam
sutaṁ yaśodā nāpaśyat
tasmin nyastavatī yataḥ

SYNONYMS

muhūrtam—for a moment; *abhavat*—there was; *goṣṭham*—throughout the whole pasturing ground; *rajasā*—by big particles of dust; *tamasā āvṛtam*—covered with darkness; *sutam*—her son; *yaśodā*—mother Yaśodā; *na apaśyat*—could not find; *tasmin*—in that very spot; *nyastavatī*—she had placed Him; *yataḥ*—where.

TRANSLATION

For a moment, the whole pasturing ground was overcast with dense darkness from the dust storm, and mother Yaśodā was unable to find her son where she had placed Him.

10.7.23

nāpaśyat kaścanātmānaṁ
paraṁ cāpi vimohitaḥ
tṛṇāvarta-nisṛṣṭābhiḥ
śarkarābhir upadrutaḥ

SYNONYMS

na—not; *apaśyat*—saw; *kaścana*—anyone; *ātmānam*—himself; *param ca api*—or another; *vimohitaḥ*—being illusioned; *tṛṇāvarta-nisṛṣṭābhiḥ*—thrown by Tṛṇāvartāsura; *śarkarābhiḥ*—by the sands; *upadrutaḥ*—and thus being disturbed.

TRANSLATION

Because of the bits of sand thrown about by Tṛṇāvarta, people could not see themselves or anyone else, and thus they were illusioned and disturbed.

10.7.24

iti khara-pavana-cakra-pāṁśu-varṣe
suta-padavīm abalāvilakṣya mātā
atikaruṇam anusmaranty aśocad
bhuvi patitā mṛta-vatsakā yathā gauḥ

SYNONYMS

iti—thus; *khara*—very strong; *pavana-cakra*—by a whirlwind; *pāṁśu-varṣe*—when there were showers of dust and small dust particles; *suta-padavīm*—the place of her son; *abalā*—the innocent woman; *avilakṣya*—not seeing; *mātā*—because of being His mother; *ati-karuṇam*—very pitifully; *anusmarantī*—she was thinking of her son; *aśocat*—lamented extraordinarily; *bhuvi*—on the ground; *patitā*—fell down; *mṛta-vatsakā*—who has lost her calf; *yathā*—like; *gauḥ*—a cow.

TRANSLATION

Because of the dust storm stirred up by the strong whirlwind, mother Yaśodā could find no trace of her son, nor could she understand why. Thus she fell down on the ground like a cow who has lost her calf and began to lament very pitifully.

10.7.25

ruditam anuniśamya tatra gopyo
bhṛśam anutapta-dhiyo 'śru-pūrṇa-mukhyaḥ
rurudur anupalabhya nanda-sūnuṁ
pavana upārata-pāṁśu-varṣa-vege

SYNONYMS

ruditam—mother Yaśodā, crying pitifully; *anuniśamya*—after hearing; *tatra*—there; *gopyaḥ*—the other ladies, the *gopīs*; *bhṛśam*—highly; *anutapta*—lamenting sympathetically after mother Yaśodā; *dhiyaḥ*—with such feelings; *aśru-pūrṇa-mukhyaḥ*—and the other *gopīs,* their faces full of tears; *ruruduḥ*—they were crying; *anupalabhya*—without finding; *nanda-sūnum*—the son of Nanda Mahārāja, Kṛṣṇa; *pavane*—when the whirlwind; *upārata*—had ceased; *pāṁśu-varṣa-vege*—its force of showering dust.

TRANSLATION

When the force of the dust storm and the winds subsided, Yaśodā's friends, the other gopīs, approached mother Yaśodā, hearing her pitiful crying. Not seeing Kṛṣṇa present, they too felt very much aggrieved and joined mother Yaśodā in crying, their eyes full of tears.

PURPORT

This attachment of the *gopīs* to Kṛṣṇa is wonderful and transcendental. The center of all the activities of the *gopīs* was Kṛṣṇa. When Kṛṣṇa was there they were happy, and when Kṛṣṇa was not there, they were unhappy. Thus when mother Yaśodā was lamenting Kṛṣṇa's absence, the other ladies also began to cry.

10.7.26

> *tṛṇāvartaḥ śānta-rayo*
> *vātyā-rūpa-dharo haran*
> *kṛṣṇaṁ nabho-gato gantuṁ*
> *nāśaknod bhūri-bhāra-bhṛt*

SYNONYMS

tṛṇāvartaḥ—the demon Tṛṇāvarta; *śānta-rayaḥ*—the force of the blast reduced; *vātyā-rūpa-dharaḥ*—who had assumed the form of a forceful whirlwind; *haran*—and had thus taken away; *kṛṣṇam*—Kṛṣṇa, the Supreme Personality of Godhead; *nabhaḥ-gataḥ*—went up to the top of the sky; *gantum*—to go further; *na aśaknot*—was not able; *bhūri-bhāra-bhṛt*—because Kṛṣṇa then became more powerful and heavy than the demon.

TRANSLATION

Having assumed the form of a forceful whirlwind, the demon Tṛṇāvarta took Kṛṣṇa very high in the sky, but when Kṛṣṇa became heavier than the demon, the demon had to stop his force and could go no further.

PURPORT

Here is a competition in yogic power between Kṛṣṇa and Tṛṇāvartāsura. By practicing mystic *yoga, asuras* generally attain some perfection in the eight *siddhis,* or perfections, namely *aṇimā, laghimā, mahimā, prāpti, prākāmya, īśitva, vaśitva* and *kāmāvasāyitā*. But although a demon may acquire such powers to a very limited extent, he cannot compete with the mystic power of Kṛṣṇa, for Kṛṣṇa is Yogeśvara, the source of all mystic power (*yatra yogeśvaro hariḥ* [[bg/18/78|[Bg. 18.78]]]). No one can compete with Kṛṣṇa. Sometimes, of course, having acquired a fragmental portion of Kṛṣṇa's mystic power, *asuras* demonstrate their power to the foolish public and assert themselves to be God, not knowing that God is the supreme Yogeśvara. Here also we see that Tṛṇāvarta assumed the *mahimā-siddhi* and took Kṛṣṇa away as if Kṛṣṇa were an ordinary child. But Kṛṣṇa also became a mystic *mahimā-siddha*. When mother Yaśodā was carrying Him, He became so heavy that His mother, who was usually accustomed to carrying Him, could not bear Him and had to place Him down on the ground. Thus Tṛṇāvarta had been able to take Kṛṣṇa away in the presence of mother Yaśodā. But when Kṛṣṇa, high in the sky, assumed the

mahimā-siddhi, the demon, unable to go further, was obliged to stop his force and come down according to Kṛṣṇa's desire. One should not, therefore, compete with Kṛṣṇa's mystic power.

Devotees automatically have all mystic power, but they do not like to compete with Kṛṣṇa. Instead, they fully surrender to Kṛṣṇa, and their yogic power is demonstrated by Kṛṣṇa's mercy. Devotees can show mystic *yoga* so powerful that a demon could not even dream of it, but they never try to demonstrate it for their personal sense gratification. Whatever they do is for the service of the Lord, and therefore they are always in a position superior to that of the demons. There are many *karmīs, yogīs* and *jñānīs* who artificially try to compete with Kṛṣṇa, and thus ordinary, foolish people who do not care to hear *Śrīmad-Bhāgavatam* from authorities consider some rascal *yogī* to be Bhagavān, the Supreme Personality of Godhead. At the present moment there are many so-called *bābās* who present themselves as incarnations of God by showing some insignificant mystic wonder, and foolish people regard them as God because of lacking knowledge of Kṛṣṇa.

10.7.27

tam aśmānaṁ manyamāna
ātmano guru-mattayā
gale gṛhīta utsraṣṭuṁ
nāśaknod adbhutārbhakam

SYNONYMS

tam—Kṛṣṇa; *aśmānam*—very heavy stone like a lump of iron; *manyamānaḥ*—thinking like that; *ātmanaḥ guru-mattayā*—because of being heavier than he could personally perceive; *gale*—his neck; *gṛhīte*—being embraced or encircled by His arms; *utsraṣṭum*—to give up; *na aśaknot*—was not able; *adbhuta-arbhakam*—this wonderful child who was different from an ordinary child.

TRANSLATION

Because of Kṛṣṇa's weight, Tṛṇāvarta considered Him to be like a great mountain or a hunk of iron. But because Kṛṣṇa had caught the demon's neck, the demon was unable to throw Him off. He therefore thought of the child as wonderful, since he could neither bear the child nor cast aside the burden.

PURPORT

Tṛṇāvarta intended to take Kṛṣṇa up in the sky and kill Him, but Kṛṣṇa enjoyed the pastime of riding on Tṛṇāvarta's body and traveling for a while in the sky. Thus Tṛṇāvarta's attempt to kill Kṛṣṇa failed, while Kṛṣṇa, *ānanda-cinmaya-rasa-vigraha,* enjoyed this pastime. Now, since Tṛṇāvarta was falling because of Kṛṣṇa's heaviness, he wanted to save himself by throwing Kṛṣṇa off from his neck, but was unable to do so because Kṛṣṇa held him very tightly. Consequently, this would be the last time

for Tṛṇāvarta's yogic power. Now he was going to die by the arrangement of Kṛṣṇa.

10.7.28

gala-grahaṇa-niśceṣṭo
daityo nirgata-locanaḥ
avyakta-rāvo nyapatat
saha-bālo vyasur vraje

SYNONYMS

gala-grahaṇa-niśceṣṭaḥ—because of Kṛṣṇa's grasping the neck of the demon Tṛṇāvarta, the demon choked and could not do anything; *daityaḥ*—the demon; *nirgata-locanaḥ*—his eyes popped out because of pressure; *avyakta-rāvaḥ*—because of choking, he could not even make a sound; *nyapatat*—fell down; *saha-bālaḥ*—with the child; *vyasuḥ vraje*—lifeless on the ground of Vraja.

TRANSLATION

With Kṛṣṇa grasping him by the throat, Tṛṇāvarta choked, unable to make even a sound or even to move his hands and legs. His eyes popping out, the demon lost his life and fell, along with the little boy, down to the ground of Vraja.

10.7.29

tam antarikṣāt patitaṁ śilāyāṁ
viśīrṇa-sarvāvayavaṁ karālam
puraṁ yathā rudra-śareṇa viddhaṁ
striyo rudatyo dadṛśuḥ sametāḥ

SYNONYMS

tam—unto the demon Tṛṇāvarta; *antarikṣāt*—from outer space; *patitam*—fallen; *śilāyām*—on a slab of stone; *viśīrṇa*—scattered, separated; *sarva-avayavam*—all the parts of his body; *karālam*—very fierce hands and legs; *puram*—the place of Tripurāsura; *yathā*—as; *rudra-śareṇa*—by the arrow of Lord Śiva; *viddham*—pierced; *striyaḥ*—all the women, the *gopīs*; *rudatyaḥ*—although crying because Kṛṣṇa was separated from them; *dadṛśuḥ*—they saw in front of them; *sametāḥ*—all together.

TRANSLATION

While the gopīs who had gathered were crying for Kṛṣṇa, the demon fell from the sky onto a big slab of stone, his limbs dislocated, as if he had been pierced by the arrow of Lord Śiva like Tripurāsura.

PURPORT

In transcendental life, as soon as devotees of the Lord merge in lamentation, they immediately experience the Lord's

transcendental activities and merge in transcendental bliss. Actually such devotees are always in transcendental bliss, and such apparent calamities provide a further impetus for that bliss.

10.7.30

> *prādāya mātre pratihṛtya vismitāḥ*
> *kṛṣṇaṁ ca tasyorasi lambamānam*
> *taṁ svastimantaṁ puruṣāda-nītaṁ*
> *vihāyasā mṛtyu-mukhāt pramuktam*
> *gopyaś ca gopāḥ kila nanda-mukhyā*
> *labdhvā punaḥ prāpur atīva modam*

SYNONYMS

prādāya—after picking up; *mātre*—unto His mother (Yaśodā); *pratihṛtya*—delivered; *vismitāḥ*—all surprised; *kṛṣṇam ca*—and Kṛṣṇa; *tasya*—of the demon; *urasi*—on the chest; *lambamānam*—situated; *tam*—Kṛṣṇa; *svastimantam*—endowed with all auspiciousness; *puruṣāda-nītam*—who was taken by the man-eating demon; *vihāyasā*—into the sky; *mṛtyu-mukhāt*—from the mouth of death; *pramuktam*—now liberated; *gopyaḥ*—the *gopīs*; *ca*—and; *gopāḥ*—the cowherd men; *kila*—indeed; *nanda-mukhyāḥ*—headed by Nanda Mahārāja; *labdhvā*—after getting; *punaḥ*—again (their son); *prāpuḥ*—enjoyed; *atīva*—very much; *modam*—bliss.

TRANSLATION

The gopīs immediately picked Kṛṣṇa up from the chest of the demon and delivered Him, free from all inauspiciousness, to mother Yaśodā. Because the child, although taken into the sky by the demon, was unhurt and now free from all danger and misfortune, the gopīs and cowherd men, headed by Nanda Mahārāja, were extremely happy.

PURPORT

The demon fell flat from the sky, and Kṛṣṇa was playing on his chest very happily, uninjured and free from misfortune. Not at all disturbed because of being taken high in the sky by the demon, Kṛṣṇa was playing and enjoying. This is *ānanda-cinmaya-rasa-vigraha*. In any condition, Kṛṣṇa is *sac-cid-ānanda-vigraha* [Bs. 5.1]. He has no unhappiness. Others might have thought that He was in difficulty, but because the demon's chest was sufficiently broad to play on, the baby was happy in all respects. It was most astonishing that although the demon went so high in the sky, the child did not fall down. Therefore, the child had been saved virtually from the mouth of death. Now that He was saved, all the inhabitants of Vṛndāvana were happy.

10.7.31

> *aho batāty-adbhutam eṣa rakṣasā*
> *bālo nivṛttiṁ gamito 'bhyagāt punaḥ*

hiṁsraḥ sva-pāpena vihiṁsitaḥ khalaḥ
sādhuḥ samatvena bhayād vimucyate

SYNONYMS

aho—alas; *bata*—indeed; *ati*—very much; *adbhutam*—this incident is wonderfully astonishing; *eṣaḥ*—this (child); *rakṣasā*—by the man-eating demon; *bālaḥ*—the innocent child Kṛṣṇa; *nivṛttim*—taken away just to be killed and eaten; *gamitaḥ*—went away; *abhyagāt punaḥ*—but He has come back again unhurt; *hiṁsraḥ*—one who is envious; *sva-pāpena*—because of his own sinful activities; *vihiṁsitaḥ*—now (that demon) has been killed; *khalaḥ*—because he was envious and polluted; *sādhuḥ*—any person who is innocent and free from sinful life; *samatvena*—being equal to everyone; *bhayāt*—from all kinds of fear; *vimucyate*—becomes relieved.

TRANSLATION

It is most astonishing that although this innocent child was taken away by the Rākṣasa to be eaten, He has returned without having been killed or even injured. Because this demon was envious, cruel and sinful, he has been killed for his own sinful activities. This is the law of nature. An innocent devotee is always protected by the Supreme Personality of Godhead, and a sinful person is always vanquished for his sinful life.

PURPORT

Kṛṣṇa conscious life means innocent devotional life, and a *sādhu* is one who is fully devoted to Kṛṣṇa. As confirmed by Kṛṣṇa in *Bhagavad-gītā* (Bg. 9.30), *bhajate māṁ ananya-bhāk sādhur eva sa mantavyaḥ:* anyone fully attached to Kṛṣṇa is a *sādhu*. Nanda Mahārāja and the *gopīs* and other cowherd men could not understand that Kṛṣṇa was the Supreme Personality of Godhead playing as a human child and that His life was not in danger under any circumstances. Rather, because of their intense parental love for Kṛṣṇa, they thought that Kṛṣṇa was an innocent child and had been saved by the Supreme Lord.

In the material world, because of intense lust and desire for enjoyment, one becomes implicated in sinful life more and more (*kāma eṣa krodha eṣa rajo-guṇa-samudbhavaḥ*). Therefore the quality of fear is one of the aspects of material life (*āhāra-nidrā-bhaya-maithunaṁ ca*). But if one becomes Kṛṣṇa conscious, the process of devotional service, *śravaṇaṁ kīrtanam* [[sb/7/5/23-24|[SB 7.5.23]]], diminishes one's polluted life of material existence, and one is purified and protected by the Supreme Personality of Godhead. *Śṛṇvatāṁ sva-kathāḥ kṛṣṇaḥ puṇya-śravaṇa-kīrtanaḥ* [[sb/1/2/17|[SB 1.2.17]]]. In devotional life, one has faith in this process. Such faith is one of the six kinds of surrender. *Rakṣiṣyatīti viśvāsaḥ* (*Hari-bhakti-vilāsa* 11.676). One of the processes of surrender is that one should simply depend on Kṛṣṇa, convinced that He will give one all protection. That Kṛṣṇa will protect His devotee is a fact, and Nanda Mahārāja and the other inhabitants of Vṛndāvana

accepted this very simply, although they did not know that the Supreme Lord Himself was present before them. There have been many instances in which a devotee like Prahlāda Mahārāja or Dhruva Mahārāja has been put in difficulty even by his father but has been saved under all circumstances. Therefore our only business is to become Kṛṣṇa conscious and depend fully on Kṛṣṇa for all protection.

10.7.32

> *kiṁ nas tapaś cīrṇam adhokṣajārcanaṁ*
> *pūrteṣṭa-dattam uta bhūta-sauhṛdam*
> *yat samparetaḥ punar eva bālako*
> *diṣṭyā sva-bandhūn praṇayann upasthitaḥ*

SYNONYMS

kim—what kind of; *naḥ*—by us; *tapaḥ*—austerity; *cīrṇam*—has been done for a very long time; *adhokṣaja*—of the Supreme Personality of Godhead; *arcanam*—worshiping; *pūrta*—constructing public roads, etc.; *iṣṭa*—activities for public benefit; *dattam*—giving charity; *uta*—or else; *bhūta-sauhṛdam*—because of love for the general public; *yat*—by the result of which; *samparetaḥ*—even though the child was practically lost in death; *punaḥ eva*—even again because of pious activities; *bālakaḥ*—the child; *diṣṭyā*—by fortune; *sva-bandhūn*—all His relatives; *praṇayan*—to please; *upasthitaḥ*—is present here.

TRANSLATION

Nanda Mahārāja and the others said: We must previously have performed austerities for a very long time, worshiped the Supreme Personality of Godhead, performed pious activities for public life, constructing public roads and wells, and also given charity, as a result of which this boy, although faced with death, has returned to give happiness to His relatives.

PURPORT

Nanda Mahārāja confirmed that by pious activities one can become a *sādhu* so that one will be happy at home and one's children will be protected. In *śāstra* there are many injunctions for *karmīs* and *jñānīs,* especially for *karmīs,* by which they can become pious and happy even in material life. According to Vedic civilization, one should perform activities for the benefit of the public, such as constructing public roads, planting trees on both sides of the road so that people can walk in the shade, and constructing public wells so that everyone can take water without difficulty. One should perform austerity to control one's desires, and one must simultaneously worship the Supreme Personality of Godhead. Thus one becomes pious, and as a result one is happy even in material conditions of life.

10.7.33

dṛṣṭvādbhutāni bahuśo
nanda-gopo bṛhadvane
vasudeva-vaco bhūyo
mānayām āsa vismitaḥ

SYNONYMS

dṛṣṭvā—after seeing; *adbhutāni*—the very wonderful and astonishing incidents; *bahuśaḥ*—many times; *nanda-gopaḥ*—Nanda Mahārāja, the head of the cowherd men; *bṛhadvane*—in Bṛhadvana; *vasudeva-vacaḥ*—the words spoken by Vasudeva when Nanda Mahārāja was in Mathurā; *bhūyaḥ*—again and again; *mānayām āsa*—accepted how true they were; *vismitaḥ*—in great astonishment.

TRANSLATION

Having seen all these incidents in Bṛhadvana, Nanda Mahārāja became more and more astonished, and he remembered the words spoken to him by Vasudeva in Mathurā.

10.7.34

ekadārbhakam ādāya
svāṅkam āropya bhāminī

prasnutaṁ pāyayām āsa
stanaṁ sneha-pariplutā

SYNONYMS

ekadā—once upon a time; *arbhakam*—the child; *ādāya*—taking; *sva-aṅkam*—on her own lap; *āropya*—and placing Him; *bhāminī*—mother Yaśodā; *prasnutam*—breast milk oozing out; *pāyayām āsa*—fed the child; *stanam*—her breast; *sneha-pariplutā*—with great affection and love.

TRANSLATION

One day mother Yaśodā, having taken Kṛṣṇa up and placed Him on her lap, was feeding Him milk from her breast with maternal affection. The milk was flowing from her breast, and the child was drinking it.

10.7.35-36

pīta-prāyasya jananī
sutasya rucira-smitam
mukhaṁ lālayatī rājañ
jṛmbhato dadṛśe idam

khaṁ rodasī jyotir-anīkam āśāḥ
sūryendu-vahni-śvasanāmbudhīṁś ca

dvīpān nagāṁs tad-duhitṝr vanāni
bhūtāni yāni sthira-jaṅgamāni

SYNONYMS

pīta-prāyasya—of child Kṛṣṇa, who was being offered breast milk and was almost satisfied; *jananī*—mother Yaśodā; *sutasya*—of her son; *rucira-smitam*—seeing the child fully satisfied and smiling; *mukham*—the face; *lālayatī*—patting and softly rubbing with her hand; *rājan*—O King; *jṛmbhataḥ*—while the child was yawning; *dadṛśe*—she saw; *idam*—the following; *kham*—the sky; *rodasī*—both the higher planetary system and the earth; *jyotiḥ-anīkam*—the luminaries; *āśāḥ*—the directions; *sūrya*—the sun; *indu*—the moon; *vahni*—fire; *śvasana*—the air; *ambudhīn*—the seas; *ca*—and; *dvīpān*—the islands; *nagān*—the mountains; *tat-duhitṝḥ*—the daughters of the mountains (the rivers); *vanāni*—forests; *bhūtāni*—all kinds of living entities; *yāni*—which are; *sthira-jaṅgamāni*—nonmoving and moving.

TRANSLATION

O King Parīkṣit, when the child Kṛṣṇa was almost finished drinking His mother's milk and mother Yaśodā was touching Him and looking at His beautiful, brilliantly smiling face, the baby yawned, and mother Yaśodā saw in His mouth the whole sky, the higher planetary system and the earth, the luminaries in all directions, the sun, the moon, fire, air, the seas, islands,

mountains, rivers, forests, and all kinds of living entities, moving and nonmoving.

PURPORT

By the arrangement of *yogamāyā,* Kṛṣṇa's pastimes with mother Yaśodā were all regarded as ordinary. So here was an opportunity for Kṛṣṇa to show His mother that the whole universe is situated within Him. In His small form, Kṛṣṇa was kind enough to show His mother the *virāṭ-rūpa,* the universal form, so that she could enjoy seeing what kind of child she had on her lap. The rivers have been mentioned here as the daughters of the mountains (*nagāṁs tad-duhitṝḥ*). It is the flowing of the rivers that makes big forests possible. There are living entities everywhere, some of them moving and some of them not moving. No place is vacant. This is a special feature of God's creation.

10.7.37

> *sā vīkṣya viśvaṁ sahasā*
> *rājan sañjāta-vepathuḥ*
> *sammīlya mṛgaśāvākṣī*
> *netre āsīt suvismitā*

SYNONYMS

sā—mother Yaśodā; *vīkṣya*—by seeing; *viśvam*—the whole universe; *sahasā*—suddenly within the mouth of her son; *rājan*—O King (Mahārāja Parīkṣit); *sañjāta-vepathuḥ*—whose heart was

beating; *sammīlya*—opening; *mṛgaśāva-akṣī*—like the eyes of a deer cub; *netre*—her two eyes; *āsīt*—became; *su-vismitā*—astonished.

TRANSLATION

When mother Yaśodā saw the whole universe within the mouth of her child, her heart began to throb, and in astonishment she wanted to close her restless eyes.

PURPORT

Because of her pure maternal love, mother Yaśodā thought that this wonderful child playing so many tricks must have had some disease. She did not appreciate the wonders shown by her child; rather, she wanted to close her eyes. She was expecting another danger, and therefore her eyes became restless like those of a deer cub. This was all the arrangement of *yogamāyā*. The relationship between mother Yaśodā and Kṛṣṇa is one of pure maternal love. In that love, mother Yaśodā did not very much appreciate the display of the Supreme Personality of Godhead's opulences.

At the beginning of this chapter, two extra verses sometimes appear:

> *evaṁ bahūni karmāṇi*
> *gopānāṁ śaṁ sa-yoṣitām*

> *nandasya gehe vavṛdhe*
> *kurvan viṣṇu-janārdanaḥ*

"In this way, to chastise and kill the demons, the child Kṛṣṇa demonstrated many activities in the house of Nanda Mahārāja, and the inhabitants of Vraja enjoyed these incidents."

> *evaṁ sa vavṛdhe viṣṇur*
> *nanda-gehe janārdanaḥ*
> *kurvann aniśam ānandaṁ*
> *gopālānāṁ sa-yoṣitām*

"To increase the transcendental pleasure of the *gopas* and the *gopīs,* Kṛṣṇa, the killer of all demons, was thus raised by His father and mother, Nanda and Yaśodā."

Śrīpāda Vijayadhvaja Tīrtha also adds another verse after the third verse in this chapter:

> *vistareṇeha kāruṇyāt*
> *sarva-pāpa-praṇāśanam*
> *vaktum arhasi dharma-jña*
> *dayālus tvam iti prabho*

"Parīkṣit Mahārāja then requested Śukadeva Gosvāmī to continue speaking such narrations about the pastimes of Kṛṣṇa, so that the King could enjoy from them transcendental bliss."

Thus end the Bhaktivedanta purports of the Tenth Canto, Seventh Chapter, of the *Śrīmad-Bhāgavatam,* entitled "The Killing of the Demon Tṛṇāvarta."

Chapter 8

10.8.1

śrī-śuka uvāca
gargaḥ purohito rājan
yadūnāṁ sumahā-tapāḥ
vrajaṁ jagāma nandasya
vasudeva-pracoditaḥ

SYNONYMS

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *gargaḥ*—Gargamuni; *purohitaḥ*—the priest; *rājan*—O King Parīkṣit; *yadūnām*—of the Yadu dynasty; *su-mahā-tapāḥ*—highly elevated in austerity and penance; *vrajam*—to the village known as Vrajabhūmi; *jagāma*—went; *nandasya*—of Mahārāja Nanda; *vasudeva-pracoditaḥ*—being inspired by Vasudeva.

TRANSLATION

Śukadeva Gosvāmī said: O Mahārāja Parīkṣit, the priest of the Yadu dynasty, namely Gargamuni, who was highly elevated in austerity and penance, was then inspired by Vasudeva to go see Nanda Mahārāja at his home.

10.8.2

taṁ dṛṣṭvā parama-prītaḥ
pratyutthāya kṛtāñjaliḥ
ānarcādhokṣaja-dhiyā
praṇipāta-puraḥsaram

SYNONYMS

tam—him (Gargamuni); *dṛṣṭvā*—after seeing; *parama-prītaḥ*—Nanda Mahārāja was very much pleased; *pratyutthāya*—standing up to receive him; *kṛta-añjaliḥ*—with folded hands; *ānarca*—worshiped; *adhokṣaja-dhiyā*—although Gargamuni was visible to the senses, Nanda Mahārāja maintained a very high respect for him; *praṇipāta-puraḥsaram*—Nanda Mahārāja fell down before him and offered obeisances.

TRANSLATION

When Nanda Mahārāja saw Gargamuni present at his home, Nanda was so pleased that he stood up to receive him with folded hands. Although seeing Gargamuni with his eyes, Nanda Mahārāja could appreciate that Gargamuni was adhokṣaja; that is, he was not an ordinary person seen by material senses.

10.8.3

sūpaviṣṭaṁ kṛtātithyaṁ
girā sūnṛtayā munim
nandayitvābravīd brahman
pūrṇasya karavāma kim

SYNONYMS

su-upaviṣṭam—when Gargamuni was seated very comfortably; *kṛta-ātithyam*—and he had been properly received as a guest; *girā*—by words; *sūnṛtayā*—very sweet; *munim*—Gargamuni; *nandayitvā*—pleasing him in this way; *abravīt*—said; *brahman*—O *brāhmaṇa*; *pūrṇasya*—of one who is full in everything; *karavāma kim*—what can I do for you (kindly order me).

TRANSLATION

When Gargamuni had been properly received as a guest and was very comfortably seated, Nanda Mahārāja submitted with gentle and submissive words: Dear sir, because you are a devotee, you are full in everything. Yet my duty is to serve you. Kindly order me. What can I do for you?

10.8.4

mahad-vicalanaṁ nṝṇāṁ
gṛhiṇāṁ dīna-cetasām
niḥśreyasāya bhagavan
kalpate nānyathā kvacit

SYNONYMS

mahat-vicalanam—the movement of great personalities; *nṝṇām*—in the houses of ordinary persons; *gṛhiṇām*—especially householders; *dīna-cetasām*—who are very simple-minded, being engaged in family maintenance and nothing more; *niḥśreyasāya*—a great personality has no reason to go to the *gṛhastha* but to benefit him; *bhagavan*—O most powerful devotee; *kalpate*—is to be taken that way; *na anyathā*—not for any other purpose; *kvacit*—at any time.

TRANSLATION

O my lord, O great devotee, persons like you move from one place to another not for their own interests but for the sake of poor-hearted gṛhasthas [householders]. Otherwise they have no interest in going from one place to another.

PURPORT

As factually stated by Nanda Mahārāja, Gargamuni, being a devotee, had no needs. Similarly, when Kṛṣṇa comes He has no

needs, for He is *pūrṇa, ātmārāma*. Nonetheless, He descends to this material world to protect the devotees and vanquish miscreants (*paritrāṇāya sādhūnāṁ vināśāya ca duṣkṛtām* [[bg/4/8|[Bg. 4.8]]]). This is the mission of the Supreme Personality of Godhead, and devotees also have the same mission. One who executes this mission of *para-upakāra,* performing welfare activities for people in general, is recognized by Kṛṣṇa, the Supreme Personality of Godhead, as being very, very dear to Him (*na ca tasmān manuṣyeṣu kaścin me priya-kṛttamaḥ* [[bg/18/69|[Bg. 18.69]]]). Similarly, Caitanya Mahāprabhu has advised this *para-upakāra,* and He has especially advised the inhabitants of India:

> *bhārata-bhūmite haila manuṣya-janma yāra*
> *janma sārthaka kari' kara para-upakāra*

"One who has taken his birth as a human being in the land of India [Bhārata-varṣa] should make his life successful and work for the benefit of all other people." (Cc. Ādi 9.41) On the whole, the duty of a pure Vaiṣṇava devotee is to act for the welfare of others.

Nanda Mahārāja could understand that Gargamuni had come for this purpose and that his own duty now was to act according to Gargamuni's advice. Thus he said, "Please tell me what is my duty." This should be the attitude of everyone, especially the householder. The *varṇāśrama* society is organized into eight divisions: *brāhmaṇa, kṣatriya, vaiśya, śūdra, brahmacarya,*

gṛhastha, vānaprastha and *sannyāsa*. Nanda Mahārāja represented himself as *gṛhiṇām,* a householder. A *brahmacārī* factually has no needs, but *gṛhī,* householders, are engaged in sense gratification. As stated in *Bhagavad-gītā* (Bg. 2.44), *bhogaiśvarya-prasaktānāṁ tayāpahṛta-cetasām*. Everyone has come to this material world for sense gratification, and the position of those who are too attached to sense gratification and who therefore accept the *gṛhastha-āśrama* is very precarious. Since everyone in this material world is searching for sense gratification, *gṛhasthas* are required to be trained as *mahat,* great *mahātmās*. Therefore Nanda Mahārāja specifically used the word *mahad-vicalanam*. Gargamuni had no interest to serve by going to Nanda Mahārāja, but Nanda Mahārāja, as a *gṛhastha,* was always perfectly ready to receive instructions from a *mahātmā* to gain the real benefit in life. Thus he was ready to execute Gargamuni's order.

10.8.5

> *jyotiṣām ayanaṁ sākṣād*
> *yat taj jñānam atīndriyam*
> *praṇītaṁ bhavatā yena*
> *pumān veda parāvaram*

SYNONYMS

jyotiṣām—knowledge of astrology (along with other aspects of culture in human society, and specifically in civilized society, there

must be knowledge of astrology); *ayanam*—the movements of the stars and planets in relationship to human society; *sākṣāt*—directly; *yat tat jñānam*—such knowledge; *ati-indriyam*—which an ordinary person cannot understand because it is beyond his vision; *praṇītam bhavatā*—you have prepared a perfect book of knowledge; *yena*—by which; *pumān*—any person; *veda*—can understand; *para-avaram*—the cause and effect of destiny.

TRANSLATION

O great saintly person, you have compiled the astrological knowledge by which one can understand past and present unseen things. By the strength of this knowledge, any human being can understand what he has done in his past life and how it affects his present life. This is known to you.

PURPORT

The word "destiny" is now defined. Unintelligent persons who do not understand the meaning of life are just like animals. Animals do not know the past, present and future of life, nor are they able to understand it. But a human being can understand this, if he is sober. Therefore, as stated in *Bhagavad-gītā* (Bg. 2.13), *dhīras tatra na muhyati:* a sober person is not bewildered. The simple truth is that although life is eternal, in this material world one changes from one body to another. Foolish people, especially in this age, do not understand this simple truth. Kṛṣṇa says:

> *dehino 'smin yathā dehe*
> *kaumāraṁ yauvanaṁ jarā*
> *tathā dehāntara-prāptir*
> *dhīras tatra na muhyati*

"As the embodied soul continually passes, in this body, from boyhood to youth to old age, the soul similarly passes into another body at death. The self-realized soul is not bewildered by such a change." (Bg. 2.13) Kṛṣṇa, the greatest authority, says that the body will change. And as soon as the body changes, one's whole program of work changes also. Today I am a human being or a great personality, but with a little deviation from nature's law, I shall have to accept a different type of body. Today I am a human being, but tomorrow I may become a dog, and then whatever activities I have performed in this life will be a failure. This simple truth is now rarely understood, but one who is a *dhīra* can understand this. Those in this material world for material enjoyment should know that because their present position will cease to exist, they must be careful in how they act. This is also stated by Ṛṣabhadeva. *Na sādhu manye yata ātmano 'yam asann api kleśada āsa dehaḥ* (SB 5.5.4). Although this body is temporary, as long as we have to live in this body we must suffer. Whether one has a short life or a long life, one must suffer the threefold miseries of material life. Therefore any gentleman, *dhīra,* must be interested in *jyotiṣa,* astrology.

Nanda Mahārāja was trying to take advantage of the opportunity afforded by Gargamuni's presence, for Gargamuni

was a great authority in this knowledge of astrology, by which one can see the unseen events of past, present and future. It is the duty of a father to understand the astrological position of his children and do what is needed for their happiness. Now, taking advantage of the opportunity afforded by the presence of Gargamuni, Nanda Mahārāja suggested that Gargamuni prepare a horoscope for Nanda's two sons, Kṛṣṇa and Balarāma.

10.8.6

> *tvaṁ hi brahma-vidāṁ śreṣṭhaḥ*
> *saṁskārān kartum arhasi*
> *bālayor anayor nṝṇāṁ*
> *janmanā brāhmaṇo guruḥ*

SYNONYMS

tvam—Your Holiness; *hi*—indeed; *brahma-vidām*—of all *brāhmaṇas,* or persons who understand what is Brahman (*brahma jānātīti brāhmaṇaḥ*); *śreṣṭhaḥ*—you are the best; *saṁskārān*—ceremonies performed for reformation (because by these reformatory activities one takes one's second birth: *saṁskārād bhaved dvijaḥ*); *kartum arhasi*—because you have kindly come here, kindly execute; *bālayoḥ*—of these two sons (Kṛṣṇa and Balarāma); *anayoḥ*—of both of Them; *nṝṇām*—not only of Them, but of all human society; *janmanā*—as soon as he takes birth; *brāhmaṇaḥ*—immediately the *brāhmaṇa* becomes; *guruḥ*—the guide.*

TRANSLATION

My lord, you are the best of the brāhmaṇas, especially because you are fully aware of the jyotiḥ-śāstra, the astrological science. Therefore you are naturally the spiritual master of every human being. This being so, since you have kindly come to my house, kindly execute the reformatory activities for my two sons.

PURPORT

The Supreme Personality of Godhead, Kṛṣṇa, says in *Bhagavad-gītā* (Bg. 4.13), *cātur-varṇyaṁ mayā sṛṣṭaṁ guṇa-karma-vibhāgaśaḥ:* the four *varṇas-brāhmaṇa, kṣatriya, vaiśya* and *śūdra*—must be present in society. The *brāhmaṇas* are required for the guidance of the whole society. If there is no such institution as *varṇāśrama-dharma* and if human society has no such guide as the *brāhmaṇa,* human society will be hellish. In Kali-yuga, especially at the present moment, there is no such thing as a real *brāhmaṇa,* and therefore society is in a chaotic condition. Formerly there were qualified *brāhmaṇas,* but at present, although there are certainly persons who think themselves *brāhmaṇas,* they actually have no ability to guide society. The Kṛṣṇa consciousness movement is therefore very much eager to reintroduce the *varṇāśrama* system into human society so that those who are bewildered or less intelligent will be able to take guidance from qualified *brāhmaṇas.*

Brāhmaṇa means Vaiṣṇava. After one becomes a *brāhmaṇa,* the next stage of development in human society is to become a Vaiṣṇava. People in general must be guided to the destination or goal of life, and therefore they must understand Viṣṇu, the Supreme Personality of Godhead. The whole system of Vedic knowledge is based on this principle, but people have lost the clue (*na te viduḥ svārtha-gatiṁ hi viṣṇum* [[sb/7/5/31|[SB 7.5.31]]]), and they are simply pursuing sense gratification, with the risk of gliding down to a lower grade of life (*mṛtyu-saṁsāra-vartmani* [[bg/9/3|[Bg. 9.3]]]). It doesn't matter whether one is born a *brāhmaṇa* or not. No one is born a *brāhmaṇa;* everyone is born a *śūdra*. But by the guidance of a *brāhmaṇa* and by *saṁskāra,* one can become *dvija,* twice-born, and then gradually become a *brāhmaṇa*. Brāhmaṇism is not a system meant to create a monopoly for a particular class of men. Everyone should be educated so as to become a *brāhmaṇa*. At least there must be an opportunity to allow everyone to attain the destination of life. Regardless of whether one is born in a *brāhmaṇa* family, a *kṣatriya* family or a *śūdra* family, one may be guided by a proper *brāhmaṇa* and be promoted to the highest platform of being a Vaiṣṇava. Thus the Kṛṣṇa consciousness movement affords an opportunity to develop the right destiny for human society. Nanda Mahārāja took advantage of the opportunity of Gargamuni's presence by requesting him to perform the necessary reformatory activities for his sons to guide Them toward the destination of life.

10.8.7

śrī-garga uvāca
yadūnām aham ācāryaḥ
khyātaś ca bhuvi sarvadā
sutaṁ mayā saṁskṛtaṁ te
manyate devakī-sutam

SYNONYMS

śrī-gargaḥ uvāca—Gargamuni said; *yadūnām*—of the Yadu dynasty; *aham*—I am; *ācāryaḥ*—the priestly guide, or *purohita*; *khyātaḥ ca*—this is already known; *bhuvi*—everywhere; *sarvadā*—always; *sutam*—the son; *mayā*—by me; *saṁskṛtam*—having undergone the purificatory process; *te*—of you; *manyate*—would be considered; *devakī-sutam*—the son of Devakī.

TRANSLATION

Gargamuni said: My dear Nanda Mahārāja, I am the priestly guide of the Yadu dynasty. This is known everywhere. Therefore, if I perform the purificatory process for your sons, Kaṁsa will consider Them the sons of Devakī.

PURPORT

Gargamuni indirectly disclosed that Kṛṣṇa was the son of Devakī, not of Yaśodā. Since Kaṁsa was already searching for Kṛṣṇa, if

the purificatory process were undertaken by Gargamuni, Kaṁsa might be informed, and that would create a catastrophe. It may be argued that although Gargamuni was the priest of the Yadu dynasty, Nanda Mahārāja also belonged to that dynasty. Nanda Mahārāja, however, was not acting as a *kṣatriya*. Therefore Gargamuni said, "If I act as your priest, this will confirm that Kṛṣṇa is the son of Devakī."

10.8.8-9

kaṁsaḥ pāpa-matiḥ sakhyaṁ
tava cānakadundubheḥ
devakyā aṣṭamo garbho
na strī bhavitum arhati

iti sañcintayañ chrutvā
devakyā dārikā-vacaḥ
api hantā gatāśaṅkas
tarhi tan no 'nayo bhavet

SYNONYMS

kaṁsaḥ—King Kaṁsa; *pāpa-matiḥ*—very, very sinful, having a polluted mind; *sakhyam*—friendship; *tava*—your; *ca*—also; *ānaka-dundubheḥ*—of Vasudeva; *devakyāḥ*—of Devakī; *aṣṭamaḥ garbhaḥ*—the eighth pregnancy; *na*—not; *strī*—a woman; *bhavitum arhati*—is possible to be; *iti*—in this way; *sañcintayan*—considering; *śrutvā*—and hearing (this news); *devakyāḥ*—of Devakī; *dārikā-vacaḥ*—the

message from the daughter; *api*—although there was; *hantā gata-āśaṅkaḥ*—there is a possibility that Kaṁsa would take steps to kill this child; *tarhi*—therefore; *tat*—that incident; *naḥ*—for us; *anayaḥ bhavet*—may not be very good.

TRANSLATION

Kaṁsa is both a great diplomat and a very sinful man. Therefore, having heard from Yogamāyā, the daughter of Devakī, that the child who will kill him has already been born somewhere else, having heard that the eighth pregnancy of Devakī could not bring forth a female child, and having understood your friendship with Vasudeva, Kaṁsa, upon hearing that the purificatory process has been performed by me, the priest of the Yadu dynasty, may certainly consider all these points and suspect that Kṛṣṇa is the son of Devakī and Vasudeva. Then he might take steps to kill Kṛṣṇa. That would be a catastrophe.

PURPORT

Kaṁsa knew very well that Yogamāyā was, after all, the maidservant of Kṛṣṇa and Viṣṇu and that although Yogamāyā had appeared as the daughter of Devakī, she might have been forbidden to disclose this fact. Actually this was what had happened. Gargamuni argued very soberly that his taking part in performing the reformatory process for Kṛṣṇa would give rise to many doubts, so that Kaṁsa might take very severe steps to kill

the child. Kaṁsa had already sent many demons to attempt to kill this child, but none of them had survived. If Gargamuni were to perform the purificatory process, Kaṁsa's suspicions would be fully confirmed, and he would take very severe steps. Gargamuni gave this warning to Nanda Mahārāja.

10.8.10

śrī-nanda uvāca
alakṣito 'smin rahasi
māmakair api go-vraje
kuru dvijāti-saṁskāraṁ
svasti-vācana-pūrvakam

SYNONYMS

śrī-nandaḥ uvāca—Nanda Mahārāja said (to Gargamuni); *alakṣitaḥ*—without Kaṁsa's knowledge; *asmin*—in this cow shed; *rahasi*—in a very solitary place; *māmakaiḥ*—even by my relatives; *api*—a still more secluded place; *go-vraje*—in the cow shed; *kuru*—just execute; *dvijāti-saṁskāram*—the purificatory process of second birth (*saṁskārād bhaved dvijaḥ*); *svasti-vācana-pūrvakam*—by chanting the Vedic hymns to perform the purificatory process.

TRANSLATION

Nanda Mahārāja said: My dear great sage, if you think that your performing this process of purification will make Kaṁsa suspicious, then secretly chant the Vedic

hymns and perform the purifying process of second birth here in the cow shed of my house, without the knowledge of anyone else, even my relatives, for this process of purification is essential.

PURPORT

Nanda Mahārāja did not like the idea of avoiding the purificatory process. Despite the many obstacles, he wanted to take advantage of Gargamuni's presence and do what was needed. The purificatory process is essential specifically for *brāhmaṇas, kṣatriyas* and *vaiśyas*. Therefore, since Nanda Mahārāja presented himself as a *vaiśya,* this process of purification was essential. Formerly, such institutional activities were compulsory. *Cātur-varṇyaṁ mayā sṛṣṭaṁ guṇa-karma-vibhāgaśaḥ* (Bg. 4.13). Without these activities of purification, the society would be considered a society of animals. To take advantage of Gargamuni's presence, Nanda Mahārāja wanted to perform the *nāma-karaṇa* ceremonies, even secretly, without any gorgeous arrangements. Therefore, the opportunity for purification should be regarded as the essential duty of human society. In Kali-yuga, however, people have forgotten the essence. *Mandāḥ sumanda-matayo manda-bhāgyā hy upadrutāḥ* (SB 1.1.10). In this age, people are all bad and unfortunate, and they do not accept Vedic instructions to make their life successful. Nanda Mahārāja, however, did not want to neglect anything. To keep intact a happy society advanced in spiritual knowledge, he took full advantage of Gargamuni's presence to do what was necessary. How degraded society has

become within five thousand years. *Mandāḥ sumanda-matayo manda-bhāgyāḥ*. The human life is obtained after many, many millions of births, and it is intended for purification. Previously, a father was eager to give all kinds of help to elevate his children, but at present, because of being misguided, people are prepared even to kill to avoid the responsibility of raising children.

10.8.11

śrī-śuka uvāca
evaṁ samprārthito vipraḥ
sva-cikīrṣitam eva tat
cakāra nāma-karaṇaṁ
gūḍho rahasi bālayoḥ

SYNONYMS

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *evam*—in this way; *samprārthitaḥ*—being eagerly requested; *vipraḥ*—the *brāhmaṇa* Gargamuni; *sva-cikīrṣitam eva*—which he already desired to do and for which he had gone there; *tat*—that; *cakāra*—performed; *nāma-karaṇam*—the name-giving ceremony; *gūḍhaḥ*—confidentially; *rahasi*—in a secluded place; *bālayoḥ*—of the two boys (Kṛṣṇa and Balarāma).

TRANSLATION

Śukadeva Gosvāmī continued: Having thus been especially requested by Nanda Mahārāja to do that

which he already desired to do, Gargamuni performed the name-giving ceremony for Kṛṣṇa and Balarāma in a solitary place.

10.8.12

śrī-garga uvāca
ayaṁ hi rohiṇī-putro
ramayan suhṛdo guṇaiḥ
ākhyāsyate rāma iti
balādhikyād balaṁ viduḥ
yadūnām apṛthag-bhāvāt
saṅkarṣaṇam uśanty api

SYNONYMS

śrī-gargaḥ uvāca—Gargamuni said; *ayam*—this; *hi*—indeed; *rohiṇī-putraḥ*—the son of Rohiṇī; *ramayan*—pleasing; *suhṛdaḥ*—all His friends and relatives; *guṇaiḥ*—by transcendental qualities; *ākhyāsyate*—will be called; *rāmaḥ*—by the name Rāma, the supreme enjoyer; *iti*—in this way; *bala-ādhikyāt*—because of extraordinary strength; *balam viduḥ*—will be known as Balarāma; *yadūnām*—of the Yadu dynasty; *apṛthak-bhāvāt*—because of not being separated from you; *saṅkarṣaṇam*—by the name Saṅkarṣaṇa, or uniting two families; *uśanti*—attracts; *api*—also.

TRANSLATION

Gargamuni said: This child, the son of Rohiṇī, will give all happiness to His relatives and friends by His transcendental qualities. Therefore He will be known as Rāma. And because He will manifest extraordinary bodily strength, He will also be known as Bala. Moreover, because He unites two families—Vasudeva's family and the family of Nanda Mahārāja—He will be known as Saṅkarṣaṇa.

PURPORT

Baladeva was actually the son of Devakī, but He was transferred from Devakī's womb to that of Rohiṇī. This fact was not disclosed. According to a statement in the *Hari-vaṁśa:*

> *pratyuvāca tato rāmaḥ*
> *sarvāṁs tān abhitaḥ sthitān*
> *yādaveṣv api sarveṣu*
> *bhavanto mama vallabhāḥ*

Gargamuni did disclose to Nanda Mahārāja that Balarāma would be known as Saṅkarṣaṇa because of uniting two families—the *yadu-vaṁśa* and the *vaṁśa* of Nanda Mahārāja—one of which was known as *kṣatriya* and the other as *vaiśya*. Both families had the same original forefather, the only difference being that Nanda Mahārāja was born of a *vaiśya* wife whereas Vasudeva was born of a *kṣatriya* wife. Later, Nanda Mahārāja

married a *vaiśya* wife, and Vasudeva married a *kṣatriya* wife. So although the families of Nanda Mahārāja and Vasudeva both came from the same father, they were divided as *kṣatriya* and *vaiśya*. Now Baladeva united them, and therefore He was known as Saṅkarṣaṇa.

10.8.13

> *āsan varṇās trayo hy asya*
> *gṛhṇato 'nuyugaṁ tanūḥ*
> *śuklo raktas tathā pīta*
> *idānīṁ kṛṣṇatāṁ gataḥ*

SYNONYMS

āsan—were assumed; *varṇāḥ trayaḥ*—three colors; *hi*—indeed; *asya*—of your son Kṛṣṇa; *gṛhṇataḥ*—accepting; *anuyugam tanūḥ*—transcendental bodies according to the different *yugas*; *śuklaḥ*—sometimes white; *raktaḥ*—sometimes red; *tathā*—as well as; *pītaḥ*—sometimes yellow; *idānīm kṛṣṇatām gataḥ*—at the present moment He has assumed a blackish color.

TRANSLATION

Your son Kṛṣṇa appears as an incarnation in every millennium. In the past, He assumed three different colors—white, red and yellow—and now He has appeared in a blackish color. [In another Dvāpara-yuga, He appeared (as Lord Rāmacandra) in the color of

śuka, a parrot. All such incarnations have now assembled in Kṛṣṇa.]

PURPORT

Partially explaining the position of Lord Kṛṣṇa and partially covering the facts, Gargamuni indicated, "Your son is a great personality, and He can change the color of His body in different ages." The word *gṛhṇataḥ* indicates that Kṛṣṇa is free to make His choice. In other words, He is the Supreme Personality of Godhead and may therefore do whatever He desires. In Vedic literature the different colors assumed by the Personality of Godhead in different millenniums are stated, and therefore when Gargamuni said, "Your son has assumed these colors," he indirectly said, "He is the Supreme Personality of Godhead." Because of Kaṁsa's atrocities, Gargamuni tried to avoid disclosing this fact, but he indirectly informed Nanda Mahārāja that Kṛṣṇa, his son, was the Supreme Personality of Godhead.

It may be noted that Śrīla Jīva Gosvāmī, in his book *Krama-sandarbha,* has enunciated the purport of this verse. In every millennium, Kṛṣṇa appears in a different form, either as white, red or yellow, but this time He personally appeared in His original, blackish form and, as predicted by Gargamuni, exhibited the power of Nārāyaṇa. Because in this form the Supreme Personality of Godhead exhibits Himself fully, His name is Śrī Kṛṣṇa, the all-attractive.

Factually, Kṛṣṇa is the source of all *avatāras,* and therefore all the different features of the different *avatāras* are present in Kṛṣṇa. When Kṛṣṇa incarnates, all the features of other incarnations are already present within Him. Other incarnations are partial representations of Kṛṣṇa, who is the full-fledged incarnation of the Supreme Being. It is to be understood that the Supreme Being, whether appearing as *śukla, rakta* or *pīta* (white, red or yellow), is the same person. When He appears in different incarnations, He appears in different colors, just like the sunshine, which contains seven colors. Sometimes the colors of sunshine are represented separately; otherwise the sunshine is observed mainly as bright light. The different *avatāras,* such as the *manvantara-avatāras, līlā-avatāras* and *daśa-avatāras,* are all included in the *kṛṣṇa-avatāra*. When Kṛṣṇa appears, all the *avatāras* appear with Him. As described in *Śrīmad-Bhāgavatam* (1.3.26):

> *avatārā hy asaṅkhyeyā*
> *hareḥ sattva-nidher dvijāḥ*
> *yathāvidāsinaḥ kulyāḥ*
> *sarasaḥ syuḥ sahasraśaḥ*

The *avatāras* incessantly appear, like incessantly flowing water. No one can count how many waves there are in flowing water, and similarly there is no limitation of the *avatāras*. And Kṛṣṇa is the full representation of all *avatāras* because He is the source of all *avatāras*. Kṛṣṇa is *aṁśī,* whereas others are *aṁśa,* part of Kṛṣṇa. All living entities, including us, are *aṁśas*

(*mamaivāṁśo jīva-loke jīva-bhūtaḥ sanātanaḥ* [[bg/15/7|[Bg. 15.7]]]). These *aṁśas* are of different magnitude. Human beings (who are minute *aṁśas*) and the demigods, *viṣṇu-tattva* and all other living beings are all part of the Supreme. *Nityo nityānāṁ cetanaś cetanānām* (*Kaṭha Upaniṣad* 2.2.13). Kṛṣṇa is the full representation of all living entities, and when Kṛṣṇa is present, all *avatāras* are included in Him.

The Eleventh Canto of *Śrīmad-Bhāgavatam* describes the incarnations for each *yuga* in chronological order. The *Bhāgavatam* says, *kṛte śuklaś catur-bāhuḥ, tretāyāṁ rakta-varṇo'sau, dvāpare bhagavān śyāmaḥ* and *kṛṣṇa-varṇaṁ tviṣākṛṣṇam* [SB 11.5.32]. We actually see that in Kali-yuga, Bhagavān has appeared in *pīta-varṇa,* or a yellow color, as Gaurasundara, although the *Bhāgavatam* speaks of *kṛṣṇa-varṇam*. To adjust all these statements, one should understand that although in some *yugas* some of the colors are prominent, in every *yuga,* whenever Kṛṣṇa appears, all the colors are present. *Kṛṣṇa-varṇaṁ tviṣākṛṣṇam:* although Caitanya Mahāprabhu appears without *kṛṣṇa,* or a blackish color, He is understood to be Kṛṣṇa Himself. *Idānīṁ kṛṣṇatāṁ gataḥ*. The same original Kṛṣṇa who appears in different *varṇas* has now appeared. The word *āsan* indicates that He is always present. Whenever the Supreme Personality of Godhead appears in His full feature, He is understood to be *kṛṣṇa-varṇam,* although He appears in different colors. Prahlāda Mahārāja states that Caitanya Mahāprabhu is *channa;* that is, although He is Kṛṣṇa, He is covered by a yellow color. Thus the Gauḍīya Vaiṣṇavas

accept the conclusion that although Caitanya Mahāprabhu appeared in *pīta* color, He is Kṛṣṇa.

> *kṛṣṇa-varṇaṁ tviṣākṛṣṇaṁ*
> *sāṅgopāṅgāstra-pārṣadam*
> *yajñaiḥ saṅkīrtana-prāyair*
> *yajanti hi sumedhasaḥ*
> *[SB 11.5.32]*

10.8.14

> *prāg ayaṁ vasudevasya*
> *kvacij jātas tavātmajaḥ*
> *vāsudeva iti śrīmān*
> *abhijñāḥ sampracakṣate*

SYNONYMS

prāk—before; *ayam*—this child; *vasudevasya*—of Vasudeva; *kvacit*—sometimes; *jātaḥ*—was born; *tava*—your; *ātmajaḥ*—Kṛṣṇa, who has taken birth as your child; *vāsudevaḥ*—therefore He may be given the name Vāsudeva; *iti*—thus; *śrīmān*—very beautiful; *abhijñāḥ*—those who are learned; *sampracakṣate*—also say that Kṛṣṇa is Vāsudeva.

TRANSLATION

For many reasons, this beautiful son of yours sometimes appeared previously as the son of Vasudeva.

Therefore, those who are learned sometimes call this child Vāsudeva.

PURPORT

Gargamuni indirectly disclosed, "This child was originally born as the son of Vasudeva, although He is acting as your child. Generally He is your child, but sometimes He is the son of Vasudeva."

10.8.15

> *bahūni santi nāmāni*
> *rūpāṇi ca sutasya te*
> *guṇa-karmānurūpāṇi*
> *tāny ahaṁ veda no janāḥ*

SYNONYMS

bahūni—various; *santi*—there are; *nāmāni*—names; *rūpāṇi*—forms; *ca*—also; *sutasya*—of the son; *te*—your; *guṇa-karma-anu-rūpāṇi*—according to His attributes and activities; *tāni*—them; *aham*—I; *veda*—know; *no janāḥ*—not ordinary persons.

TRANSLATION

For this son of yours there are many forms and names according to His transcendental qualities and activities. These are known to me, but people in general do not understand them.

PURPORT

Bahūni: the Lord has many names. *Advaitam acyutam anādim ananta-rūpam ādyaṁ purāṇa-puruṣaṁ nava-yauvanaṁ ca*. As stated in the *Brahma-saṁhitā* (5.33), the Lord is one, but He has many forms and many names. It was not that because Gargamuni gave the child the name Kṛṣṇa, that was His only name. He has other names, such as Bhaktavatsala, Giridhārī, Govinda and Gopāla. If we analyze the *nirukti,* or semantic derivation, of the word "Kṛṣṇa," we find that *na* signifies that He stops the repetition of birth and death, and *kṛṣ* means *sattārtha,* or "existence." (Kṛṣṇa is the whole of existence.) Also, *kṛṣ* means "attraction," and *na* means *ānanda,* or "bliss." Kṛṣṇa is known as Mukunda because He wants to give everyone spiritual, eternal, blissful life. Unfortunately, because of the living entity's little independence, the living entity wants to "deprogram" the program of Kṛṣṇa. This is the material disease. Nonetheless, because Kṛṣṇa wants to give transcendental bliss to the living entities, He appears in various forms. Therefore He is called Kṛṣṇa. Because Gargamuni was an astrologer, he knew what others did not know. Yet Kṛṣṇa has so many names that even Gargamuni did not know them all. It is to be concluded that Kṛṣṇa, according to His transcendental activities, has many names and many forms.

10.8.16

eṣa vaḥ śreya ādhāsyad
gopa-gokula-nandanaḥ
anena sarva-durgāṇi
yūyam añjas tariṣyatha

SYNONYMS

eṣaḥ—this child; *vaḥ*—for all of you people; *śreyaḥ*—the most auspicious; *ādhāsyat*—will act all-auspiciously; *gopa-gokula-nandanaḥ*—just like a cowherd boy, born in a family of cowherd men as the son of the estate of Gokula; *anena*—by Him; *sarva-durgāṇi*—all kinds of miserable conditions; *yūyam*—all of you; *añjaḥ*—easily; *tariṣyatha*—will overcome.

TRANSLATION

To increase the transcendental bliss of the cowherd men of Gokula, this child will always act auspiciously for you. And by His grace only, you will surpass all difficulties.

PURPORT

For the cowherd men and the cows, Kṛṣṇa is the supreme friend. Therefore He is worshiped by the prayer *namo brahmaṇya-devāya go-brāhmaṇa-hitāya ca*. His pastimes in Gokula, His *dhāma,* are always favorable to the *brāhmaṇas* and the cows.

His first business is to give all comfort to the cows and the *brāhmaṇas*. In fact, comfort for the *brāhmaṇas* is secondary, and comfort for the cows is His first concern. Because of His presence, all people would overcome all difficulties and always be situated in transcendental bliss.

10.8.17

purānena vraja-pate
sādhavo dasyu-pīḍitāḥ
arājake rakṣyamāṇā
jigyur dasyūn samedhitāḥ

SYNONYMS

purā—formerly; *anena*—by Kṛṣṇa; *vraja-pate*—O King of Vraja; *sādhavaḥ*—those who were honest; *dasyu-pīḍitāḥ*—being disturbed by rogues and thieves; *arājake*—when there was an irregular government; *rakṣyamāṇāḥ*—were protected; *jigyuḥ*—conquered; *dasyūn*—the rogues and thieves; *samedhitāḥ*—flourished.

TRANSLATION

O Nanda Mahārāja, as recorded in history, when there was an irregular, incapable government, Indra having been dethroned, and people were being harassed and disturbed by thieves, this child appeared in order to protect the people and enable them to flourish, and He curbed the rogues and thieves.

PURPORT

Indra is the king of the universe. Demons, thieves and rogues always disturb Indra (*indrāri-vyākulaṁ lokam*), but when *indrāris,* the enemies of Indra, become prominent, Kṛṣṇa appears. *Kṛṣṇas tu bhagavān svayaṁ/ indrāri-vyākulaṁ lokaṁ mṛḍayanti yuge yuge* (SB 1.3.28).

10.8.18

ya etasmin mahā-bhāgāḥ
prītiṁ kurvanti mānavāḥ
nārayo 'bhibhavanty etān
viṣṇu-pakṣān ivāsurāḥ

SYNONYMS

ye—those persons who; *etasmin*—unto this child; *mahā-bhāgāḥ*—very fortunate; *prītim*—affection; *kurvanti*—execute; *mānavāḥ*—such persons; *na*—not; *arayaḥ*—the enemies; *abhibhavanti*—do overcome; *etān*—those who are attached to Kṛṣṇa; *viṣṇu-pakṣān*—the demigods, who always have Lord Viṣṇu on their side; *iva*—like; *asurāḥ*—the demons.

TRANSLATION

Demons [asuras] cannot harm the demigods, who always have Lord Viṣṇu on their side. Similarly, any person or group attached to Kṛṣṇa is extremely

fortunate. Because such persons are very much affectionate toward Kṛṣṇa, they cannot be defeated by demons like the associates of Kaṁsa [or by the internal enemies, the senses].

10.8.19

tasmān nandātmajo 'yaṁ te
nārāyaṇa-samo guṇaiḥ
śriyā kīrtyānubhāvena
gopāyasva samāhitaḥ

SYNONYMS

tasmāt—therefore; *nanda*—O Nanda Mahārāja; *ātmajaḥ*—your son; *ayam*—this; *te*—of you; *nārāyaṇa-samaḥ*—is as good as Nārāyaṇa (Nārāyaṇa Himself showing transcendental qualities); *guṇaiḥ*—by qualities; *śriyā*—by opulence; *kīrtyā*—especially by His name and fame; *anubhāvena*—and by His influence; *gopāyasva*—just raise this child; *samāhitaḥ*—with great attention and precaution.

TRANSLATION

In conclusion, therefore, O Nanda Mahārāja, this child of yours is as good as Nārāyaṇa. In His transcendental qualities, opulence, name, fame and influence, He is exactly like Nārāyaṇa. You should all raise this child very carefully and cautiously.

PURPORT

In this verse, the word *nārāyaṇa-samaḥ* is significant. Nārāyaṇa has no equal. He is *asamaurdhva:* no one is equal to Him, and no one is greater than He is. As stated in *śāstra:*

> *yas tu nārāyaṇaṁ devaṁ*
> *brahma-rudrādi-daivataiḥ*
> *samatvenaiva vīkṣeta*
> *sa pāṣaṇḍī bhaved dhruvam*
> *[[cc/madhya/18/116\|[Cc. Madhya 18.116]]]*

One who equates Nārāyaṇa even with great exalted demigods like Lord Śiva or Lord Brahmā is a *pāṣaṇḍī,* an agnostic. No one can equal Nārāyaṇa. Nonetheless, Gargamuni used the word *sama,* meaning "equal," because he wanted to treat Kṛṣṇa as the Supreme Personality of Godhead who had become Nanda Mahārāja's son. Gargamuni wanted to impress upon the mind of Nanda Mahārāja, "Your worshipable Deity, Nārāyaṇa, is so pleased with you that He has sent you a son almost equal to Him in qualifications. Therefore you may designate your son with a similar name, such as Mukunda or Madhusūdana. But you must always remember that whenever you want to do something very good, there will be many hindrances. Therefore you should raise and protect this child with great care. If you can protect this child very cautiously, as Nārāyaṇa always protects you, the child will be as good as Nārāyaṇa." Gargamuni also indicated that although the child was exaltedly qualified like Nārāyaṇa, He would enjoy more than Nārāyaṇa as *rāsa-vihārī,* the central enjoyer of the

rāsa dance. As stated in the *Brahma-saṁhitā, lakṣmī-sahasra-śata-sambhrama-sevyamānam:* [Bs. 5.29] He would be served by many *gopīs,* who would all be as good as the goddess of fortune.

10.8.20

śrī-śuka uvāca
ity ātmānaṁ samādiśya
garge ca sva-gṛhaṁ gate
nandaḥ pramudito mene
ātmānaṁ pūrṇam āśiṣām

SYNONYMS

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *iti*—thus; *ātmānam*—about the Absolute Truth, the Supreme Soul; *samādiśya*—after fully instructing; *garge*—when Gargamuni; *ca*—also; *sva-gṛham*—to his own abode; *gate*—had departed; *nandaḥ*—Mahārāja Nanda; *pramuditaḥ*—became extremely pleased; *mene*—considered; *ātmānam*—his own self; *pūrṇam āśiṣām*—full of all good fortune.

TRANSLATION

Śrīla Śukadeva Gosvāmī continued: After Gargamuni, having instructed Nanda Mahārāja about Kṛṣṇa, departed for his own home, Nanda Mahārāja was very pleased and considered himself full of all good fortune.

PURPORT

Kṛṣṇa is the Supersoul, and Nanda Mahārāja is the individual soul. By the instructions of Gargamuni, both of them were blessed. Nanda Mahārāja was thinking of Kṛṣṇa's safety from the hands of demons like Pūtanā and Śakaṭāsura, and because he possessed such a son, he thought of himself as most fortunate.

10.8.21

kālena vrajatālpena
gokule rāma-keśavau
jānubhyāṁ saha pāṇibhyāṁ
riṅgamāṇau vijahratuḥ

SYNONYMS

kālena—of time; *vrajatā*—passing; *alpena*—a very small duration; *gokule*—in Gokula, Vraja-dhāma; *rāma-keśavau*—both Balarāma and Kṛṣṇa; *jānubhyām*—by the strength of Their knees; *saha pāṇibhyām*—resting on Their hands; *riṅgamāṇau*—crawling; *vijahratuḥ*—enjoyed childhood play.

TRANSLATION

After a short time passed, both brothers, Rāma and Kṛṣṇa, began to crawl on the ground of Vraja with the strength of Their hands and knees and thus enjoy Their childhood play.

PURPORT

One *brāhmaṇa* devotee says:

> *śrutim apare smṛtim itare bhāratam anye bhajantu bhava-bhītāḥ*
> *aham iha nandaṁ vande yasyālinde paraṁ brahma*

"Let others, fearing material existence, worship the *Vedas,* the Vedic supplementary *purāṇas* and the *Mahābhārata,* but I shall worship Nanda Mahārāja, in whose courtyard the Supreme Brahman is crawling." For a highly exalted devotee, *kaivalya,* merging into the existence of the Supreme, appears no better than hell (*narakāyate*). But here one can simply think of the crawling of Kṛṣṇa and Balarāma in the courtyard of Nanda Mahārāja and always merge in transcendental happiness. As long as one is absorbed in thoughts of *kṛṣṇa-līlā,* especially Kṛṣṇa's childhood pastimes, as Parīkṣit Mahārāja desired to be, one is always merged in actual *kaivalya*. Therefore Vyāsadeva compiled *Śrīmad-Bhāgavatam*. *Lokasyājānato vidvāṁś cakre sātvata-saṁhitām* (SB 1.7.6). Vyāsadeva compiled *Śrīmad-Bhāgavatam,* under the instruction of Nārada, so that anyone can take advantage of this literature, think of Kṛṣṇa's pastimes and always be liberated.

> *śrutim apare smṛtim itare bhāratam anye bhajantu bhava-bhītāḥ*
> *aham iha nandaṁ vande yasyālinde paraṁ brahma*

10.8.22

> *tāv aṅghri-yugmam anukṛṣya sarīsṛpantau*
> *ghoṣa-praghoṣa-ruciraṁ vraja-kardameṣu*
> *tan-nāda-hṛṣṭa-manasāv anusṛtya lokaṁ*
> *mugdha-prabhītavad upeyatur anti mātroḥ*

SYNONYMS

tau—Kṛṣṇa and Balarāma; *aṅghri-yugmam anukṛṣya*—dragging Their legs; *sarīsṛpantau*—crawling like snakes; *ghoṣa-praghoṣa-ruciram*—producing a sound with Their ankle bells that was very, very sweet to hear; *vraja-kardameṣu*—in the mud created by cow dung and cow urine on the earth of Vrajabhūmi; *tat-nāda*—by the sound of those ankle bells; *hṛṣṭa-manasau*—being very much pleased; *anusṛtya*—following; *lokam*—other persons; *mugdha*—thus being enchanted; *prabhīta-vat*—then again being afraid of them; *upeyatuḥ*—immediately returned; *anti mātroḥ*—toward Their mothers.

TRANSLATION

When Kṛṣṇa and Balarāma, with the strength of Their legs, crawled in the muddy places created in Vraja by cow dung and cow urine, Their crawling resembled the crawling of serpents, and the sound of Their ankle bells was very charming. Very much pleased by the sound of other people's ankle bells, They used to follow these

people as if going to Their mothers, but when They saw that these were other people, They became afraid and returned to Their real mothers, Yaśodā and Rohiṇī.

PURPORT

When Kṛṣṇa and Balarāma were crawling about Vrajabhūmi, They were enchanted by the sound of ankle bells. Thus They sometimes followed other people, who would enjoy the crawling of Kṛṣṇa and Balarāma and exclaim, "Oh, see how Kṛṣṇa and Balarāma are crawling!" Upon hearing this, Kṛṣṇa and Balarāma could understand that these were not Their mothers They were following, and They would return to Their actual mothers. Thus the crawling of Kṛṣṇa and Balarāma was enjoyed by the people of the neighborhood, as well as by mother Yaśodā and Rohiṇī and the two children Themselves.

10.8.23

> *tan-mātarau nija-sutau ghṛṇayā snuvantyau*
> *paṅkāṅga-rāga-rucirāv upagṛhya dorbhyām*
> *dattvā stanaṁ prapibatoḥ sma mukhaṁ nirīkṣya*
> *mugdha-smitālpa-daśanaṁ yayatuḥ pramodam*

SYNONYMS

tat-mātarau—Their mothers (Rohiṇī and Yaśodā); *nija-sutau*—their own respective sons; *ghṛṇayā*—with great affection; *snuvantyau*—allowed to suck the flowing milk from their breasts

very happily; *paṅka-aṅga-rāga-rucirau*—whose beautiful transcendental bodies were covered with muddy cow dung and urine; *upagṛhya*—taking care of; *dorbhyām*—by their arms; *dattvā*—delivering Them; *stanam*—the breast; *prapibatoḥ*—when the babies were sucking; *sma*—indeed; *mukham*—the mouth; *nirīkṣya*—and seeing; *mugdha-smita-alpa-daśanam*—smiling with little teeth coming out of Their mouths (they were more and more attracted); *yayatuḥ*—and enjoyed; *pramodam*—transcendental bliss.

TRANSLATION

Dressed with muddy earth mixed with cow dung and cow urine, the babies looked very beautiful, and when They went to Their mothers, both Yaśodā and Rohiṇī picked Them up with great affection, embraced Them and allowed Them to suck the milk flowing from their breasts. While sucking the breast, the babies smiled, and Their small teeth were visible. Their mothers, upon seeing those beautiful teeth, enjoyed great transcendental bliss.

PURPORT

As the mothers cared for their respective babies, by the arrangement of *yogamāyā* the babies thought, "Here is My mother," and the mothers thought, "Here is my son." Because of affection, milk naturally flowed from the mothers' breasts, and the babies drank it. When the mothers saw small teeth coming

in, they would count them and be happy, and when the babies saw Their mothers allowing Them to drink their breast milk, the babies also felt transcendental pleasure. As this transcendental affection continued between Rohiṇī and Balarāma and Yaśodā and Kṛṣṇa, they all enjoyed transcendental bliss.

10.8.24

> *yarhy aṅganā-darśanīya-kumāra-līlāv*
> *antar-vraje tad abalāḥ pragṛhīta-pucchaiḥ*
> *vatsair itas tata ubhāv anukṛṣyamāṇau*
> *prekṣantya ujjhita-gṛhā jahṛṣur hasantyaḥ*

SYNONYMS

yarhi—when; *aṅganā-darśanīya*—visible only to the ladies within the house; *kumāra-līlau*—the pastimes Śrī Kṛṣṇa and Balarāma exhibited as children; *antaḥ-vraje*—within the inside of Vraja, in the house of Nanda Mahārāja; *tat*—at that time; *abalāḥ*—all the ladies; *pragṛhīta-pucchaiḥ*—the ends of their tails having been caught by Kṛṣṇa and Balarāma; *vatsaiḥ*—by the calves; *itaḥ tataḥ*—here and there; *ubhau*—both Kṛṣṇa and Balarāma; *anukṛṣyamāṇau*—being dragged; *prekṣantyaḥ*—seeing such things; *ujjhita*—given up; *gṛhāḥ*—their household affairs; *jahṛṣuḥ*—enjoyed very much; *hasantyaḥ*—while laughing.

TRANSLATION

Within the house of Nanda Mahārāja, the cowherd ladies would enjoy seeing the pastimes of the babies Rāma and Kṛṣṇa. The babies would catch the ends of the calves' tails, and the calves would drag Them here and there. When the ladies saw these pastimes, they certainly stopped their household activities and laughed and enjoyed the incidents.

PURPORT

While crawling in curiosity, Kṛṣṇa and Balarāma would sometimes catch the ends of the tails of calves. The calves, feeling that someone had caught them, would begin to flee here and there, and the babies would hold on very tightly, being afraid of how the calves were moving. The calves, seeing that the babies were holding them tightly, would also become afraid. Then the ladies would come to rescue the babies and gladly laugh. This was their enjoyment.

10.8.25

> *śṛṅgy-agni-daṁṣṭry-asi-jala-dvija-kaṇṭakebhyaḥ*
> *krīḍā-parāv aticalau sva-sutau niṣeddhum*
> *gṛhyāṇi kartum api yatra na taj-jananyau*
> *śekāta āpatur alaṁ manaso 'navasthām*

SYNONYMS

śṛṅgī—with the cows; *agni*—fire; *daṁṣṭrī*—monkeys and dogs; *asi*—swords; *jala*—water; *dvija*—birds; *kaṇṭakebhyaḥ*—and thorns; *krīḍā-parau ati-calau*—the babies, being too restless, engaged in play; *sva-sutau*—their own two sons; *niṣeddhum*—just to stop Them; *gṛhyāṇi*—household duties; *kartum api*—by executing; *yatra*—when; *na*—not; *tat-jananyau*—Their mothers (Rohiṇī and Yaśodā); *śekāte*—able; *āpatuḥ*—obtained; *alam*—indeed; *manasaḥ*—of the mind; *anavasthām*—equilibrium.

TRANSLATION

When mother Yaśodā and Rohiṇī were unable to protect the babies from calamities threatened by horned cows, by fire, by animals with claws and teeth such as monkeys, dogs and cats, and by thorns, swords and other weapons on the ground, they were always in anxiety, and their household engagements were disturbed. At that time, they were fully equipoised in the transcendental ecstasy known as the distress of material affection, for this was aroused within their minds.

PURPORT

All these pastimes of Kṛṣṇa, and the great enjoyment exhibited by the mothers, are transcendental; nothing about them is material. They are described in the *Brahma-saṁhitā* as *ānanda-cinmaya-rasa*. In the spiritual world there is anxiety, there is

crying, and there are other feelings similar to those of the material world, but because the reality of these feelings is in the transcendental world, of which this world is only an imitation, mother Yaśodā and Rohiṇī enjoyed them transcendentally.

10.8.26

kālenālpena rājarṣe
rāmaḥ kṛṣṇaś ca gokule
aghṛṣṭa-jānubhiḥ padbhir
vicakramatur añjasā

SYNONYMS

kālena alpena—within a very short time; *rājarṣe*—O King (Mahārāja Parīkṣit); *rāmaḥ kṛṣṇaḥ ca*—both Rāma and Kṛṣṇa; *gokule*—in the village of Gokula; *aghṛṣṭa-jānubhiḥ*—without the help of crawling on Their knees; *padbhiḥ*—by Their legs alone; *vicakramatuḥ*—began to walk; *añjasā*—very easily.

TRANSLATION

O King Parīkṣit, within a very short time both Rāma and Kṛṣṇa began to walk very easily in Gokula on Their legs, by Their own strength, without the need to crawl.

PURPORT

Instead of crawling with Their knees, the babies could now stand up by holding on to something and walk little by little, without difficulty, by the strength of Their legs.

10.8.27

tatas tu bhagavān kṛṣṇo
vayasyair vraja-bālakaiḥ
saha-rāmo vraja-strīṇāṁ
cikrīḍe janayan mudam

SYNONYMS

tataḥ—thereafter; *tu*—but; *bhagavān*—the Supreme Personality of Godhead; *kṛṣṇaḥ*—Lord Kṛṣṇa; *vayasyaiḥ*—with Their playmates; *vraja-bālakaiḥ*—with other small children in Vraja; *saha-rāmaḥ*—along with Balarāma; *vraja-strīṇām*—of all the ladies of Vraja; *cikrīḍe*—played very happily; *janayan*—awakening; *mudam*—transcendental bliss.

TRANSLATION

Thereafter, Lord Kṛṣṇa, along with Balarāma, began to play with the other children of the cowherd men, thus awakening the transcendental bliss of the cowherd women.

PURPORT

The word *saha-rāmaḥ,* meaning "along with Balarāma," is significant in this verse. In such transcendental pastimes, Kṛṣṇa is the chief hero, and Balarāma provides additional help.

10.8.28

> *kṛṣṇasya gopyo ruciraṁ*
> *vīkṣya kaumāra-cāpalam*
> *śṛṇvantyāḥ kila tan-mātur*
> *iti hocuḥ samāgatāḥ*

SYNONYMS

kṛṣṇasya—of Kṛṣṇa; *gopyaḥ*—all the *gopīs*; *ruciram*—very attractive; *vīkṣya*—observing; *kaumāra-cāpalam*—the restlessness of the childish pastimes; *śṛṇvantyāḥ*—just to hear them again and again; *kila*—indeed; *tat-mātuḥ*—in the presence of His mother; *iti*—thus; *ha*—indeed; *ūcuḥ*—said; *samāgatāḥ*—assembled there.

TRANSLATION

Observing the very attractive childish restlessness of Kṛṣṇa, all the gopīs in the neighborhood, to hear about Kṛṣṇa's activities again and again, would approach mother Yaśodā and speak to her as follows.

PURPORT

Kṛṣṇa's activities are always very attractive to devotees. Therefore the neighbors, who were friends of mother Yaśodā, informed mother Yaśodā of whatever they saw Kṛṣṇa doing in the neighborhood. Mother Yaśodā, just to hear about the activities of her son, stopped her household duties and enjoyed the information given by the neighborhood friends.

10.8.29

> *vatsān muñcan kvacid asamaye krośa-sañjāta-hāsaḥ*
> *steyaṁ svādv atty atha dadhi-payaḥ kalpitaiḥ steya-yogaiḥ*
> *markān bhokṣyan vibhajati sa cen nātti bhāṇḍaṁ bhinnatti*
> *dravyālābhe sagṛha-kupito yāty upakrośya tokān*

SYNONYMS

vatsān—the calves; *muñcan*—releasing; *kvacit*—sometimes; *asamaye*—at odd times; *krośa-sañjāta-hāsaḥ*—after this, when the head of the house is angry, Kṛṣṇa begins to smile; *steyam*—obtained by stealing; *svādu*—very tasteful; *atti*—eats; *atha*—thus; *dadhi-payaḥ*—pot of curd and milk; *kalpitaiḥ*—devised; *steya-yogaiḥ*—by some sort of stealing process; *markān*—to the monkeys; *bhokṣyan*—giving to eat; *vibhajati*—divides their portion; *saḥ*—the monkey; *cet*—if; *na*—not; *atti*—eats; *bhāṇḍam*—the pot; *bhinnatti*—He breaks;

dravya-alābhe—when eatables are unavailable or He cannot find such pots; *sa-gṛha-kupitaḥ*—He becomes angry at the residents of the house; *yāti*—He goes away; *upakrośya*—irritating and pinching; *tokān*—the small children.

TRANSLATION

"Our dear friend Yaśodā, your son sometimes comes to our houses before the milking of the cows and releases the calves, and when the master of the house becomes angry, your son merely smiles. Sometimes He devises some process by which He steals palatable curd, butter and milk, which He then eats and drinks. When the monkeys assemble, He divides it with them, and when the monkeys have their bellies so full that they won't take more, He breaks the pots. Sometimes, if He gets no opportunity to steal butter or milk from a house, He will be angry at the householders, and for His revenge He will agitate the small children by pinching them. Then, when the children begin crying, Kṛṣṇa will go away.

PURPORT

The narration of Kṛṣṇa's naughty childhood activities would be presented to mother Yaśodā in the form of complaints. Sometimes Kṛṣṇa would enter the house of a neighbor, and if He found no one there, He would release the calves before the time for the cows to be milked. The calves are actually supposed to be

released when their mothers are milked, but Kṛṣṇa would release them before that time, and naturally the calves would drink all the milk from their mothers. When the cowherd men saw this, they would chase Kṛṣṇa and try to catch Him, saying, "Here is Kṛṣṇa doing mischief," but He would flee and enter another house, where He would again devise some means to steal butter and curd. Then the cowherd men would find Him and angrily say, "Here is the butter thief. Better capture Him!" And they would be angry. But Kṛṣṇa would simply smile, and they would forget everything. Sometimes, in their presence, He would begin eating the curd and butter. There was no need for Kṛṣṇa to eat butter, since His belly was always full, but He would try to eat it, or else He would break the pots and distribute the contents to the monkeys. In this way, Kṛṣṇa was always engaged in mischief-making. If in any house He could not find any butter or curd to steal, He would go into a room and agitate the small children sleeping there by pinching them, and when they cried He would go away.

10.8.30

> *hastāgrāhye racayati vidhiṁ pīṭhakolūkhalādyaiś*
> *chidraṁ hy antar-nihita-vayunaḥ śikya-bhāṇḍeṣu tad-vit*
> *dhvāntāgāre dhṛta-maṇi-gaṇaṁ svāṅgam artha-pradīpaṁ*
> *kāle gopyo yarhi gṛha-kṛtyeṣu suvyagra-cittāḥ*

SYNONYMS

hasta-agrāhye—when the destination is out of the reach of His hands; *racayati*—He arranges to make; *vidhim*—a means; *pīṭhaka*—by wooden planks piled together; *ulūkhala-ādyaiḥ*—and by overturning the stone mortar for grinding spices; *chidram*—a hole; *hi*—indeed; *antaḥ-nihita*—about the contents of the pot; *vayunaḥ*—with such knowledge; *śikya*—hanging by a swing; *bhāṇḍeṣu*—in the pots; *tat-vit*—expert in that knowledge, or in full knowledge; *dhvānta-āgāre*—in a very dark room; *dhṛta-maṇi-gaṇam*—because of being decorated with valuable jewels; *sva-aṅgam*—His own body; *artha-pradīpam*—is the light required for seeing in darkness; *kāle*—after that, in due course of time; *gopyaḥ*—the elderly *gopīs*; *yarhi*—as soon as; *gṛha-kṛtyeṣu*—in discharging household affairs; *su-vyagra-cittāḥ*—are busily engaged.

TRANSLATION

"When the milk and curd are kept high on a swing hanging from the ceiling and Kṛṣṇa and Balarāma cannot reach it, They arrange to reach it by piling up various planks and turning upside down the mortar for grinding spices. Being quite aware of the contents of a pot, They pick holes in it. While the elderly gopīs go about their household affairs, Kṛṣṇa and Balarāma sometimes go into a dark room, brightening the place with the valuable jewels and ornaments on Their bodies and taking advantage of this light by stealing.

PURPORT

Formerly, in every household, yogurt and butter were kept for use in emergencies. But Kṛṣṇa and Balarāma would pile up planks so that They could reach the pots and would then pick holes in the pots with Their hands so that the contents would leak out and They could drink it. This was another means for stealing butter and milk. When the butter and milk were kept in a dark room, Kṛṣṇa and Balarāma would go there and make the place bright with the valuable jewels on Their bodies. On the whole, Kṛṣṇa and Balarāma engaged in stealing butter and milk from the neighborhood houses in many ways.

10.8.31

> *evaṁ dhārṣṭyāny uśati kurute mehanādīni vāstau*
> *steyopāyair viracita-kṛtiḥ supratīko yathāste*
> *itthaṁ strībhiḥ sa-bhaya-nayana-śrī-mukhālokinībhir*
> *vyākhyātārthā prahasita-mukhī na hy upālabdhum*
> *aicchat*

SYNONYMS

evam—in this way; *dhārṣṭyāni*—naughty activities; *uśati*—in a neat and clean place; *kurute*—sometimes does; *mehana-ādīni*—passing stool and urine; *vāstau*—in our houses; *steya-upāyaiḥ*—and by inventing different devices to steal butter and milk; *viracita-kṛtiḥ*—is very expert; *su-pratīkaḥ*—is now sitting down here like a very

good, well-behaved child; *yathā āste*—while staying here; *ittham*—all these topics of conversation; *strībhiḥ*—by the *gopīs*; *sa-bhaya-nayana*—just now sitting there with fearful eyes; *śrī-mukha*—such a beautiful face; *ālokinībhiḥ*—by the *gopīs,* who were enjoying the pleasure of seeing; *vyākhyāta-arthā*—and while complaining against Him before mother Yaśodā; *prahasita-mukhī*—they were smiling and enjoying; *na*—not; *hi*—indeed; *upālabdhum*—to chastise and threaten (rather, she enjoyed how Kṛṣṇa was sitting there as a very good boy); *aicchat*—she desired.

TRANSLATION

"When Kṛṣṇa is caught in His naughty activities, the master of the house will say to Him, 'Oh, You are a thief,' and artificially express anger at Kṛṣṇa. Kṛṣṇa will then reply, 'I am not a thief. You are a thief.' Sometimes, being angry, Kṛṣṇa passes urine and stool in a neat, clean place in our houses. But now, our dear friend Yaśodā, this expert thief is sitting before you like a very good boy." Sometimes all the gopīs would look at Kṛṣṇa sitting there, His eyes fearful so that His mother would not chastise Him, and when they saw Kṛṣṇa's beautiful face, instead of chastising Him they would simply look upon His face and enjoy transcendental bliss. Mother Yaśodā would mildly smile at all this fun, and she would not want to chastise her blessed transcendental child.

PURPORT

Kṛṣṇa's business in the neighborhood was not only to steal but sometimes to pass stool and urine in a neat, clean house. When caught by the master of the house, Kṛṣṇa would chastise him, saying, "You are a thief." Aside from being a thief in His childhood affairs, Kṛṣṇa acted as an expert thief when He was young by attracting young girls and enjoying them in the *rāsa* dance. This is Kṛṣṇa's business. He is also violent, as the killer of many demons. Although mundane people like nonviolence and other such brilliant qualities, God, the Absolute Truth, being always the same, is good in any activities, even so-called immoral activities like stealing, killing and violence. Kṛṣṇa is always pure, and He is always the Supreme Absolute Truth. Kṛṣṇa may do anything supposedly abominable in material life, yet still He is attractive. Therefore His name is Kṛṣṇa, meaning "all-attractive." This is the platform on which transcendental loving affairs and service are exchanged. Because of the features of Kṛṣṇa's face, the mothers were so attracted that they could not chastise Him. Instead of chastising Him, they smiled and enjoyed hearing of Kṛṣṇa's activities. Thus the *gopīs* remained satisfied, and Kṛṣṇa enjoyed their happiness. Therefore another name of Kṛṣṇa is Gopī-jana-vallabha because He invented such activities to please the *gopīs*.

10.8.32

ekadā krīḍamānās te
rāmādyā gopa-dārakāḥ
kṛṣṇo mṛdaṁ bhakṣitavān
iti mātre nyavedayan

SYNONYMS

ekadā—once upon a time; *krīḍamānāḥ*—now Kṛṣṇa, being still more grown up, was playing with other children of the same age; *te*—they; *rāma-ādyāḥ*—Balarāma and others; *gopa-dārakāḥ*—other boys born in the same neighborhood of the cowherd men; *kṛṣṇaḥ mṛdam bhakṣitavān*—O Mother, Kṛṣṇa has eaten earth (a complaint was lodged); *iti*—thus; *mātre*—unto mother Yaśodā; *nyavedayan*—they submitted.

TRANSLATION

One day while Kṛṣṇa was playing with His small playmates, including Balarāma and other sons of the gopas, all His friends came together and lodged a complaint to mother Yaśodā. "Mother," they submitted, "Kṛṣṇa has eaten earth."

PURPORT

Here is another of Kṛṣṇa's transcendental activities invented to please the *gopīs*. First a complaint was lodged with mother

Yaśodā about Kṛṣṇa's stealing, but mother Yaśodā did not chastise Him. Now, in an attempt to awaken mother Yaśodā's anger so that she would chastise Kṛṣṇa, another complaint was invented-that Kṛṣṇa had eaten earth.

10.8.33

sā gṛhītvā kare kṛṣṇam
upālabhya hitaiṣiṇī
yaśodā bhaya-sambhrānta-
prekṣaṇākṣam abhāṣata

SYNONYMS

sā—mother Yaśodā; *gṛhītvā*—taking; *kare*—within the hands (being anxious about what Kṛṣṇa might have eaten); *kṛṣṇam*—Kṛṣṇa; *upālabhya*—wanted to chastise Him; *hita-eṣiṇī*—because she was anxious for the welfare of Kṛṣṇa, she became very much agitated, thinking, "How is it that Kṛṣṇa has eaten earth?"; *yaśodā*—mother Yaśodā; *bhaya-sambhrānta-prekṣaṇa-akṣam*—began to look very carefully within Kṛṣṇa's mouth in fear, to see if Kṛṣṇa had eaten something dangerous; *abhāṣata*—began to address Kṛṣṇa.

TRANSLATION

Upon hearing this from Kṛṣṇa's playmates, mother Yaśodā, who was always full of anxiety over Kṛṣṇa's welfare, picked Kṛṣṇa up with her hands to look into

His mouth and chastise Him. Her eyes fearful, she spoke to her son as follows.

10.8.34

kasmān mṛdam adāntātman
bhavān bhakṣitavān rahaḥ
vadanti tāvakā hy ete
kumārās te 'grajo 'py ayam

SYNONYMS

kasmāt—why; *mṛdam*—dirt; *adānta-ātman*—You restless boy; *bhavān*—You; *bhakṣitavān*—have eaten; *rahaḥ*—in a solitary place; *vadanti*—are lodging this complaint; *tāvakāḥ*—Your friends and playmates; *hi*—indeed; *ete*—all of them; *kumārāḥ*—boys; *te*—Your; *agrajaḥ*—older brother; *api*—also (confirms); *ayam*—this.

TRANSLATION

Dear Kṛṣṇa, why are You so restless that You have eaten dirt in a solitary place? This complaint has been lodged against You by all Your playmates, including Your elder brother, Balarāma. How is this?

PURPORT

Mother Yaśodā was agitated by Kṛṣṇa's restless misbehavior. Her house was full of sweetmeats. Why then should the restless boy eat dirt in a solitary place? Kṛṣṇa replied, "My dear mother, they

have plotted together and lodged a complaint against Me so that you will punish Me. My elder brother, Balarāma, has joined them. Actually, I have not done this. Take My words as true. Do not be angry and chastise Me."

10.8.35

nāhaṁ bhakṣitavān amba
sarve mithyābhiśaṁsinaḥ
yadi satya-giras tarhi
samakṣaṁ paśya me mukham

SYNONYMS

na—not; *aham*—I; *bhakṣitavān*—have eaten dirt; *amba*—My dear mother; *sarve*—all of them; *mithya-abhiśaṁsinaḥ*—all liars, simply complaining against Me so that you may chastise Me; *yadi*—if it is actually a fact; *satya-giraḥ*—that they have spoken the truth; *tarhi*—then; *samakṣam*—directly; *paśya*—see; *me*—My; *mukham*—mouth.

TRANSLATION

Lord Śrī Kṛṣṇa replied: My dear mother, I have never eaten dirt. All My friends complaining against Me are liars. If you think they are being truthful, you can directly look into My mouth and examine it.

PURPORT

Kṛṣṇa presented Himself as an innocent child to increase the transcendental ecstasy of maternal affection. As described in the *śāstra, tāḍana-bhayān mithyoktir vātsalya-rasa-poṣikā*. This means that sometimes a small child speaks lies. For example, he may have stolen something or eaten something and yet deny that he has done so. We ordinarily see this in the material world, but in relation to Kṛṣṇa it is different; such activities are meant to endow the devotee with transcendental ecstasy. The Supreme Personality of Godhead was playing as a liar and accusing all the other devotees of being liars. As stated in *Śrīmad-Bhāgavatam* (10.12.11), *kṛta-puṇya-puñjāḥ:* a devotee may attain such an ecstatic position after many, many births of devotional service. Persons who have amassed the results of a vast amount of pious activities can attain the stage of associating with Kṛṣṇa and playing with Him like ordinary playmates. One should not consider these transactions of transcendental service to be untruthful accusations. One should never accuse such devotees of being ordinary boys speaking lies, for they attained this stage of associating with Kṛṣṇa by great austerities (*tapasā brahmacaryeṇa śamena ca damena ca* [[sb/6/1/13|[SB 6.1.13]]]).

10.8.36

> *yady evaṁ tarhi vyādehī-*
> *ty uktaḥ sa bhagavān hariḥ*

vyādattāvyāhataiśvaryaḥ
krīḍā-manuja-bālakaḥ

SYNONYMS

yadi—if; *evam*—it is so; *tarhi*—then; *vyādehi*—open Your mouth wide (I want to see); *iti uktaḥ*—in this way ordered by mother Yaśodā; *saḥ*—He; *bhagavān*—the Supreme Personality of Godhead; *hariḥ*—the Supreme Lord; *vyādatta*—opened His mouth; *avyāhata-aiśvaryaḥ*—without minimizing any potencies of absolute opulence (*aiśvaryasya samagrasya*); *krīḍā*—pastimes; *manuja-bālakaḥ*—exactly like the child of a human being.

TRANSLATION

Mother Yaśodā challenged Kṛṣṇa, "If You have not eaten earth, then open Your mouth wide." When challenged by His mother in this way, Kṛṣṇa, the son of Nanda Mahārāja and Yaśodā, to exhibit pastimes like a human child, opened His mouth. Although the Supreme Personality of Godhead, Kṛṣṇa, who is full of all opulences, did not disturb His mother's parental affection, His opulence was automatically displayed, for Kṛṣṇa's opulence is never lost at any stage, but is manifest at the proper time.

PURPORT

Without disturbing the ecstasy of His mother's affection, Kṛṣṇa opened His mouth and displayed His own natural opulences.

When a person is given varieties of food, there may be a hundred and one varieties, but if one likes ordinary *śāka,* spinach, he prefers to eat that. Similarly, although Kṛṣṇa was full of opulences, now, by the order of mother Yaśodā, He opened wide His mouth like a human child and did not neglect the transcendental humor of maternal affection.

10.8.37-39

sā tatra dadṛśe viśvaṁ
jagat sthāsnu ca khaṁ diśaḥ
sādri-dvīpābdhi-bhūgolaṁ
sa-vāyv-agnīndu-tārakam

jyotiś-cakraṁ jalaṁ tejo
nabhasvān viyad eva ca
vaikārikāṇīndriyāṇi
mano mātrā guṇās trayaḥ

etad vicitraṁ saha-jīva-kāla-
svabhāva-karmāśaya-liṅga-bhedam
sūnos tanau vīkṣya vidāritāsye
vrajaṁ sahātmānam avāpa śaṅkām

SYNONYMS

sā—mother Yaśodā; *tatra*—within the wide-open mouth of Kṛṣṇa; *dadṛśe*—saw; *viśvam*—the whole universe; *jagat*—moving entities;

sthāsnu—maintenance of nonmoving entities; *ca*—and; *kham*—the sky; *diśaḥ*—the directions; *sa-adri*—with the mountains; *dvīpa*—islands; *abdhi*—and oceans; *bhū-golam*—the surface of the earth; *sa-vāyu*—with the blowing wind; *agni*—fire; *indu*—the moon; *tārakam*—stars; *jyotiḥ-cakram*—the planetary systems; *jalam*—water; *tejaḥ*—light; *nabhasvān*—outer space; *viyat*—the sky; *eva*—also; *ca*—and; *vaikārikāṇi*—creation by transformation of *ahaṅkāra*; *indriyāṇi*—the senses; *manaḥ*—mind; *mātrāḥ*—sense perception; *guṇāḥ trayaḥ*—the three material qualities (*sattva, rajas* and *tamas*); *etat*—all these; *vicitram*—varieties; *saha*—along with; *jīva-kāla*—the duration of life of all living entities; *svabhāva*—natural instinct; *karma-āśaya*—resultant action and desire for material enjoyment; *liṅga-bhedam*—varieties of bodies according to desire; *sūnoḥ tanau*—in the body of her son; *vīkṣya*—seeing; *vidārita-āsye*—within the wide-open mouth; *vrajam*—Vṛndāvana-dhāma, Nanda Mahārāja's place; *saha-ātmānam*—along with herself; *avāpa*—was struck; *śaṅkām*—with all doubts and wonder.

TRANSLATION

When Kṛṣṇa opened His mouth wide by the order of mother Yaśodā, she saw within His mouth all moving and nonmoving entities, outer space, and all directions, along with mountains, islands, oceans, the surface of the earth, the blowing wind, fire, the moon and the stars. She saw the planetary systems, water, light, air, sky, and creation by transformation of ahaṅkāra. She also saw the senses, the mind, sense perception, and the

three qualities goodness, passion and ignorance. She saw the time allotted for the living entities, she saw natural instinct and the reactions of karma, and she saw desires and different varieties of bodies, moving and nonmoving. Seeing all these aspects of the cosmic manifestation, along with herself and Vṛndāvana-dhāma, she became doubtful and fearful of her son's nature.

PURPORT

All the cosmic manifestations that exist on the gross and subtle elements, as well as the means of their agitation, the three *guṇas,* the living entity, creation, maintenance, annihilation and everything going on in the external energy of the Lord—all this comes from the Supreme Personality of Godhead, Govinda. Everything is within the control of the Supreme Personality of Godhead. This is also confirmed in *Bhagavad-gītā* (Bg. 9.10). *Mayādhyakṣeṇa prakṛtiḥ sūyate sa-carācaram:* everything in the material nature (*prakṛti*) works under His control. Because all these manifestations come from Govinda, they could all be visible within the mouth of Govinda. Quite astonishingly, mother Yaśodā was afraid because of intense maternal affection. She could not believe that within the mouth of her son such things could appear. Yet she saw them, and therefore she was struck with fear and wonder.

10.8.40

kiṁ svapna etad uta devamāyā
kiṁ vā madīyo bata buddhi-mohaḥ
atho amuṣyaiva mamārbhakasya
yaḥ kaścanautpattika ātma-yogaḥ

SYNONYMS

kim—whether; *svapnaḥ*—a dream; *etat*—all this; *uta*—or otherwise; *deva-māyā*—an illusory manifestation by the external energy; *kim vā*—or else; *madīyaḥ*—my personal; *bata*—indeed; *buddhi-mohaḥ*—illusion of intelligence; *atho*—otherwise; *amuṣya*—of such; *eva*—indeed; *mama arbhakasya*—of my child; *yaḥ*—which; *kaścana*—some; *autpattikaḥ*—natural; *ātma-yogaḥ*—personal mystic power.

TRANSLATION

[Mother Yaśodā began to argue within herself:] Is this a dream, or is it an illusory creation by the external energy? Has this been manifested by my own intelligence, or is it some mystic power of my child?

PURPORT

When mother Yaśodā saw this wonderful manifestation within the mouth of her child, she began to argue within herself about whether it was a dream. Then she considered, "I am not dreaming, because my eyes are open. I am actually seeing what is

happening. I am not sleeping, nor am I dreaming. Then maybe this is an illusion created by *devamāyā*. But that is also not possible. What business would the demigods have showing such things to me? I am an insignificant woman with no connection with the demigods. Why should they take the trouble to put me into *devamāyā*? That also is not possible." Then mother Yaśodā considered whether the vision might be due to bewilderment: "I am fit in health; I am not diseased. Why should there be any bewilderment? It is not possible that my brain is deranged, since I am ordinarily quite fit to think. Then this vision must be due to some mystic power of my son, as predicted by Gargamuni." Thus she finally concluded that the vision was due to her son's activities, and nothing else.

10.8.41

atho yathāvan na vitarka-gocaraṁ
ceto-manaḥ-karma-vacobhir añjasā
yad-āśrayaṁ yena yataḥ pratīyate
sudurvibhāvyaṁ praṇatāsmi tat-padam

SYNONYMS

atho—therefore she decided to surrender unto the Supreme Lord; *yathā-vat*—as perfectly as one can perceive; *na*—not; *vitarka-gocaram*—beyond all arguments, reason and sense perception; *cetaḥ*—by consciousness; *manaḥ*—by mind; *karma*—by activities; *vacobhiḥ*—or by words; *añjasā*—taking all of them together, we

cannot understand them; *yat-āśrayam*—under whose control; *yena*—by whom; *yataḥ*—from whom; *pratīyate*—can be conceived only that from Him everything emanates; *su-durvibhāvyam*—beyond our sense perception or consciousness; *praṇatā asmi*—let me surrender; *tat-padam*—at His lotus feet.

TRANSLATION

Therefore let me surrender unto the Supreme Personality of Godhead and offer my obeisances unto Him, who is beyond the conception of human speculation, the mind, activities, words and arguments, who is the original cause of this cosmic manifestation, by whom the entire cosmos is maintained, and by whom we can conceive of its existence. Let me simply offer my obeisances, for He is beyond my contemplation, speculation and meditation. He is beyond all of my material activities.

PURPORT

One simply has to realize the greatness of the Supreme Personality of Godhead. One should not try to understand Him by any material means, subtle or gross. Mother Yaśodā, being a simple woman, could not find out the real cause of the vision; therefore, out of maternal affection, she simply offered obeisances unto the Supreme Lord to protect her child. She could do nothing but offer obeisances to the Lord. It is said, *acintyāḥ khalu ye bhāvā na tāṁs tarkeṇa yojayet* (*Mahābhārata,*

Bhīṣma parva 5.22). One should not try to understand the supreme cause by argument or reasoning. When we are beset by some problem for which we can find no reason, there is no alternative than to surrender to the Supreme Lord and offer Him our respectful obeisances. Then our position will be secure. This was the means adopted in this instance also by mother Yaśodā. Whatever happens, the original cause is the Supreme Personality of Godhead (*sarva-kāraṇa-kāraṇam* [Bs. 5.1]). When the immediate cause cannot be ascertained, let us simply offer our obeisances at the lotus feet of the Lord. Mother Yaśodā concluded that the wonderful things she saw within the mouth of her child were due to Him, although she could not clearly ascertain the cause. Therefore when a devotee cannot ascertain the cause of suffering, he concludes:

> *tat te 'nukampāṁ susamīkṣamāṇo*
> *bhuñjāna evātma-kṛtaṁ vipākam*
> *hṛd-vāg-vapurbhir vidadhan namas te*
> *jīveta yo mukti-pade sa dāya-bhāk*
> *(SB 10.14.8)*

The devotee accepts that it is due to his own past misdeeds that the Supreme Personality of Godhead has caused him some small amount of suffering. Thus he offers obeisances to the Lord again and again. Such a devotee is called *mukti-pade sa dāya-bhāk;* that is, he is guaranteed his liberation from this material world. As stated in *Bhagavad-gītā* (Bg. 2.14):

mātrā-sparśās tu kaunteya
śītoṣṇa-sukha-duḥkha-dāḥ
āgamāpāyino nityās
tāṁs titikṣasva bhārata

We should know that material suffering due to the material body will come and go. Therefore we must tolerate the suffering and proceed with discharging our duty as ordained by our spiritual master.

10.8.42

ahaṁ mamāsau patir eṣa me suto
vrajeśvarasyākhila-vittapā satī
gopyaś ca gopāḥ saha-godhanāś ca me
yan-māyayetthaṁ kumatiḥ sa me gatiḥ

SYNONYMS

aham—my existence ("I am something"); *mama*—my; *asau*—Nanda Mahārāja; *patiḥ*—husband; *eṣaḥ*—this (Kṛṣṇa); *me sutaḥ*—is my son; *vraja-īśvarasya*—of my husband, Nanda Mahārāja; *akhila-vitta-pā*—I am the possessor of unlimited opulence and wealth; *satī*—because I am his wife; *gopyaḥ ca*—and all the damsels of the cowherd men; *gopāḥ*—all the cowherd men (are my subordinates); *saha-godhanāḥ ca*—with the cows and calves; *me*—my; *yat-māyayā*—all such things addressed by me are, after all, given by the mercy of the Supreme; *ittham*—thus; *kumatiḥ*—I am wrongly

thinking they are my possessions; *saḥ me gatiḥ*—He is therefore my only shelter (I am simply instrumental).

TRANSLATION

It is by the influence of the Supreme Lord's māyā that I am wrongly thinking that Nanda Mahārāja is my husband, that Kṛṣṇa is my son, and that because I am the queen of Nanda Mahārāja, all the wealth of cows and calves are my possessions and all the cowherd men and their wives are my subjects. Actually, I also am eternally subordinate to the Supreme Lord. He is my ultimate shelter.

PURPORT

Following in the footsteps of mother Yaśodā, everyone should follow this mentality of renunciation. Whatever wealth, opulence or whatever else we may possess belongs not to us but to the Supreme Personality of Godhead, who is the ultimate shelter of everyone and the ultimate owner of everything. As stated by the Lord Himself in *Bhagavad-gītā* (Bg. 5.29):

> *bhoktāraṁ yajña-tapasāṁ*
> *sarva-loka-maheśvaram*
> *suhṛdaṁ sarva-bhūtānāṁ*
> *jñātvā māṁ śāntim ṛcchati*

"The sages, knowing Me as the ultimate purpose of all sacrifices and austerities, the Supreme Lord of all planets and

demigods and the benefactor and well-wisher of all living entities, attains peace from the pangs of material miseries."

We should not be proud of our possessions. As expressed by mother Yaśodā herein, "I am not the owner of possessions, the opulent wife of Nanda Mahārāja. The estate, the possessions, the cows and calves and the subjects like the *gopīs* and cowherd men are all given to me." One should give up thinking of "my possessions, my son and my husband" (*janasya moho'yam ahaṁ mameti* [[sb/5/5/8|[SB 5.5.8]]]). Nothing belongs to anyone but the Supreme Lord. Only because of illusion do we wrongly think, "I am existing" or "Everything belongs to me." Thus mother Yaśodā completely surrendered unto the Supreme Lord. For the moment, she was rather disappointed, thinking, "My endeavors to protect my son by charity and other auspicious activities are useless. The Supreme Lord has given me many things, but unless He takes charge of everything, there is no assurance of protection. I must therefore ultimately seek shelter of the Supreme Personality of Godhead." As stated by Prahlāda Mahārāja (SB 7.9.19), *bālasya neha śaraṇaṁ pitarau nṛsiṁha*/ a father and mother cannot ultimately take care of their children. *Ato gṛha-kṣetra-sutāpta-vittair janasya moho 'yam ahaṁ mameti* (SB 5.5.8). One's land, home, wealth and all of one's possessions belong to the Supreme Personality of Godhead, although we wrongly think, "I am this" and "These things are mine."

10.8.43

itthaṁ vidita-tattvāyāṁ
gopikāyāṁ sa īśvaraḥ
vaiṣṇavīṁ vyatanon māyāṁ
putra-snehamayīṁ vibhuḥ

SYNONYMS

ittham—in this way; *vidita-tattvāyām*—when she understood the truth of everything philosophically; *gopikāyām*—unto mother Yaśodā; *saḥ*—the Supreme Lord; *īśvaraḥ*—the supreme controller; *vaiṣṇavīm—viṣṇumāyā,* or *yogamāyā*; *vyatanot*—expanded; *māyām—yogamāyā*; *putra-sneha-mayīm*—very much attached because of maternal affection for her son; *vibhuḥ*—the Supreme Lord.

TRANSLATION

Mother Yaśodā, by the grace of the Lord, could understand the real truth. But then again, the supreme master, by the influence of the internal potency, yogamāyā, inspired her to become absorbed in intense maternal affection for her son.

PURPORT

Although mother Yaśodā understood the whole philosophy of life, at the next moment she was overwhelmed by affection for

her son by the influence of *yogamāyā*. Unless she took care of her son Kṛṣṇa, she thought, how could He be protected? She could not think otherwise, and thus she forgot all her philosophical speculations. This forgetfulness is described by Śrīla Viśvanātha Cakravartī Ṭhākura as being inspired by the influence of *yogamāyā* (*mohana-sādharmyān māyām*). Materialistic persons are captivated by *mahāmāyā,* whereas devotees, by the arrangement of the spiritual energy, are captivated by *yogamāyā*.

10.8.44

sadyo naṣṭa-smṛtir gopī
sāropyāroham ātmajam
pravṛddha-sneha-kalila-
hṛdayāsīd yathā purā

SYNONYMS

sadyaḥ—after all these philosophical speculations, mother Yaśodā fully surrendered to the Supreme Personality of Godhead; *naṣṭa-smṛtiḥ*—having gotten rid of the memory of seeing the universal form within Kṛṣṇa's mouth; *gopī*—mother Yaśodā; *sā*—she; *āropya*—seating; *āroham*—on the lap; *ātmajam*—her son; *pravṛddha*—increased; *sneha*—by affection; *kalila*—affected; *hṛdayā*—the core of her heart; *āsīt*—became situated; *yathā purā*—as she was formerly.

TRANSLATION

Immediately forgetting yogamāyā's illusion that Kṛṣṇa had shown the universal form within His mouth, mother Yaśodā took her son on her lap as before, feeling increased affection in her heart for her transcendental child.

PURPORT

Mother Yaśodā regarded the vision of the universal form within Kṛṣṇa's mouth as an arrangement of *yogamāyā,* like a dream. As one forgets everything after a dream, mother Yaśodā immediately forgot the entire incident. As her natural feeling of affection increased, she decided to herself, "Now let this incident be forgotten. I do not mind. Here is my son. Let me kiss Him."

10.8.45

trayyā copaniṣadbhiś ca
sāṅkhya-yogaiś ca sātvataiḥ
upagīyamāna-māhātmyaṁ
hariṁ sāmanyatātmajam

SYNONYMS

trayyā—by studying the three *Vedas* (*Sāma, Yajur* and *Atharva*); *ca*—also; *upaniṣadbhiḥ ca*—and by studying the Vedic knowledge of the *Upaniṣads*; *sāṅkhya-yogaiḥ*—by reading the literature of

sāṅkhya-yoga; *ca*—and; *sātvataiḥ*—by the great sages and devotees, or by reading *Vaiṣṇava-tantra, Pañcarātras*; *upagīyamāna-māhātmyam*—whose glories are worshiped (by all these Vedic literatures); *harim*—unto the Supreme Personality of Godhead; *sā*—she; *amanyata*—considered (ordinary); *ātmajam*—as her own son.

TRANSLATION

The glories of the Supreme Personality of Godhead are studied through the three Vedas, the Upaniṣads, the literature of Sāṅkhya-yoga, and other Vaiṣṇava literature, yet mother Yaśodā considered that Supreme Person her ordinary child.

PURPORT

As stated in *Bhagavad-gītā* (Bg. 15.15) by the Supreme Personality of Godhead, Kṛṣṇa, the purpose of studying the *Vedas* is to understand Him (*vedaiś ca sarvair aham eva vedyaḥ*). Śrī Caitanya Mahāprabhu explained to Sanātana Gosvāmī that there are three purposes in the *Vedas*. One is to understand our relationship with Kṛṣṇa (*sambandha*), another is to act according to that relationship (*abhidheya*), and the third is to reach the ultimate goal (*prayojana*). The word *prayojana* means "necessities," and the ultimate necessity is explained by Śrī Caitanya Mahāprabhu. *premā pum-artho mahān:* the greatest necessity for a human being is the achievement of love for the Supreme Personality of Godhead. Here we see that

mother Yaśodā is on the highest stage of necessity, for she is completely absorbed in love for Kṛṣṇa.

In the beginning, the Vedic purpose is pursued in three ways (*trayī*)—by *karma-kāṇḍa, jñāna-kāṇḍa* and *upāsanā-kāṇḍa*. When one reaches the complete, perfect stage of *upāsanā-kāṇḍa,* one comes to worship Nārāyaṇa, or Lord Viṣṇu. When Pārvatī asked Lord Mahādeva, Lord Śiva, what is the best method of *upāsanā,* or worship, Lord Śiva answered, *ārādhanānāṁ sarveṣāṁ viṣṇor ārādhanaṁ param*. *Viṣṇūpāsanā,* or *viṣṇv-ārādhana,* worship of Lord Viṣṇu, is the highest stage of perfection, as realized by Devakī. But here mother Yaśodā performs no *upāsanā,* for she has developed transcendental ecstatic love for Kṛṣṇa. Therefore her position is better than that of Devakī. In order to show this, Śrīla Vyāsadeva enunciates this verse, *trayyā copaniṣadbhiḥ* etc.

When a human being enters into the study of the *Vedas* to obtain *vidyā,* knowledge, he begins to take part in human civilization. Then he advances further to study the *Upaniṣads* and gain *brahma jñāna,* impersonal realization of the Absolute Truth, and then he advances still further, to *sāṅkhya-yoga,* in order to understand the supreme controller, who is indicated in *Bhagavad-gītā* (*paraṁ brahma paraṁ dhāma pavitraṁ paramaṁ bhavān/puruṣaṁ śāśvatam* [[bg/10/12-13|[Bg. 10.12]]]). When one understands that *puruṣa,* the supreme controller, to be Paramātmā, one is engaged in the method of *yoga* (*dhyānāvasthita-tad-gatena manasā paśyanti yaṁ*

yoginaḥ [SB 12.13.1]). But mother Yaśodā has surpassed all these stages. She has come to the platform of loving Kṛṣṇa as her beloved child, and therefore she is accepted to be on the highest stage of spiritual realization. The Absolute Truth is realized in three features (*brahmeti paramātmeti bhagavān iti śabdyate* [[sb/1/2/11|[SB 1.2.11]]]), but she is in such ecstasy that she does not care to understand what is Brahman, what is Paramātmā or what is Bhagavān. Bhagavān has personally descended to become her beloved child. Therefore there is no comparison to mother Yaśodā's good fortune, as declared by Śrī Caitanya Mahāprabhu (*ramyā kācid upāsanā vrajavadhū-vargeṇa yā kalpitā*). The Absolute Truth, the Supreme Personality of Godhead, may be realized in different stages. As the Lord says in *Bhagavad-gītā* (Bg. 4.11):

> *ye yathā māṁ prapadyante*
> *tāṁs tathaiva bhajāmy aham*
> *mama vartmānuvartante*
> *manuṣyāḥ pārtha sarvaśaḥ*

"As men surrender unto Me, I reward them accordingly. Everyone follows My path in all respects, O son of Pṛthā." One may be a *karmī,* a *jñānī,* a *yogī* and then a *bhakta* or *prema-bhakta*. But the ultimate stage of realization is *prema-bhakti,* as actually demonstrated by mother Yaśodā.

10.8.46

śrī-rājovāca
nandaḥ kim akarod brahman
śreya evaṁ mahodayam
yaśodā ca mahā-bhāgā
papau yasyāḥ stanaṁ hariḥ

SYNONYMS

śrī-rājā uvāca—Mahārāja Parīkṣit further inquired (from Śukadeva Gosvāmī); *nandaḥ*—Mahārāja Nanda; *kim*—what; *akarot*—performed; *brahman*—O learned *brāhmaṇa*; *śreyaḥ*—auspicious activities, like performing penances and austerities; *evam*—as exhibited by him; *mahā-udayam*—from which they achieved the greatest perfection; *yaśodā*—mother Yaśodā; *ca*—also; *mahā-bhāgā*—most fortunate; *papau*—drank; *yasyāḥ*—of whom; *stanam*—the breast milk; *hariḥ*—the Supreme Personality of Godhead.

TRANSLATION

Having heard of the great fortune of mother Yaśodā, Parīkṣit Mahārāja inquired from Śukadeva Gosvāmī: O learned brāhmaṇa, mother Yaśodā's breast milk was sucked by the Supreme Personality of Godhead. What past auspicious activities did she and Nanda Mahārāja perform to achieve such perfection in ecstatic love?

PURPORT

As stated in *Bhagavad-gītā* (Bg. 7.16), *catur-vidhā bhajante māṁ janāḥ sukṛtino 'rjuna*. Without *sukṛti,* or pious activities, no one can come to the shelter of the Supreme Personality of Godhead. The Lord is approached by four kinds of pious men (*ārto jijñāsur arthārthī jñānī ca*), but here we see that Nanda Mahārāja and Yaśodā surpassed all of them. Therefore Parīkṣit Mahārāja naturally inquired, "What kind of pious activities did they perform in their past lives by which they achieved such a stage of perfection?" Of course, Nanda Mahārāja and Yaśodā are accepted as the father and mother of Kṛṣṇa, yet mother Yaśodā was more fortunate than Nanda Mahārāja, Kṛṣṇa's father, because Nanda Mahārāja was sometimes separated from Kṛṣṇa whereas Yaśodā, Kṛṣṇa's mother, was not separated from Kṛṣṇa at any moment. From Kṛṣṇa's babyhood to His childhood and from His childhood to His youth, mother Yaśodā was always in association with Kṛṣṇa. Even when Kṛṣṇa was grown up, He would go to Vṛndāvana and sit on the lap of mother Yaśodā. Therefore there is no comparison to the fortune of mother Yaśodā, and Parīkṣit Mahārāja naturally inquired, *yaśodā ca mahā-bhāgā*.

10.8.47

pitarau nānvavindetāṁ
kṛṣṇodārārbhakehitam

gāyanty adyāpi kavayo
yal loka-śamalāpaham

SYNONYMS

pitarau—the actual father and mother of Kṛṣṇa; *na*—not; *anvavindetām*—enjoyed; *kṛṣṇa*—of Kṛṣṇa; *udāra*—magnanimous; *arbhaka-īhitam*—the childhood pastimes He performed; *gāyanti*—are glorifying; *adya api*—even today; *kavayaḥ*—great, great sages and saintly persons; *yat*—which is; *loka-śamala-apaham*—by hearing of which the contamination of the whole material world is vanquished.

TRANSLATION

Although Kṛṣṇa was so pleased with Vasudeva and Devakī that He descended as their son, they could not enjoy Kṛṣṇa's magnanimous childhood pastimes, which are so great that simply chanting about them vanquishes the contamination of the material world. Nanda Mahārāja and Yaśodā, however, enjoyed these pastimes fully, and therefore their position is always better than that of Vasudeva and Devakī.

PURPORT

Kṛṣṇa actually took birth from the womb of Devakī, but just after His birth He was transferred to the home of mother Yaśodā. Devakī could not even have Kṛṣṇa suck her breast. Therefore Parīkṣit Mahārāja was astonished. How had mother Yaśodā and

Nanda Mahārāja become so fortunate that they enjoyed the complete childhood pastimes of Kṛṣṇa, which are still glorified by saintly persons? What had they done in the past by which they were elevated to such an exalted position?

10.8.48

śrī-śuka uvāca
droṇo vasūnāṁ pravaro
dharayā bhāryayā saha
kariṣyamāṇa ādeśān
brahmaṇas tam uvāca ha

SYNONYMS

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *droṇaḥ*—by the name Droṇa; *vasūnām*—of the eight Vasus (a type of demigod); *pravaraḥ*—who was the best; *dharayā*—with Dharā; *bhāryayā*—His wife; *saha*—with; *kariṣyamāṇaḥ*—just to execute; *ādeśān*—the orders; *brahmaṇaḥ*—of Lord Brahmā; *tam*—unto him; *uvāca*—said; *ha*—in the past.

TRANSLATION

Śukadeva Gosvāmī said: To follow the orders of Lord Brahmā, Droṇa, the best of the Vasus, along with his wife, Dharā, spoke to Lord Brahmā in this way.

PURPORT

As stated in the *Brahma-saṁhitā* (5.37):

> *ānanda-cinmaya-rasa-pratibhāvitābhis*
> *tābhir ya eva nija-rūpatayā kalābhiḥ*
> *goloka eva nivasaty akhilātma-bhūto*
> *govindam ādi-puruṣaṁ tam ahaṁ bhajāmi*

When Kṛṣṇa descends anywhere, He is accompanied by His own associates. These associates are not ordinary living beings. Kṛṣṇa's pastimes are eternal, and when He descends, He comes with His associates. Therefore Nanda and mother Yaśodā are the eternal father and mother of Kṛṣṇa. This means that whenever Kṛṣṇa descends, Nanda and Yaśodā, as well as Vasudeva and Devakī, also descend as the Lord's father and mother. Their personalities are expansions of Kṛṣṇa's personal body; they are not ordinary living beings. Mahārāja Parīkṣit knew this, but he was curious to know from Śukadeva Gosvāmī whether it is possible for an ordinary human being to come to this stage by *sādhana-siddhi*. There are two kinds of perfection—*nitya-siddhi* and *sādhana-siddhi*. A *nitya-siddha* is one who is eternally Kṛṣṇa's associate, an expansion of Kṛṣṇa's personal body, whereas a *sādhana-siddha* is an ordinary human being who, by executing pious activities and following regulative principles of devotional service, also comes to that stage. Thus the purpose of Mahārāja Parīkṣit's inquiry was to determine whether an ordinary human being can attain the position of mother Yaśodā

and Nanda Mahārāja. Śukadeva Gosvāmī answered this question as follows.

10.8.49

jātayor nau mahādeve
bhuvi viśveśvare harau
bhaktiḥ syāt paramā loke
yayāñjo durgatiṁ taret

SYNONYMS

jātayoḥ—after we two have taken birth; *nau*—both husband and wife, Droṇa and Dharā; *mahādeve*—in the Supreme Person, the Supreme Personality of Godhead; *bhuvi*—on the earth; *viśva-īśvare*—in the master of all the planetary systems; *harau*—in the Supreme Lord; *bhaktiḥ*—devotional service; *syāt*—will be spread; *paramā*—the ultimate goal of life; *loke*—in the world; *yayā*—by which; *añjaḥ*—very easily; *durgatim*—miserable life; *taret*—one can avoid and be delivered.

TRANSLATION

Droṇa and Dharā said: Please permit us to be born on the planet earth so that after our appearance, the Supreme Lord, the Personality of Godhead, the supreme controller and master of all planets, will also appear and spread devotional service, the ultimate goal of life, so that those born in this material world may

very easily be delivered from the miserable condition of materialistic life by accepting this devotional service.

PURPORT

This statement by Droṇa clearly indicates that Droṇa and Dharā are the eternal father and mother of Kṛṣṇa. Whenever there is a necessity of Kṛṣṇa's appearance, Droṇa and Dharā appear first, and then Kṛṣṇa appears. Kṛṣṇa says in *Bhagavad-gītā* that His birth is not ordinary (*janma karma ca me divyam* [[bg/4/9|[Bg. 4.9]]]).

> *ajo 'pi sann avyayātmā*
> *bhūtānām īśvaro 'pi san*
> *prakṛtiṁ svām adhiṣṭhāya*
> *sambhavāmy ātma-māyayā*

"Although I am unborn and My transcendental body never deteriorates, and although I am the Lord of all sentient beings, I still appear in every millennium in My original transcendental form." (Bg. 4.6) Before Kṛṣṇa's appearance, Droṇa and Dharā appear in order to become His father and mother. It is they who appear as Nanda Mahārāja and his wife, Yaśodā. In other words, it is not possible for a *sādhana-siddha* living being to become the father or mother of Kṛṣṇa, for Kṛṣṇa's father and mother are already designated. But by following the principles exhibited by Nanda Mahārāja and Yaśodā and their associates, the inhabitants of Vṛndāvana, ordinary living beings may attain such affection as exhibited by Nanda and Yaśodā.

When Droṇa and Dharā were requested to beget children, they chose to come to this world to have the Supreme Personality of Godhead as their son, Kṛṣṇa. Kṛṣṇa's appearance means *paritrāṇāya sādhūnāṁ vināśāya ca duṣkṛtām* [[bg/4/8|[Bg. 4.8]]]—the devotees are protected, and the miscreants are vanquished. Whenever Kṛṣṇa comes, He distributes the highest goal of life, devotional service. He appears as Caitanya Mahāprabhu for the same purpose because unless one comes to devotional service, one cannot be delivered from the miseries of the material world (*duḥkhālayam aśāśvatam* [[bg/8/15|[Bg. 8.15]]]), where the living beings struggle for existence. The Lord says in *Bhagavad-gītā* (Bg. 15.7):

> *mamaivāṁśo jīva-loke*
> *jīva-bhūtaḥ sanātanaḥ*
> *manaḥ ṣaṣṭhānīndriyāṇi*
> *prakṛti-sthāni karṣati*

"The living entities in this conditioned world are My eternal, fragmental parts. Because of conditioned life, they are struggling very hard with the six senses, which include the mind." The living entities are struggling to become happy, but unless they take to the *bhakti* cult, their happiness is not possible. Kṛṣṇa clearly says:

> *aśraddadhānāḥ puruṣā*
> *dharmasyāsya parantapa*

> *aprāpya māṁ nivartante*
> *mṛtyu-saṁsāra-vartmani*

"Those who are not faithful on the path of devotional service cannot attain Me, O conqueror of foes, but return to birth and death in this material world." (Bg. 9.3)

Foolish persons do not know how risky life is here if one does not follow the instructions of Kṛṣṇa. The Kṛṣṇa consciousness movement, therefore, has been started so that by practicing Kṛṣṇa consciousness one can avoid the risky life of this material existence. There is no question of accepting or not accepting Kṛṣṇa consciousness. It is not optional; it is compulsory. If we do not take to Kṛṣṇa consciousness, our life is very risky. Everything is explained in *Bhagavad-gītā*. Therefore, to learn how to become free from the miserable condition of material existence, *Bhagavad-gītā As It Is* is the preliminary study. Then, if one understands *Bhagavad-gītā,* one can proceed to *Śrīmad-Bhāgavatam,* and if one advances further, one may study *Caitanya-caritāmṛta*. We are therefore presenting these invaluable books to the whole world so that people may study them and be happy, being delivered from miserable conditional life.

10.8.50

> *astv ity uktaḥ sa bhagavān*
> *vraje droṇo mahā-yaśāḥ*

jajñe nanda iti khyāto
yaśodā sā dharābhavat

SYNONYMS

astu—when Brahmā agreed, "Yes, it is all right"; *iti uktaḥ*—thus being ordered by him; *saḥ*—he (Droṇa); *bhagavān*—eternally the father of Kṛṣṇa (Bhagavān's father is also Bhagavān); *vraje*—in Vrajabhūmi, Vṛndāvana; *droṇaḥ*—Droṇa, the most powerful Vasu; *mahā-yaśāḥ*—the very famous transcendentalist; *jajñe*—appeared; *nandaḥ*—as Nanda Mahārāja; *iti*—thus; *khyātaḥ*—is celebrated; *yaśodā*—as mother Yaśodā; *sā*—she; *dharā*—the same Dharā; *abhavat*—appeared.

TRANSLATION

When Brahmā said, "Yes, let it be so," the most fortune Droṇa, who was equal to Bhagavān, appeared in Vrajapura, Vṛndāvana, as the most famous Nanda Mahārāja, and his wife, Dharā, appeared as mother Yaśodā.

PURPORT

Because whenever Kṛṣṇa appears on this earth He superficially needs a father and mother, Droṇa and Dharā, His eternal father and mother, appeared on earth before Kṛṣṇa as Nanda Mahārāja and Yaśodā. In contrast to Sutapā and Pṛśnigarbha, they did not undergo severe penances and austerities to become the father

and mother of Kṛṣṇa. This is the difference between *nitya-siddha* and *sādhana-siddha*.

10.8.51

tato bhaktir bhagavati
putrī-bhūte janārdane
dampatyor nitarām āsīd
gopa-gopīṣu bhārata

SYNONYMS

tataḥ—thereafter; *bhaktiḥ bhagavati*—the cult of *bhakti,* devotional service unto the Supreme Personality of Godhead; *putrī-bhūte*—in the Lord, who had appeared as the son of mother Yaśodā; *janārdane*—in Lord Kṛṣṇa; *dam-patyoḥ*—of both husband and wife; *nitarām*—continuously; *āsīt*—there was; *gopa-gopīṣu*—all the inhabitants of Vṛndāvana, the *gopas* and the *gopīs,* associating with Nanda Mahārāja and Yaśodā and following in their footsteps; *bhārata*—O Mahārāja Parīkṣit.

TRANSLATION

Thereafter, O Mahārāja Parīkṣit, best of the Bhāratas, when the Supreme Personality of Godhead became the son of Nanda Mahārāja and Yaśodā, they maintained continuous, unswerving devotional love in parental affection. And in their association, all the other

inhabitants of Vṛndāvana, the gopas and gopīs, developed the culture of kṛṣṇa-bhakti.

PURPORT

Although when the Supreme Personality of Godhead stole the butter, curd and milk of the neighboring *gopas* and *gopīs* this teasing superficially seemed troublesome, in fact it was an exchange of affection in the ecstasy of devotional service. The more the *gopas* and *gopīs* exchanged feelings with the Lord, the more their devotional service increased. Sometimes we may superficially see that a devotee is in difficulty because of being engaged in devotional service, but the fact is different. When a devotee suffers for Kṛṣṇa, that suffering is transcendental enjoyment. Unless one becomes a devotee, this cannot be understood. When Kṛṣṇa exhibited His childhood pastimes, not only did Nanda Mahārāja and Yaśodā increase their devotional affection, but those in their association also increased in devotional service. In other words, persons who follow the activities of Vṛndāvana will also develop devotional service in the highest perfection.

10.8.52

> *kṛṣṇo brahmaṇa ādeśaṁ*
> *satyaṁ kartuṁ vraje vibhuḥ*
> *saha-rāmo vasaṁś cakre*
> *teṣāṁ prītiṁ sva-līlayā*

SYNONYMS

kṛṣṇaḥ—the Supreme Personality, Kṛṣṇa; *brahmaṇaḥ*—of Lord Brahmā; *ādeśam*—the order; *satyam*—truthful; *kartum*—to make; *vraje*—in Vrajabhūmi, Vṛndāvana; *vibhuḥ*—the supreme powerful; *saha-rāmaḥ*—along with Balarāma; *vasan*—residing; *cakre*—increased; *teṣām*—of all the inhabitants of Vṛndāvana; *prītim*—the pleasure; *sva-līlayā*—by His transcendental pastimes.

TRANSLATION

Thus the Supreme Personality, Kṛṣṇa, along with Balarāma, lived in Vrajabhūmi, Vṛndāvana, just to substantiate the benediction of Brahmā. By exhibiting different pastimes in His childhood, He increased the transcendental pleasure of Nanda and the other inhabitants of Vṛndāvana. Thus end the Bhaktivedanta purports of the Tenth Canto, Eighth Chapter, of the *Śrīmad-Bhāgavatam,* entitled, "Lord Kṛṣṇa Shows the Universal Form Within His Mouth."

Chapter 9

10.9.1-2

śrī-śuka uvāca
ekadā gṛha-dāsīṣu
yaśodā nanda-gehinī
karmāntara-niyuktāsu
nirmamantha svayaṁ dadhi

yāni yānīha gītāni
tad-bāla-caritāni ca
dadhi-nirmanthane kāle
smarantī tāny agāyata

SYNONYMS

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *ekadā*—one day; *gṛha-dāsīṣu*—when all the maidservants of the household were otherwise engaged; *yaśodā*—mother Yaśodā; *nanda-gehinī*—the queen of Nanda Mahārāja; *karma-antara*—in other household affairs; *niyuktāsu*—being engaged; *nirmamantha*—churned; *svayam*—personally; *dadhi*—the yogurt; *yāni*—all such; *yāni*—such; *iha*—in this connection; *gītāni*—songs; *tat-bāla-caritāni*—in which the activities of her own child were enacted; *ca*—and; *dadhi-*

nirmanthane—while churning the yogurt; *kāle*—at that time; *smarantī*—remembering; *tāni*—all of them (in the form of songs); *agāyata*—chanted.

TRANSLATION

Śrī Śukadeva Gosvāmī continued: One day when mother Yaśodā saw that all the maidservants were engaged in other household affairs, she personally began to churn the yogurt. While churning, she remembered the childish activities of Kṛṣṇa, and in her own way she composed songs and enjoyed singing to herself about all those activities.

PURPORT

Śrīla Viśvanātha Cakravartī Ṭhākura, quoting from the *Vaiṣṇava-toṣaṇī* of Śrīla Sanātana Gosvāmī, says that the incident of Kṛṣṇa's breaking the pot of yogurt and being bound by mother Yaśodā took place on the Dīpāvalī Day, or Dīpa-mālikā. Even today in India, this festival is generally celebrated very gorgeously in the month of Kārtika by fireworks and lights, especially in Bombay. It is to be understood that among all the cows of Nanda Mahārāja, several of mother Yaśodā's cows ate only grasses so flavorful that the grasses would automatically flavor the milk. Mother Yaśodā wanted to collect the milk from these cows, make it into yogurt and churn it into butter personally, since she thought that this child Kṛṣṇa was going to

the houses of neighborhood *gopas* and *gopīs* to steal butter because He did not like the milk and yogurt ordinarily prepared.

While churning the butter, mother Yaśodā was singing about the childhood activities of Kṛṣṇa. It was formerly a custom that if one wanted to remember something constantly, he would transform it into poetry or have this done by a professional poet. It appears that mother Yaśodā did not want to forget Kṛṣṇa's activities at any time. Therefore she poeticized all of Kṛṣṇa's childhood activities, such as the killing of Pūtanā, Aghāsura, Śakaṭāsura and Tṛṇāvarta, and while churning the butter, she sang about these activities in poetical form. This should be the practice of persons eager to remain Kṛṣṇa conscious twenty-four hours a day. This incident shows how Kṛṣṇa conscious mother Yaśodā was. To stay in Kṛṣṇa consciousness, we should follow such persons.

10.9.3

> *kṣaumaṁ vāsaḥ pṛthu-kaṭi-taṭe bibhratī sūtra-naddhaṁ*
> *putra-sneha-snuta-kuca-yugaṁ jāta-kampaṁ ca subhrūḥ*
> *rajjv-ākarṣa-śrama-bhuja-calat-kaṅkaṇau kuṇḍale ca*
> *svinnaṁ vaktraṁ kabara-vigalan-mālatī nirmamantha*

SYNONYMS

kṣaumam—saffron and yellow mixed; *vāsaḥ*—mother Yaśodā was wearing such a sari; *pṛthu-kaṭi-taṭe*—surrounding her large hips; *bibhratī*—shaking; *sūtra-naddham*—bound with a belt; *putra-sneha-snuta*—because of intense love for her child, became wet with milk; *kuca-yugam*—the nipples of her breasts; *jāta-kampam ca*—as they were very nicely moving and quivering; *su-bhrūḥ*—who had very beautiful eyebrows; *rajju-ākarṣa*—by pulling on the rope of the churning rod; *śrama*—because of the labor; *bhuja*—on whose hands; *calat-kaṅkaṇau*—the two bangles were moving; *kuṇḍale*—the two earrings; *ca*—also; *svinnam*—her hair was black like a cloud, so perspiration was dropping like rain; *vaktram*—throughout her face; *kabara-vigalat-mālatī*—and *mālatī* flowers were dropping from her hair; *nirmamantha*—thus mother Yaśodā was churning the butter.

TRANSLATION

Dressed in a saffron-yellow sari, with a belt tied about her full hips, mother Yaśodā pulled on the churning rope, laboring considerably, her bangles and earrings moving and vibrating and her whole body shaking. Because of her intense love for her child, her breasts were wet with milk. Her face, with its very beautiful eyebrows, was wet with perspiration, and mālatī flowers were falling from her hair.

PURPORT

Anyone who desires to be Kṛṣṇa conscious in motherly affection or parental affection should contemplate the bodily features of mother Yaśodā. It is not that one should desire to become like Yaśodā, for this is Māyāvāda. Either in parental affection or conjugal love, friendship or servitorship—in any way—we must follow in the footsteps of the inhabitants of Vṛndāvana, not try to become like them. Therefore this description is provided here. Advanced devotees must cherish this description, always thinking of mother Yaśodā's features—how she was dressed, how she was working and perspiring, how beautifully the flowers were arranged in her hair, and so on. One should take advantage of the full description provided here by thinking of mother Yaśodā in maternal affection for Kṛṣṇa.

10.9.4

tāṁ stanya-kāma āsādya
mathnantīṁ jananīṁ hariḥ
gṛhītvā dadhi-manthānaṁ
nyaṣedhat prītim āvahan

SYNONYMS

tām—unto mother Yaśodā; *stanya-kāmaḥ*—Kṛṣṇa, who was desiring to drink her breast milk; *āsādya*—appearing before her; *mathnantīm*—while she was churning butter; *jananīm*—to the

mother; *hariḥ*—Kṛṣṇa; *gṛhītvā*—catching; *dadhi-manthānam*—the churning rod; *nyaṣedhat*—forbade; *prītim āvahan*—creating a situation of love and affection.

TRANSLATION

While mother Yaśodā was churning butter, Lord Kṛṣṇa, desiring to drink the milk of her breast, appeared before her, and in order to increase her transcendental pleasure, He caught hold of the churning rod and began to prevent her in the churning.

PURPORT

Kṛṣṇa was sleeping within the room, and as soon as He got up, He became hungry and went to His mother. Wanting to stop her from churning and drink the milk of her breasts, He stopped her from moving the churning rod.

10.9.5

> *tam aṅkam ārūḍham apāyayat stanaṁ*
> *sneha-snutaṁ sa-smitam īkṣatī mukham*
> *atṛptam utsṛjya javena sā yayāv*
> *utsicyamāne payasi tv adhiśrite*

SYNONYMS

tam—unto Kṛṣṇa; *aṅkam ārūḍham*—very affectionately allowing Him to sit down on her lap; *apāyayat*—allowed to drink; *stanam*—

her breast; *sneha-snutam*—which was flowing with milk because of intense affection; *sa-smitam īkṣatī mukham*—mother Yaśodā was smiling and observing the smiling face of Kṛṣṇa; *atṛptam*—Kṛṣṇa, who was still not fully satisfied by drinking the milk; *utsṛjya*—putting Him aside; *javena*—very hastily; *sā*—mother Yaśodā; *yayau*—left that place; *utsicyamāne payasi*—because of seeing that the milk was overflowing; *tu*—but; *adhiśrite*—in the milk pan on the oven.

TRANSLATION

Mother Yaśodā then embraced Kṛṣṇa, allowed Him to sit down on her lap, and began to look upon the face of the Lord with great love and affection. Because of her intense affection, milk was flowing from her breast. But when she saw that the milk pan on the oven was boiling over, she immediately left her son to take care of the overflowing milk, although the child was not yet fully satisfied with drinking the milk of His mother's breast.

PURPORT

Everything in the household affairs of mother Yaśodā was meant for Kṛṣṇa. Although Kṛṣṇa was drinking the breast milk of mother Yaśodā, when she saw that the milk pan in the kitchen was overflowing, she had to take care of it immediately, and thus she left her son, who then became very angry, not having been fully satisfied with drinking the milk of her breast. Sometimes one must take care of more than one item of important business

for the same purpose. Therefore mother Yaśodā was not unjust when she left her son to take care of the overflowing milk. On the platform of love and affection, it is the duty of the devotee to do one thing first and other things later. The proper intuition by which to do this is given by Kṛṣṇa.

> *teṣāṁ satata-yuktānāṁ*
> *bhajatāṁ prīti-pūrvakam*
> *dadāmi buddhi-yogaṁ taṁ*
> *yena mām upayānti te*
> *(Bg. 10.10)*

In Kṛṣṇa consciousness, everything is dynamic. Kṛṣṇa guides the devotee in what to do first and what to do next on the platform of absolute truth.

10.9.6

> *sañjāta-kopaḥ sphuritāruṇādharaṁ*
> *sandaśya dadbhir dadhi-mantha-bhājanam*
> *bhittvā mṛṣāśrur dṛṣad-aśmanā raho*
> *jaghāsa haiyaṅgavam antaraṁ gataḥ*

SYNONYMS

sañjāta-kopaḥ—in this way, Kṛṣṇa being very angry; *sphurita-aruṇa-adharam*—swollen reddish lips; *sandaśya*—capturing; *dadbhiḥ*—by His teeth; *dadhi-mantha-bhājanam*—the pot in which

yogurt was being churned; *bhittvā*—breaking; *mṛṣā-aśruḥ*—with false tears in the eyes; *dṛṣat-aśmanā*—with a piece of stone; *rahaḥ*—in a solitary place; *jaghāsa*—began to eat; *haiyaṅgavam*—the freshly churned butter; *antaram*—within the room; *gataḥ*—having gone.

TRANSLATION

Being very angry and biting His reddish lips with His teeth, Kṛṣṇa, with false tears in His eyes, broke the container of yogurt with a piece of stone. Then He entered a room and began to eat the freshly churned butter in a solitary place.

PURPORT

It is natural that when a child becomes angry he can begin crying with false tears in his eyes. So Kṛṣṇa did this, and biting His reddish lips with His teeth, He broke the pot with a stone, entered a room and began to eat the freshly churned butter.

10.9.7

> *uttārya gopī suśṛtaṁ payaḥ punaḥ*
> *praviśya saṁdṛśya ca dadhy-amatrakam*
> *bhagnaṁ vilokya sva-sutasya karma taj*
> *jahāsa taṁ cāpi na tatra paśyatī*

SYNONYMS

uttārya—putting down from the oven; *gopī*—mother Yaśodā; *su-śṛtam*—very hot; *payaḥ*—the milk; *punaḥ*—again; *praviśya*—entered the churning spot; *saṁdṛśya*—by observing; *ca*—also; *dadhi-amatrakam*—the container of yogurt; *bhagnam*—broken; *vilokya*—seeing this; *sva-sutasya*—of her own child; *karma*—work; *tat*—that; *jahāsa*—smiled; *tam ca*—Kṛṣṇa also; *api*—at the same time; *na*—not; *tatra*—there; *paśyatī*—finding.

TRANSLATION

Mother Yaśodā, after taking down the hot milk from the oven, returned to the churning spot, and when she saw that the container of yogurt was broken and that Kṛṣṇa was not present, she concluded that the breaking of the pot was the work of Kṛṣṇa.

PURPORT

Seeing the pot broken and Kṛṣṇa not present, Yaśodā definitely concluded that the breaking of the pot was the work of Kṛṣṇa. There was no doubt about it.

10.9.8

ulūkhalāṅghrer upari vyavasthitaṁ
markāya kāmaṁ dadataṁ śici sthitam

haiyaṅgavaṁ caurya-viśaṅkitekṣaṇaṁ
nirīkṣya paścāt sutam āgamac chanaiḥ

SYNONYMS

ulūkhala-aṅghreḥ—of the mortar in which spices were ground and which was being kept upside down; *upari*—on top; *vyavasthitam*—Kṛṣṇa was sitting; *markāya*—unto a monkey; *kāmam*—according to His satisfaction; *dadatam*—delivering shares; *śici sthitam*—situated in the butter pot hanging on the swing; *haiyaṅgavam*—butter and other milk preparations; *caurya-viśaṅkita*—because of stealing, were anxiously looking hither and thither; *īkṣaṇam*—whose eyes; *nirīkṣya*—by seeing these activities; *paścāt*—from behind; *sutam*—her son; *āgamat*—she reached; *śanaiḥ*—very slowly, cautiously.

TRANSLATION

Kṛṣṇa, at that time, was sitting on an upside-down wooden mortar for grinding spices and was distributing milk preparations such as yogurt and butter to the monkeys as He liked. Because of having stolen, He was looking all around with great anxiety, suspecting that He might be chastised by His mother. Mother Yaśodā, upon seeing Him, very cautiously approached Him from behind.

PURPORT

Mother Yaśodā was able to trace Kṛṣṇa by following His butter-smeared footprints. She saw that Kṛṣṇa was stealing butter, and

thus she smiled. Meanwhile, the crows also entered the room and came out in fear. Thus mother Yaśodā found Kṛṣṇa stealing butter and very anxiously looking here and there.

10.9.9

> *tām ātta-yaṣṭiṁ prasamīkṣya satvaras*
> *tato 'varuhyāpasasāra bhītavat*
> *gopy anvadhāvan na yam āpa yoginām*
> *kṣamaṁ praveṣṭuṁ tapaseritaṁ manaḥ*

SYNONYMS

tām—unto mother Yaśodā; *ātta-yaṣṭim*—carrying in her hand a stick; *prasamīkṣya*—Kṛṣṇa, seeing her in that attitude; *satvaraḥ*—very quickly; *tataḥ*—from there; *avaruhya*—getting down; *apasasāra*—began to flee; *bhīta-vat*—as if very much afraid; *gopī*—mother Yaśodā; *anvadhāvat*—began to follow Him; *na*—not; *yam*—unto whom; *āpa*—failed to reach; *yoginām*—of great *yogīs,* mystics; *kṣamam*—who could reach Him; *praveṣṭum*—trying to enter into the Brahman effulgence or Paramātmā; *tapasā*—with great austerities and penances; *īritam*—trying for that purpose; *manaḥ*—by meditation.

TRANSLATION

When Lord Śrī Kṛṣṇa saw His mother, stick in hand, He suddenly noticed her and quickly got down from the top of the mortar and began to flee as if very much afraid.

Although yogīs try to capture Him as Paramātmā by meditation, desiring to enter into the effulgence of the Lord with great austerities and penances, they fail to reach Him. But mother Yaśodā, thinking that same Personality of Godhead, Kṛṣṇa, to be her son, began following Kṛṣṇa to catch Him.

PURPORT

Yogīs, mystics, want to catch Kṛṣṇa as Paramātmā, and with great austerities and penances they try to approach Him, yet they cannot. Here we see, however, that Kṛṣṇa is going to be caught by Yaśodā and is running away in fear. This illustrates the difference between the *bhakta* and the *yogī*. *Yogīs* cannot reach Kṛṣṇa, but for pure devotees like mother Yaśodā, Kṛṣṇa is already caught. Kṛṣṇa was even afraid of mother Yaśodā's stick. This was mentioned by Queen Kuntī in her prayers: *bhaya-bhāvanayā sthitasya* (SB 1.8.31). Kṛṣṇa is afraid of mother Yaśodā, and *yogīs* are afraid of Kṛṣṇa. *Yogīs* try to reach Kṛṣṇa by *jñāna-yoga* and other *yogas,* but fail. Yet although mother Yaśodā was a woman, Kṛṣṇa was afraid of her, as clearly described in this verse.

10.9.10

anvañcamānā jananī bṛhac-calac-
chroṇī-bharākrānta-gatiḥ sumadhyamā

javena visraṁsita-keśa-bandhana-
cyuta-prasūnānugatiḥ parāmṛśat

SYNONYMS

anvañcamānā—following Kṛṣṇa very swiftly; *jananī*—mother Yaśodā; *bṛhat-calat-śroṇī-bhara-ākrānta-gatiḥ*—being overburdened by the weight of her large breasts, she became tired and had to reduce her speed; *su-madhyamā*—because of her thin waist; *javena*—because of going very fast; *visraṁsita-keśa-bandhana*—from her arrangement of hair, which had become loosened; *cyuta-prasūna-anugatiḥ*—she was followed by the flowers falling after her; *parāmṛśat*—finally captured Kṛṣṇa without fail.

TRANSLATION

While following Kṛṣṇa, mother Yaśodā, her thin waist overburdened by her heavy breasts, naturally had to reduce her speed. Because of following Kṛṣṇa very swiftly, her hair became loose, and the flowers in her hair were falling after her. Yet she did not fail to capture her son Kṛṣṇa.

PURPORT

Yogīs cannot capture Kṛṣṇa by severe penances and austerities, but mother Yaśodā, despite all obstacles, was finally able to catch Kṛṣṇa without difficulty. This is the difference between a *yogī* and a *bhakta*. *Yogīs* cannot enter even the effulgence of Kṛṣṇa.

Yasya prabhā prabhavato jagad-aṇḍa-koṭi-koṭiṣu (Bs. 5.40). In that effulgence there are millions of universes, but *yogīs* and *jñānīs* cannot enter that effulgence even after many, many years of austerities, whereas *bhaktas* can capture Kṛṣṇa simply by love and affection. This is the example shown here by mother Yaśodā. Kṛṣṇa therefore confirms that if one wants to capture Him, one must undertake devotional service.

> *bhaktyā mām abhijānāti*
> *yāvān yaś cāsmi tattvataḥ*
> *tato māṁ tattvato jñātvā*
> *viśate tad-anantaram*
> *(Bg. 18.55)*

Bhaktas enter even the planet of Kṛṣṇa very easily, but the less intelligent *yogīs* and *jñānīs,* by their meditation, remain running after Kṛṣṇa. Even if they enter Kṛṣṇa's effulgence, they fall down.

10.9.11

> *kṛtāgasaṁ taṁ prarudantam akṣiṇī*
> *kaṣantam añjan-maṣiṇī sva-pāṇinā*
> *udvīkṣamāṇaṁ bhaya-vihvalekṣaṇaṁ*
> *haste gṛhītvā bhiṣayanty avāgurat*

SYNONYMS

kṛta-āgasam—who was an offender; *tam*—unto Kṛṣṇa; *prarudantam*—with a crying attitude; *akṣiṇī*—His two eyes; *kaṣantam*—rubbing; *añjat-maṣiṇī*—from whose eyes the blackish ointment was distributed all over His face with tears; *sva-pāṇinā*—with His own hand; *udvīkṣamāṇam*—who was seen in that attitude by mother Yaśodā; *bhaya-vihvala-īkṣaṇam*—whose eyes appeared distressed because of such fear of His mother; *haste*—by the hand; *gṛhītvā*—catching; *bhiṣayantī*—mother Yaśodā was threatening Him; *avāgurat*—and thus she very mildly chastised Him.

TRANSLATION

When caught by mother Yaśodā, Kṛṣṇa became more and more afraid and admitted to being an offender. As she looked upon Him, she saw that He was crying, His tears mixing with the black ointment around His eyes, and as He rubbed His eyes with His hands, He smeared the ointment all over His face. Mother Yaśodā, catching her beautiful son by the hand, mildly began to chastise Him.

PURPORT

From these dealings between mother Yaśodā and Kṛṣṇa, we can understand the exalted position of a pure devotee in loving service to the Lord. *Yogīs, jñānīs, karmīs* and Vedāntists cannot even approach Kṛṣṇa; they must remain very, very far away from Him and try to enter His bodily effulgence, although this also

they are unable to do. Great demigods like Lord Brahmā and Lord Śiva always worship the Lord by meditation and by service. Even the most powerful Yamarāja fears Kṛṣṇa. Therefore, as we find in the history of Ajāmila, Yamarāja instructed his followers not even to approach the devotees, what to speak of capturing them. In other words, Yamarāja also fears Kṛṣṇa and Kṛṣṇa's devotees. Yet this Kṛṣṇa became so dependent on mother Yaśodā that when she simply showed Kṛṣṇa the stick in her hand, Kṛṣṇa admitted to being an offender and began to cry like an ordinary child. Mother Yaśodā, of course, did not want to chastise her beloved child very much, and therefore she immediately threw her stick away and simply rebuked Kṛṣṇa, saying, "Now I shall bind You so that You cannot commit any further offensive activities. Nor for the time being can You play with Your playmates." This shows the position of a pure devotee, in contrast with others, like *jñānīs, yogīs* and the followers of Vedic ritualistic ceremonies, in regarding the transcendental nature of the Absolute Truth.

10.9.12

> *tyaktvā yaṣṭiṁ sutaṁ bhītaṁ*
> *vijñāyārbhaka-vatsalā*
> *iyeṣa kila taṁ baddhuṁ*
> *dāmnātad-vīrya-kovidā*

SYNONYMS

tyaktvā—throwing away; *yaṣṭim*—the stick in her hand; *sutam*—her son; *bhītam*—considering her son's great fear; *vijñāya*—understanding; *arbhaka-vatsalā*—the most affectionate mother of Kṛṣṇa; *iyeṣa*—desired; *kila*—indeed; *tam*—Kṛṣṇa; *baddhum*—to bind; *dāmnā*—with a rope; *a-tat-vīrya-kovidā*—without knowledge of the supremely powerful Personality of Godhead (because of intense love for Kṛṣṇa).

TRANSLATION

Mother Yaśodā was always overwhelmed by intense love for Kṛṣṇa, not knowing who Kṛṣṇa was or how powerful He was. Because of maternal affection for Kṛṣṇa, she never even cared to know who He was. Therefore, when she saw that her son had become excessively afraid, she threw the stick away and desired to bind Him so that He would not commit any further naughty activities.

PURPORT

Mother Yaśodā wanted to bind Kṛṣṇa not in order to chastise Him but because she thought that the child was so restless that He might leave the house in fear. That would be another disturbance. Therefore, because of full affection, to stop Kṛṣṇa from leaving the house, she wanted to bind Him with rope. Mother Yaśodā wanted to impress upon Kṛṣṇa that since He was afraid merely to see her stick, He should not perform such

disturbing activities as breaking the container of yogurt and butter and distributing its contents to the monkeys. Mother Yaśodā did not care to understand who Kṛṣṇa was and how His power spreads everywhere. This is an example of pure love for Kṛṣṇa.

10.9.13-14

na cāntar na bahir yasya
na pūrvaṁ nāpi cāparam
pūrvāparaṁ bahiś cāntar
jagato yo jagac ca yaḥ

taṁ matvātmajam avyaktaṁ
martya-liṅgam adhokṣajam
gopikolūkhale dāmnā
babandha prākṛtaṁ yathā

SYNONYMS

na—not; *ca*—also; *antaḥ*—interior; *na*—nor; *bahiḥ*—exterior; *yasya*—whose; *na*—neither; *pūrvam*—beginning; *na*—nor; *api*—indeed; *ca*—also; *aparam*—end; *pūrva-aparam*—the beginning and the end; *bahiḥ ca antaḥ*—the external and the internal; *jagataḥ*—of the whole cosmic manifestation; *yaḥ*—one who is; *jagat ca yaḥ*—and who is everything in creation in total; *tam*—Him; *matvā*—considering; *ātmajam*—her own son; *avyaktam*—the unmanifested; *martya-liṅgam*—appearing as a human being; *adhokṣajam*—

beyond sense perception; *gopikā*—mother Yaśodā; *ulūkhale*—to the grinding mortar; *dāmnā*—by a rope; *babandha*—bound; *prākṛtam yathā*—as done to a common human child.

TRANSLATION

The Supreme Personality of Godhead has no beginning and no end, no exterior and no interior, no front and no rear. In other words, He is all-pervading. Because He is not under the influence of the element of time, for Him there is no difference between past, present and future; He exists in His own transcendental form at all times. Being absolute, beyond relativity, He is free from distinctions between cause and effect, although He is the cause and effect of everything. That unmanifested person, who is beyond the perception of the senses, had now appeared as a human child, and mother Yaśodā, considering Him her own ordinary child, bound Him to the wooden mortar with a rope.

PURPORT

In *Bhagavad-gītā* (Bg. 10.12), Kṛṣṇa is described as the Supreme Brahman (*paraṁ brahma paraṁ dhāma*). The word *brahma* means "the greatest." Kṛṣṇa is greater than the greatest, being unlimited and all-pervading. How can it be possible for the all-pervading to be measured or bound? Then again, Kṛṣṇa is the time factor. Therefore, He is all-pervading not only in space but also in time. We have measurements of time, but although we are

limited by past, present and future, for Kṛṣṇa these do not exist. Every individual person can be measured, but Kṛṣṇa has already shown that although He also is an individual, the entire cosmic manifestation is within His mouth. All these points considered, Kṛṣṇa cannot be measured. How then did Yaśodā want to measure Him and bind Him? We must conclude that this took place simply on the platform of pure transcendental love. This was the only cause.

> *advaitam acyutam anādim ananta-rūpam*
> *ādyaṁ purāṇa-puruṣaṁ nava-yauvanaṁ ca*
> *vedeṣu durlabham adurlabham ātma-bhaktau*
> *govindam ādi-puruṣaṁ tam ahaṁ bhajāmi*
> *(Bs. 5.33)*

Everything is one because Kṛṣṇa is the supreme cause of everything. Kṛṣṇa cannot be measured or calculated by Vedic knowledge (*vedeṣu durlabham*). He is available only to devotees (*adurlabham ātma-bhaktau*). Devotees can handle Him because they act on the basis of loving service (*bhaktyā mām abhijānāti yāvān yaś cāsmi tattvataḥ*) [[bg/18/55|[Bg. 18.55]]]. Thus mother Yaśodā wanted to bind Him.

10.9.15

> *tad dāma badhyamānasya*
> *svārbhakasya kṛtāgasaḥ*

dvy-aṅgulonam abhūt tena
sandadhe 'nyac ca gopikā

SYNONYMS

tat dāma—that binding rope; *badhyamānasya*—who was being bound by mother Yaśodā; *sva-arbhakasya*—of her own son; *kṛta-āgasaḥ*—who was an offender; *dvi-aṅgula*—by a measurement of two fingers; *ūnam*—short; *abhūt*—became; *tena*—with that rope; *sandadhe*—joined; *anyat ca*—another rope; *gopikā*—mother Yaśodā.

TRANSLATION

When mother Yaśodā was trying to bind the offending child, she saw that the binding rope was short by a distance the width of two fingers. Thus she brought another rope to join to it.

PURPORT

Here is the first chapter in Kṛṣṇa's exhibition of unlimited potency to mother Yaśodā when she tried to bind Him: the rope was too short. The Lord had already shown His unlimited potency by killing Pūtanā, Śakaṭāsura and Tṛṇāvarta. Now Kṛṣṇa exhibited another *vibhūti,* or display of potency, to mother Yaśodā. "Unless I agree," Kṛṣṇa desired to show, "you cannot bind Me." Thus although mother Yaśodā, in her attempt to bind Kṛṣṇa, added one rope after another, ultimately she was a failure. When Kṛṣṇa agreed, however, she was successful. In other

words, one must be in transcendental love with Kṛṣṇa, but that does not mean that one can control Kṛṣṇa. When Kṛṣṇa is satisfied with one's devotional service, He does everything Himself. *Sevonmukhe hi jihvādau svayam eva sphuraty adaḥ*. He reveals more and more to the devotee as the devotee advances in service. *Jihvādau:* this service begins with the tongue, with chanting and with taking the *prasāda* of Kṛṣṇa.

> *ataḥ śrī-kṛṣṇa-nāmādi*
> *na bhaved grāhyam indriyaiḥ*
> *sevonmukhe hi jihvādau*
> *svayam eva sphuraty adaḥ*
> *[[cc/madhya/17/136|[Cc. Madhya 17.136]]]*

10.9.16

> *yadāsīt tad api nyūnaṁ*
> *tenānyad api sandadhe*
> *tad api dvy-aṅgulaṁ nyūnaṁ*
> *yad yad ādatta bandhanam*

SYNONYMS

yadā—when; *āsīt*—became; *tat api*—even the new rope that had been joined; *nyūnam*—still short; *tena*—then, with the second rope; *anyat api*—another rope also; *sandadhe*—she joined; *tat api*—that also; *dvi-aṅgulam*—by a measurement of two fingers; *nyūnam*—

remained short; *yat yat ādatta*—in this way, one after another, whatever ropes she joined; *bandhanam*—for binding Kṛṣṇa.

TRANSLATION

This new rope also was short by a measurement of two fingers, and when another rope was joined to it, it was still two fingers too short. As many ropes as she joined, all of them failed; their shortness could not be overcome.

10.9.17

evaṁ sva-geha-dāmāni
yaśodā sandadhaty api
gopīnāṁ susmayantīnāṁ
smayantī vismitābhavat

SYNONYMS

evam—in this manner; *sva-geha-dāmāni*—all the ropes available in the household; *yaśodā*—mother Yaśodā; *sandadhati api*—although she was joining one after another; *gopīnām*—when all the other elderly *gopī* friends of mother Yaśodā; *su-smayantīnām*—were all taking pleasure in this funny affair; *smayantī*—mother Yaśodā was also smiling; *vismitā abhavat*—all of them were struck with wonder.

TRANSLATION

Thus mother Yaśodā joined whatever ropes were available in the household, but still she failed in her attempt to bind Kṛṣṇa. Mother Yaśodā's friends, the elderly gopīs in the neighborhood, were smiling and enjoying the fun. Similarly, mother Yaśodā, although laboring in that way, was also smiling. All of them were struck with wonder.

PURPORT

Actually this incident was wonderful because Kṛṣṇa was only a child with small hands. To bind Him should have required only a rope not more than two feet long. All the ropes in the house combined together might have been hundreds of feet long, but still He was impossible to bind, for all the ropes together were still too short. Naturally mother Yaśodā and her *gopī* friends thought, "How is this possible?" Seeing this funny affair, all of them were smiling. The first rope was short by a measurement the width of two fingers, and after the second rope was added, it was still two fingers too short. If the shortness of all the ropes were added together, it must have amounted to the width of hundreds of fingers. Certainly this was astonishing. This was another exhibition of Kṛṣṇa's inconceivable potency to His mother and His mother's friends.

10.9.18

sva-mātuḥ svinna-gātrāyā
visrasta-kabara-srajaḥ
dṛṣṭvā pariśramaṁ kṛṣṇaḥ
kṛpayāsīt sva-bandhane

SYNONYMS

sva-mātuḥ—of His own mother (Kṛṣṇa's mother, Yaśodādevī); *svinna-gātrāyāḥ*—when Kṛṣṇa saw His mother perspiring all over because of unnecessary labor; *visrasta*—were falling down; *kabara*—from her hair; *srajaḥ*—of whom the flowers; *dṛṣṭvā*—by seeing the condition of His mother; *pariśramam*—He could understand that she was now overworked and feeling fatigued; *kṛṣṇaḥ*—the Supreme Personality of Godhead; *kṛpayā*—by His causeless mercy upon His devotee and mother; *āsīt*—agreed; *sva-bandhane*—in binding Him.

TRANSLATION

Because of mother Yaśodā's hard labor, her whole body became covered with perspiration, and the flowers and comb were falling from her hair. When child Kṛṣṇa saw His mother thus fatigued, He became merciful to her and agreed to be bound.

PURPORT

When mother Yaśodā and the other ladies finally saw that Kṛṣṇa, although decorated with many bangles and other jeweled ornaments, could not be bound with all the ropes available in the house, they decided that Kṛṣṇa was so fortunate that He could not be bound by any material condition. Thus they gave up the idea of binding Him. But in competition between Kṛṣṇa and His devotee, Kṛṣṇa sometimes agrees to be defeated. Thus Kṛṣṇa's internal energy, *yogamāyā,* was brought to work, and Kṛṣṇa agreed to be bound by mother Yaśodā.

10.9.19

> *evaṁ sandarśitā hy aṅga*
> *hariṇā bhṛtya-vaśyatā*
> *sva-vaśenāpi kṛṣṇena*
> *yasyedaṁ seśvaraṁ vaśe*

SYNONYMS

evam—in this manner; *sandarśitā*—was exhibited; *hi*—indeed; *aṅga*—O Mahārāja Parīkṣit; *hariṇā*—by the Supreme Personality of Godhead; *bhṛtya-vaśyatā*—His transcendental quality of becoming subordinate to His servitor or devotee; *sva-vaśena*—who is within the control only of His own self; *api*—indeed; *kṛṣṇena*—by Kṛṣṇa; *yasya*—of whom; *idam*—the whole universe; *sa-īśvaram*—with the

powerful demigods like Lord Śiva and Lord Brahmā; *vaśe*—under the control.

TRANSLATION

O Mahārāja Parīkṣit, this entire universe, with its great, exalted demigods like Lord Śiva, Lord Brahmā and Lord Indra, is under the control of the Supreme Personality of Godhead. Yet the Supreme Lord has one transcendental attribute: He comes under the control of His devotees. This was now exhibited by Kṛṣṇa in this pastime.

PURPORT

This pastime of Kṛṣṇa's is very difficult to understand, but devotees can understand it. It is therefore said, *darśayaṁs tad-vidāṁ loka ātmano bhakta-vaśyatām* (SB 10.11.9): the Lord displays the transcendental attribute of coming under the control of His devotees. As stated in the *Brahma-saṁhitā* (5.35):

> *eko 'py asau racayituṁ jagad-aṇḍa-koṭiṁ*
> *yac-chaktir asti jagad-aṇḍa-cayā yad-antaḥ*
> *aṇḍāntara-stha-paramāṇu-cayāntara-sthaṁ*
> *govindam ādi-puruṣaṁ tam ahaṁ bhajāmi*

By His one plenary portion as Paramātmā, the Lord controls innumerable universes, with all their demigods; yet He agrees to be controlled by a devotee. In the *Upaniṣads* it is said that the Supreme Personality of Godhead can run with more speed than

the mind, but here we see that although Kṛṣṇa wanted to avoid being arrested by His mother, He was finally defeated, and mother Yaśodā captured Him. *Lakṣmī-sahasra-śata-sambhrama-sevyamānam:* [Bs. 5.29] Kṛṣṇa is served by hundreds and thousands of goddesses of fortune. Nonetheless, He steals butter like one who is poverty-stricken. Yamarāja, the controller of all living entities, fears the order of Kṛṣṇa, yet Kṛṣṇa is afraid of His mother's stick. These contradictions cannot be understood by one who is not a devotee, but a devotee can understand how powerful is unalloyed devotional service to Kṛṣṇa; it is so powerful that Kṛṣṇa can be controlled by an unalloyed devotee. This *bhṛtya-vaśyatā* does not mean that He is under the control of the servant; rather, He is under the control of the servant's pure love. In *Bhagavad-gītā* (Bg. 1.21) it is said that Kṛṣṇa became the chariot driver of Arjuna. Arjuna ordered Him, *senayor ubhayor madhye rathaṁ sthāpaya me 'cyuta:* "My dear Kṛṣṇa, You have agreed to be my charioteer and to execute my orders. Place my chariot between the two armies of soldiers." Kṛṣṇa immediately executed this order, and therefore one may argue that Kṛṣṇa also is not independent. But this is one's *ajñāna,* ignorance. Kṛṣṇa is always fully independent; when He becomes subordinate to His devotees, this is a display of *ānanda-cinmaya-rasa,* the humor of transcendental qualities that increases His transcendental pleasure. Everyone worships Kṛṣṇa as the Supreme Personality of Godhead, and therefore He sometimes desires to be controlled by someone else. Such a controller can be no one else but a pure devotee.

10.9.20

nemaṁ viriñco na bhavo
na śrīr apy aṅga-saṁśrayā
prasādaṁ lebhire gopī
yat tat prāpa vimuktidāt

SYNONYMS

na—not; *imam*—this exalted position; *viriñcaḥ*—Lord Brahmā; *na*—nor; *bhavaḥ*—Lord Śiva; *na*—nor; *śrīḥ*—the goddess of fortune; *api*—indeed; *aṅga-saṁśrayā*—although she is always the better half of the Supreme Personality of Godhead; *prasādam*—mercy; *lebhire*—obtained; *gopī*—mother Yaśodā; *yat tat*—as that which; *prāpa*—obtained; *vimukti-dāt*—from Kṛṣṇa, who gives deliverance from this material world.

TRANSLATION

Neither Lord Brahmā, nor Lord Śiva, nor even the goddess of fortune, who is always the better half of the Supreme Lord, can obtain from the Supreme Personality of Godhead, the deliverer from this material world, such mercy as received by mother Yaśodā.

PURPORT

This is a comparative study between mother Yaśodā and other devotees of the Lord. As stated in *Caitanya caritāmṛta* (Ādi 5.142), *ekale īśvara kṛṣṇa, āra saba bhṛtya*/ the only supreme master is Kṛṣṇa, and all others are His servants. Kṛṣṇa has the transcendental quality of *bhṛtya-vaśyatā,* becoming subordinate to His *bhṛtya,* or servant. Now, although everyone is *bhṛtya* and although Kṛṣṇa has the quality of becoming subordinate to His *bhṛtya,* the position of mother Yaśodā is the greatest. Lord Brahmā is *bhṛtya,* a servant of Kṛṣṇa, and he is *ādi-kavi,* the original creator of this universe (*tene brahma hṛdā ya ādi-kavaye* [[sb/1/1/1|[SB 1.1.1]]]). Nonetheless, even he could not obtain such mercy as mother Yaśodā. As for Lord Śiva, he is the topmost Vaiṣṇava (*vaiṣṇavānāṁ yathā śambhuḥ*). What to speak of Lord Brahmā and Lord Śiva, the goddess of fortune, Lakṣmī, is the Lord's constant companion in service, since she always associates with His body. But even she could not get such mercy. Therefore Mahārāja Parīkṣit was surprised, thinking, "What did mother Yaśodā and Nanda Mahārāja do in their previous lives by which they got such a great opportunity, the opportunity to be the affectionate father and mother of Kṛṣṇa?"

In this verse there are three negative pronouncements—*na, na, na*. When anything is uttered three times—"do it, do it, do it"—one should understand that this is meant to indicate great stress on a fact. In this verse, we find *na lebhire, na lebhire, na lebhire*. Yet mother Yaśodā is in the supermost exalted position, and thus Kṛṣṇa has become completely subordinate to her.

The word *vimuktidāt* is also significant. There are different types of liberation, such as *sāyujya, sālokya, sārūpya, sārṣṭi* and *sāmīpya* [[cc/madhya/6/266|[Cc. Madhya 6.266]]], but *vimukti* means "special *mukti*." When after liberation one is situated on the platform of *prema-bhakti,* one is said to have achieved *vimukti,* "special *mukti*." Therefore the word *na* is mentioned. That exalted platform of *premā* is described by Śrī Caitanya Mahāprabhu as *premā pum-artho mahān,* and mother Yaśodā naturally acts in such an exalted position in loving affairs. She is therefore a *nitya-siddha* devotee, an expansion of Kṛṣṇa's *hlādinī* potency, His potency to enjoy transcendental bliss through expansions who are special devotees (*ānanda-cinmaya-rasa-pratibhāvitābhiḥ* [Bs. 5.37]). Such devotees are not *sādhana-siddha*.

10.9.21

> *nāyaṁ sukhāpo bhagavān*
> *dehināṁ gopikā-sutaḥ*
> *jñānināṁ cātma-bhūtānāṁ*
> *yathā bhaktimatām iha*

SYNONYMS

na—not; *ayam*—this; *sukha-āpaḥ*—very easily obtainable, or an object of happiness; *bhagavān*—the Supreme Personality of Godhead; *dehinām*—of persons in the bodily concept of life, especially the *karmīs*; *gopikā-sutaḥ*—Kṛṣṇa, the son of mother

Yaśodā (Kṛṣṇa as the son of Vasudeva is called Vāsudeva, and as the son of mother Yaśodā He is known as Kṛṣṇa); *jñāninām ca*—and of the *jñānīs,* who try to be free from material contamination; *ātma-bhūtānām*—of self-sufficient *yogīs*; *yathā*—as; *bhakti-matām*—of the devotees; *iha*—in this world.

TRANSLATION

The Supreme Personality of Godhead, Kṛṣṇa, the son of mother Yaśodā, is accessible to devotees engaged in spontaneous loving service, but He is not as easily accessible to mental speculators, to those striving for self-realization by severe austerities and penances, or to those who consider the body the same as the self.

PURPORT

Kṛṣṇa, the Supreme Personality of Godhead as the son of mother Yaśodā, is very easily available to devotees, but not to *tapasvīs, yogīs, jñānīs* and others who have a bodily concept of life. Although they may sometimes be called *śānta-bhaktas,* real *bhakti* begins with *dāsya-rasa*. Kṛṣṇa says in *Bhagavad-gītā* (Bg. 4.11):

> *ye yathā māṁ prapadyante*
> *tāṁs tathaiva bhajāmy aham*
> *mama vartmānuvartante*
> *manuṣyāḥ pārtha sarvaśaḥ*

"As living entities surrender unto Me, I reward them accordingly. Everyone follows My path in all respects, O son of Pṛthā." Everyone is seeking Kṛṣṇa, for He is the Supersoul of all individual souls. Everyone loves his body and wants to protect it because he is within the body as the soul, and everyone loves the soul because the soul is part and parcel of the Supersoul. Therefore, everyone is actually seeking to achieve happiness by reviving his relationship with the Supersoul. As the Lord says in *Bhagavad-gītā* (Bg. 15.15), *vedaiś ca sarvair aham eva vedyaḥ:* "By all the *Vedas,* it is I who am to be known." Therefore, the *karmīs, jñānīs, yogīs* and saintly persons are all seeking Kṛṣṇa. But by following in the footsteps of devotees who are in a direct relationship with Kṛṣṇa, especially the inhabitants of Vṛndāvana, one can reach the supreme position of associating with Kṛṣṇa. As it is said, *vṛndāvanaṁ parityajya padam ekaṁ na gacchati:* Kṛṣṇa does not leave Vṛndāvana even for a moment. The *vṛndāvana-vāsīs*—mother Yaśodā, Kṛṣṇa's friends and Kṛṣṇa's conjugal lovers, the younger *gopīs* with whom He dances—have very intimate relationships with Kṛṣṇa, and if one follows in the footsteps of these devotees, Kṛṣṇa is available. Although the *nitya-siddha* expansions of Kṛṣṇa always remain with Kṛṣṇa, if those engaged in *sādhana-siddhi* follow in the footsteps of Kṛṣṇa's *nitya-siddha* associates, such *sādhana-siddhas* also can easily attain Kṛṣṇa without difficulty. But there are those who are attached to bodily concepts of life. Lord Brahmā and Lord Śiva, for example, have very prestigious positions, and thus they have the sense of being very exalted *īśvaras*. In other words, because Lord Brahmā and Lord Śiva are *guṇa-avatāras* and have exalted

positions, they have some small sense of being like Kṛṣṇa. But the pure devotees who inhabit Vṛndāvana do not possess any bodily conception. They are fully dedicated to the service of the Lord in sublime affection, *premā*. Śrī Caitanya Mahāprabhu has therefore recommended, *premā pum-artho mahān:* the highest perfection of life is *premā,* pure love in relationship with Kṛṣṇa. And mother Yaśodā appears to be the topmost of devotees who have attained this perfection.

10.9.22

kṛṣṇas tu gṛha-kṛtyeṣu
vyagrāyāṁ mātari prabhuḥ
adrākṣīd arjunau pūrvaṁ
guhyakau dhanadātmajau

SYNONYMS

kṛṣṇaḥ tu—in the meantime; *gṛha-kṛtyeṣu*—in engagement in household affairs; *vyagrāyām*—very busy; *mātari*—when His mother; *prabhuḥ*—the Lord; *adrākṣīt*—observed; *arjunau*—the twin *arjuna* trees; *pūrvam*—before Him; *guhyakau*—which in a former millennium had been demigods; *dhanada-ātmajau*—the sons of Kuvera, the treasurer of the demigods.

TRANSLATION

While mother Yaśodā was very busy with household affairs, the Supreme Lord, Kṛṣṇa, observed twin trees

known as yamala-arjuna, which in a former millennium had been the demigod sons of Kuvera.

10.9.23

purā nārada-śāpena
vṛkṣatāṁ prāpitau madāt
nalakūvara-maṇigrīvāv
iti khyātau śriyānvitau

SYNONYMS

purā—formerly; *nārada-śāpena*—being cursed by Nārada Muni; *vṛkṣatām*—the forms of trees; *prāpitau*—obtained; *madāt*—because of madness; *nalakūvara*—one of them was Nalakūvara; *maṇigrīvau*—the other was Maṇigrīva; *iti*—thus; *khyātau*—well known; *śriyā anvitau*—very opulent.

TRANSLATION

In their former birth, these two sons, known as Nalakūvara and Maṇigrīva, were extremely opulent and fortunate. But because of pride and false prestige, they did not care about anyone, and thus Nārada Muni cursed them to become trees. Thus end the Bhaktivedanta purports of the Tenth Canto, Ninth Chapter, of the *Śrīmad-Bhāgavatam,* entitled "Mother Yaśodā Binds Lord Kṛṣṇa."

Chapter 10

10.10.1

śrī-rājovāca
kathyatāṁ bhagavann etat
tayoḥ śāpasya kāraṇam
yat tad vigarhitaṁ karma
yena vā devarṣes tamaḥ

SYNONYMS

śrī-rājā uvāca—the King further inquired; *kathyatām*—please describe; *bhagavan*—O supremely powerful one; *etat*—this; *tayoḥ*—of both of them; *śāpasya*—of cursing; *kāraṇam*—the cause; *yat*—which; *tat*—that; *vigarhitam*—abominable; *karma*—act; *yena*—by which; *vā*—either; *devarṣeḥ tamaḥ*—the great sage Nārada became so angry.

TRANSLATION

King Parīkṣit inquired from Śukadeva Gosvāmī: O great and powerful saint, what was the cause of Nalakūvara's and Maṇigrīva's having been cursed by Nārada Muni? What did they do that was so abominable that even

Nārada, the great sage, became angry at them? Kindly describe this to me.

10.10.2-3

śrī-śuka uvāca
rudrasyānucarau bhūtvā
sudṛptau dhanadātmajau
kailāsopavane ramye
mandākinyāṁ madotkaṭau

vāruṇīṁ madirāṁ pītvā
madāghūrṇita-locanau
strī-janair anugāyadbhiś
ceratuḥ puṣpite vane

SYNONYMS

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī replied; *rudrasya*—of Lord Śiva; *anucarau*—two great devotees or associates; *bhūtvā*—being elevated to that post; *su-dṛptau*—being proud of that position and their beautiful bodily features; *dhanada-ātmajau*—the two sons of Kuvera, treasurer of the demigods; *kailāsa-upavane*—in a small garden attached to Kailāsa Parvata, the residence of Lord Śiva; *ramye*—in a very beautiful place; *mandākinyām*—on the River Mandākinī; *mada-utkaṭau*—terribly proud and mad; *vāruṇīm*—a kind of liquor named Vāruṇī; *madirām*—intoxication; *pītvā*—drinking; *mada-āghūrṇita-locanau*—their eyes rolling with

intoxication; *strī-janaiḥ*—with women; *anugāyadbhiḥ*—vibrating songs sung by them; *ceratuḥ*—wandered; *puṣpite vane*—in a nice flower garden.

TRANSLATION

Śukadeva Gosvāmī said: O King Parīkṣit, because the two sons of Kuvera had been elevated to the association of Lord Śiva, of which they were very much proud, they were allowed to wander in a garden attached to Kailāsa Hill, on the bank of the Mandākinī River. Taking advantage of this, they used to drink a kind of liquor called Vāruṇī. Accompanied by women singing after them, they would wander in that garden of flowers, their eyes always rolling in intoxication.

PURPORT

This verse mentions some of the material advantages afforded to persons associated with or devoted to Lord Śiva. Apart from Lord Śiva, if one is a devotee of any other demigod, one receives some material advantages. Foolish people, therefore, become devotees of demigods. This has been pointed out and criticized by Lord Kṛṣṇa in *Bhagavad-gītā* (Bg. 7.20)/ *kāmais tais tair hṛta jñānāḥ prapadyante 'nya-devatāḥ*. Those who are not devotees of Kṛṣṇa have a taste for women, wine and so forth, and therefore they have been described as *hṛta jñāna,* bereft of sense. The Kṛṣṇa consciousness movement can very easily point out such foolish

persons, for they have been indicated in *Bhagavad-gītā* (Bg. 7.15), where Lord Kṛṣṇa says:

> *na māṁ duṣkṛtino mūḍhāḥ*
> *prapadyante narādhamāḥ*
> *māyayāpahṛta-jñānā*
> *āsuraṁ bhāvaṁ āśritāḥ*

"Those miscreants who are grossly foolish, lowest among mankind, whose knowledge is stolen by illusion, and who partake of the atheistic nature of demons, do not surrender unto Me." Anyone who is not a devotee of Kṛṣṇa and does not surrender to Kṛṣṇa must be considered *narādhama,* the lowest of men, and *duṣkṛtī,* one who always commits sinful activities. Thus there is no difficulty in finding out who is a third-class or fourth-class man, for one's position can be understood simply by this crucial test: is he or is he not a devotee of Kṛṣṇa?

Why are devotees of the demigods greater in number than the Vaiṣṇavas? The answer is given herein. Vaiṣṇavas are not interested in such fourth-class pleasures as wine and women, nor does Kṛṣṇa allow them such facilities.

10.10.4

> *antaḥ praviśya gaṅgāyām*
> *ambhoja-vana-rājini*

cikrīḍatur yuvatibhir
gajāv iva kareṇubhiḥ

SYNONYMS

antaḥ—within; *praviśya*—entering; *gaṅgāyām*—the Ganges, known as Mandākinī; *ambhoja*—of lotus flowers; *vana-rājini*—where there was a congested forest; *cikrīḍatuḥ*—the two of them used to enjoy; *yuvatibhiḥ*—in the company of young girls; *gajau*—two elephants; *iva*—just like; *kareṇubhiḥ*—with female elephants.

TRANSLATION

Within the waters of the Mandākinī Ganges, which were crowded with gardens of lotus flowers, the two sons of Kuvera would enjoy young girls, just like two male elephants enjoying in the water with female elephants.

PURPORT

People generally go to the Ganges to be purified of the effects of sinful life, but here is an example of how foolish persons enter the Ganges to become involved in sinful life. It is not that everyone becomes purified by entering the Ganges. Everything, spiritual and material, depends on one's mental condition.

10.10.5

yadṛcchayā ca devarṣir
bhagavāṁs tatra kaurava

apaśyan nārado devau
kṣībāṇau samabudhyata

SYNONYMS

yadṛcchayā—by chance, while wandering all over the universe; *ca*—and; *deva-ṛṣiḥ*—the supreme saintly person among the demigods; *bhagavān*—the most powerful; *tatra*—there (where the two sons of Kuvera were enjoying life); *kaurava*—O Mahārāja Parīkṣit; *apaśyat*—when he saw; *nāradaḥ*—the great saint; *devau*—the two boys of the demigods; *kṣībāṇau*—with eyes maddened by intoxication; *samabudhyata*—he could understand (their position).

TRANSLATION

O Mahārāja Parīkṣit, by some auspicious opportunity for the two boys, the great saint Devarṣi Nārada once appeared there by chance. Seeing them intoxicated, with rolling eyes, he could understand their situation.

PURPORT

It is said:

'sādhu-saṅga,' 'sādhu-saṅga'—sarva-śāstre kaya
lava-mātra sādhu-saṅge sarva-siddhi haya
(Cc. Madhya 22.54)

Wherever Nārada Muni goes, any moment at which he appears is understood to be extremely auspicious. It is also said:

> *brahmāṇḍa bhramite kona bhāgyavān jīva*
> *guru-kṛṣṇa-prasāde pāya bhakti-latā-bīja*

"According to their *karma,* all living entities are wandering throughout the entire universe. Some of them are being elevated to the upper planetary systems, and some are going down into the lower planetary systems. Out of many millions of wandering living entities, one who is very fortunate gets an opportunity to associate with a bona fide spiritual master by the grace of Kṛṣṇa. By the mercy of both Kṛṣṇa and the spiritual master, such a person receives the seed of the creeper of devotional service." (Cc. Madhya 19.151) Nārada appeared in the garden to give the two sons of Kuvera the seed of devotional service, even though they were intoxicated. Saintly persons know how to bestow mercy upon the fallen souls.

10.10.6

> *taṁ dṛṣṭvā vrīḍitā devyo*
> *vivastrāḥ śāpa-śaṅkitāḥ*
> *vāsāṁsi paryadhuḥ śīghraṁ*
> *vivastrau naiva guhyakau*

SYNONYMS

tam—Nārada Muni; *dṛṣṭvā*—seeing; *vrīḍitāḥ*—being ashamed; *devyaḥ*—the young girls of the demigods; *vivastrāḥ*—although they were naked; *śāpa-śaṅkitāḥ*—being afraid of being cursed; *vāsāṁsi*

—garments; *paryadhuḥ*—covered the body; *śīghram*—very swiftly; *vivastrau*—who were also naked; *na*—not; *eva*—indeed; *guhyakau*—the two sons of Kuvera.

TRANSLATION

Upon seeing Nārada, the naked young girls of the demigods were very much ashamed. Afraid of being cursed, they covered their bodies with their garments. But the two sons of Kuvera did not do so; instead, not caring about Nārada, they remained naked.

10.10.7

tau dṛṣṭvā madirā-mattau
śrī-madāndhau surātmajau
tayor anugrahārthāya
śāpaṁ dāsyann idaṁ jagau

SYNONYMS

tau—the two boys of the demigods; *dṛṣṭvā*—seeing; *madirā-mattau*—very intoxicated because of drinking liquor; *śrī-mada-andhau*—being blind with false prestige and opulence; *sura-ātmajau*—the two sons of the demigods; *tayoḥ*—unto them; *anugraha-arthāya*—for the purpose of giving special mercy; *śāpam*—a curse; *dāsyan*—desiring to offer them; *idam*—this; *jagau*—uttered.

TRANSLATION

Seeing the two sons of the demigods naked and intoxicated by opulence and false prestige, Devarṣi Nārada, in order to show them special mercy, desired to give them a special curse. Thus he spoke as follows.

PURPORT

Although in the beginning Nārada Muni appeared very angry and cursed them, at the end the two demigods Nalakūvara and Maṇigrīva were able to see the Supreme Personality of Godhead, Kṛṣṇa, face to face. Thus the curse was ultimately auspicious and brilliant. One has to judge what kind of curse Nārada placed upon them. Śrīla Viśvanātha Cakravartī Ṭhākura gives herein a good example. When a father finds his child deeply asleep but the child has to take some medicine to cure some disease, the father pinches the child so that the child will get up and take the medicine. In a similar way, Nārada Muni cursed Nalakūvara and Maṇigrīva in order to cure their disease of material blindness.

10.10.8

śrī-nārada uvāca
na hy anyo juṣato joṣyān
buddhi-bhraṁśo rajo-guṇaḥ
śrī-madād ābhijātyādir
yatra strī dyūtam āsavaḥ

SYNONYMS

śrī-nāradaḥ uvāca—Nārada Muni said; *na*—there is not; *hi*—indeed; *anyaḥ*—another material enjoyment; *juṣataḥ*—of one who is enjoying; *joṣyān*—things very attractive in the material world (different varieties of eating, sleeping, mating and defense); *buddhi-bhraṁśaḥ*—such enjoyments attract the intelligence; *rajaḥ-guṇaḥ*—being controlled by the mode of passion; *śrī-madāt*—than riches; *ābhijātya-ādiḥ*—among the four material principles (attractive personal bodily features, birth in an aristocratic family, being very learned, and being very rich); *yatra*—wherein; *strī*—women; *dyūtam*—gambling; *āsavaḥ*—wine (wine, women and gambling are very prominent).

TRANSLATION

Nārada Muni said: Among all the attractions of material enjoyment, the attraction of riches bewilders one's intelligence more than having beautiful bodily features, taking birth in an aristocratic family, and being learned. When one is uneducated but falsely puffed up by wealth, the result is that one engages his wealth in enjoying wine, women and gambling.

PURPORT

Among the three modes of material nature—goodness, passion and ignorance—people are certainly conducted by the lower qualities, namely passion and ignorance, and especially by passion. Conducted by the mode of passion, one becomes more

and more involved in material existence. Therefore human life is meant for subduing the modes of passion and ignorance and advancing in the mode of goodness.

> *tadā rajas-tamo-bhāvāḥ*
> *kāma-lobhādayaś ca ye*
> *ceta etair anāviddhaṁ*
> *sthitaṁ sattve prasīdati*
> *(SB 1.2.19)*

This is culture: one must subdue the modes of passion and ignorance. In the mode of passion, when one is falsely proud of wealth, one engages his wealth only for three things, namely wine, women and gambling. We can actually see, especially in this age, that those who have unnecessary riches simply try to enjoy these three things. In Western civilization, these three things are very prominent because of an unnecessary increase of wealth. Nārada Muni considered all this in the case of Maṇigrīva and Nalakūvara because he found in them so much pride in the wealth of their father, Kuvera.

10.10.9

> *hanyante paśavo yatra*
> *nirdayair ajitātmabhiḥ*
> *manyamānair imaṁ deham*
> *ajarāmṛtyu naśvaram*

SYNONYMS

hanyante—are killed in many ways (especially by slaughterhouses); *paśavaḥ*—four-legged animals (horses, sheep, cows, hogs, etc.); *yatra*—wherein; *nirdayaiḥ*—by those merciless persons who are conducted by the mode of passion; *ajita-ātmabhiḥ*—rascals who are unable to control the senses; *manyamānaiḥ*—are thinking; *imam*—this; *deham*—body; *ajara*—will never become old or diseased; *amṛtyu*—death will never come; *naśvaram*—although the body is destined to be annihilated.

TRANSLATION

Unable to control their senses, rascals who are falsely proud of their riches or their birth in aristocratic families are so cruel that to maintain their perishable bodies, which they think will never grow old or die, they kill poor animals without mercy. Sometimes they kill animals merely to enjoy an excursion.

PURPORT

When the modes of passion and ignorance increase in human society, giving rise to unnecessary economic development, the result is that people become involved with wine, women and gambling. Then, being mad, they maintain big slaughterhouses or occasionally go on pleasure excursions to kill animals. Forgetting that however one may try to maintain the body, the body is subject to birth, death, old age and disease, such foolish rascals engage in sinful activities, one after another. Being

duṣkṛtīs, they completely forget the existence of the supreme controller, who is sitting within the core of everyone's heart (*īśvaraḥ sarva-bhūtānāṁ hṛd-deśe 'rjuna tiṣṭhati* [[bg/18/61|[Bg. 18.61]]]). That supreme controller is observing every bit of one's activity, and He rewards or punishes everyone by giving one a suitable body made by material nature (*bhrāmayan sarva-bhūtāni yantrārūḍhāni māyayā* [[bg/18/61|[Bg. 18.61]]]). In this way, sinful persons automatically receive punishment in different types of bodies. The root cause of this punishment is that when one unnecessarily accumulates wealth, one becomes more and more degraded, not knowing that his wealth will be finished with his next birth.

> *na sādhu manye yata ātmano 'yam*
> *asann api kleśada āsa dehaḥ*
> *(SB 5.5.4)*

Animal killing is prohibited. Every living being, of course, has to eat something (*jīvo jīvasya jīvanam*). But one should be taught what kind of food one should take. Therefore the *Īśopaniṣad* instructs, *tena tyaktena bhuñjīthāḥ:* one should eat whatever is allotted for human beings [[books/iso/1|[Īśo mantra 1]]]. Kṛṣṇa says in *Bhagavad-gītā* (Bg. 9.26):

> *patraṁ puṣpaṁ phalaṁ toyaṁ*
> *yo me bhaktyā prayacchati*
> *tad ahaṁ bhakty-upahṛtam*
> *aśnāmi prayatātmanaḥ*

"If one offers Me with love and devotion a leaf, a flower, fruit or water, I will accept it." A devotee, therefore, does not eat anything that would require slaughterhouses for poor animals. Rather, devotees take *prasāda* of Kṛṣṇa (*tena tyaktena bhuñjīthāḥ*). Kṛṣṇa recommends that one give Him *patraṁ puṣpaṁ phalaṁ toyam*—a leaf, a flower, fruit or water [[bg/9/26|[Bg. 9.26]]]. Animal food is never recommended for human beings; instead, a human being is recommended to take *prasāda,* remnants of food left by Kṛṣṇa. *Yajña-śiṣṭāśinaḥ santo mucyante sarva-kilbiṣaiḥ* (Bg. 3.13). If one practices eating *prasāda,* even if there is some little sinful activity involved, one becomes free from the results of sinful acts.

10.10.10

> *deva-saṁjñitam apy ante*
> *kṛmi-viḍ-bhasma-saṁjñitam*
> *bhūta-dhruk tat-kṛte svārthaṁ*
> *kiṁ veda nirayo yataḥ*

SYNONYMS

deva-saṁjñitam—the body now known as a very exalted person, like president, minister or even demigod; *api*—even if the body is so exalted; *ante*—after death; *kṛmi*—turns into worms; *viṭ*—or into stool; *bhasma-saṁjñitam*—or into ashes; *bhūta-dhruk*—a person who does not accept the śāstric injunctions and is unnecessarily envious of other living entities; *tat-kṛte*—by acting in that way; *sva-*

artham—self-interest; *kim*—who is there; *veda*—who knows; *nirayaḥ yataḥ*—because from such sinful activities one must suffer hellish conditions.

TRANSLATION

While living one may be proud of one's body, thinking oneself a very big man, minister, president or even demigod, but whatever one may be, after death this body will turn either into worms, into stool or into ashes. If one kills poor animals to satisfy the temporary whims of this body, one does not know that he will suffer in his next birth, for such a sinful miscreant must go to hell and suffer the results of his actions.

PURPORT

In this verse the three words *kṛmi-viḍ-bhasma* are significant. After death, the body may become *kṛmi,* which means "worms," for if the body is disposed of without cremation, it may be eaten by worms; or else it may be eaten by animals like hogs and vultures and be turned into stool. Those who are more civilized burn the dead body, and thus it becomes ashes (*bhasma-saṁjñitam*). Yet although the body will be turned into worms, stool or ashes, foolish persons, just to maintain it, commit many sinful activities. This is certainly regrettable. The human form of body is actually meant for *jīvasya tattva jijñāsā,* enlightenment in knowledge of spiritual values. Therefore, one must seek shelter of a bona fide spiritual master. *Tasmād guruṁ*

prapadyeta: one must approach a *guru*. Who is a *guru? Śābde pare ca niṣṇātam* (SB 11.3.21): a *guru* is one who has full transcendental knowledge. Unless one approaches a spiritual master, one remains in ignorance. *Ācāryavān puruṣo veda* (*Chāndogya Upaniṣad* 6.14.2): one has full knowledge about life when one is *ācāryavān,* controlled by the *ācārya*. But when one is conducted by *rajo-guṇa* and *tamo-guṇa,* one does not care about anything; instead, one acts like an ordinary foolish animal, risking his life (*mṛtyu-saṁsāra-vartmani* [[bg/9/3|[Bg. 9.3]]]) and therefore continuing to go through suffering after suffering. *Na te viduḥ svārtha-gatiṁ hi viṣṇum* (SB 7.5.31). Such a foolish person does not know how to elevate himself in this body. Instead, he indulges in sinful activities and goes deeper and deeper into hellish life.

10.10.11

> *dehaḥ kim anna-dātuḥ svaṁ*
> *niṣektur mātur eva ca*
> *mātuḥ pitur vā balinaḥ*
> *kretur agneḥ śuno 'pi vā*

SYNONYMS

dehaḥ—this body; *kim anna-dātuḥ*—does it belong to the employer who gives me the money to maintain it; *svam*—or does it belong to me personally; *niṣektuḥ*—(or does it belong) to the person who discharged the semen; *mātuḥ eva*—(or does it belong) to the mother

who maintained this body within her womb; *ca*—and; *mātuḥ pituḥ vā*—or (does it belong) to the father of the mother (because sometimes the father of the mother takes a grandson as an adopted son); *balinaḥ*—(or does it belong) to the person who takes this body away by force; *kretuḥ*—or to the person who purchases the body as a slave; *agneḥ*—or to the fire (because ultimately the body is burned); *śunaḥ*—or to the dogs and vultures that ultimately eat it; *api*—even; *vā*—or.

TRANSLATION

While alive, does this body belong to its employer, to the self, to the father, the mother, or the mother's father? Does it belong to the person who takes it away by force, to the slave master who purchases it, or to the sons who burn it in the fire? Or, if the body is not burned, does it belong to the dogs that eat it? Among the many possible claimants, who is the rightful claimant? Not to ascertain this but instead to maintain the body by sinful activities is not good.

10.10.12

evaṁ sādhāraṇaṁ deham
avyakta-prabhavāpyayam
ko vidvān ātmasāt kṛtvā
hanti jantūn ṛte 'sataḥ

SYNONYMS

evam—in this way; *sādhāraṇam*—common property; *deham*—the body; *avyakta*—from unmanifested nature; *prabhava*—manifested in that way; *apyayam*—and again merged with the unmanifested ("for dust thou art, and unto dust shalt thou return"); *kaḥ*—who is that person; *vidvān*—one who is actually in knowledge; *ātmasāt kṛtvā*—claiming as his own; *hanti*—kills; *jantūn*—poor animals; *ṛte*—except; *asataḥ*—rascals who have no knowledge, no clear understanding.

TRANSLATION

This body, after all, is produced by the unmanifested nature and again annihilated and merged in the natural elements. Therefore, it is the common property of everyone. Under the circumstances, who but a rascal claims this property as his own and while maintaining it commits such sinful activities as killing animals just to satisfy his whims? Unless one is a rascal, one cannot commit such sinful activities.

PURPORT

Atheists do not believe in the existence of the soul. Nonetheless, unless one is very cruel, why should one kill animals unnecessarily? The body is a manifestation of a combination of matter. In the beginning it was nothing, but by a combination of matter it has come into existence. Then again, when the combination is dismantled, the body will no longer exist. In the

beginning it was nothing, and in the end it will be nothing. Why then should one commit sinful activities when it is manifested? It is not possible for anyone to do this unless he is rascal number one.

10.10.13

> *asataḥ śrī-madāndhasya*
> *dāridryaṁ param añjanam*
> *ātmaupamyena bhūtāni*
> *daridraḥ param īkṣate*

SYNONYMS

asataḥ—of such a foolish rascal; *śrī-mada-andhasya*—who is blinded by temporarily possessing riches and opulence; *dāridryam*—poverty; *param añjanam*—the best ointment for the eyes, by which to see things as they are; *ātma-aupamyena*—with comparison to himself; *bhūtāni*—living beings; *daridraḥ*—a poverty-stricken man; *param*—perfectly; *īkṣate*—can see things as they are.

TRANSLATION

Atheistic fools and rascals who are very much proud of wealth fail to see things as they are. Therefore, returning them to poverty is the proper ointment for their eyes so they may see things as they are. At least a poverty-stricken man can realize how painful poverty

is, and therefore he will not want others to be in a painful condition like his own.

PURPORT

Even today, if a man who was formerly poverty-stricken gets money, he is inclined to utilize his money to perform many philanthropic activities, like opening schools for uneducated men and hospitals for the diseased. In this connection there is an instructive story called *punar mūṣiko bhava,* "Again Become a Mouse." A mouse was very much harassed by a cat, and therefore the mouse approached a saintly person to request to become a cat. When the mouse became a cat, he was harassed by a dog, and then when he became a dog, he was harassed by a tiger. But when he became a tiger, he stared at the saintly person, and when the saintly person asked him, "What do you want?" the tiger said, "I want to eat you." Then the saintly person cursed him, saying, "May you again become a mouse." A similar thing is going on all over the universe. One is going up and down, sometimes becoming a mouse, sometimes a tiger, and so on. Śrī Caitanya Mahāprabhu said:

> *brahmāṇḍa bhramite kona bhāgyavān jīva*
> *guru-kṛṣṇa-prasāde pāya bhakti-latā-bīja*
> *(Cc. Madhya 19.151)*

The living entities are promoted and degraded by the laws of nature, but if one is very, very fortunate, by association with saintly persons he gets the seed of devotional service, and his life

becomes successful. Nārada Muni wanted to bring Nalakūvara and Maṇigrīva to the platform of devotional service through poverty, and thus he cursed them. Such is the mercy of a Vaiṣṇava. Unless one is brought to the Vaiṣṇava platform, one cannot be a good man. *Harāv abhaktasya kuto mahad-guṇāḥ* (SB 5.18.12). An *avaiṣṇava* never becomes a good man, however severely he is punished.

10.10.14

yathā kaṇṭaka-viddhāṅgo
jantor necchati tāṁ vyathām
jīva-sāmyaṁ gato liṅgair
na tathāviddha-kaṇṭakaḥ

SYNONYMS

yathā—just as; *kaṇṭaka-viddha-aṅgaḥ*—a person whose body has been pinpricked; *jantoḥ*—of such an animal; *na*—not; *icchati*—desires; *tām*—a particular; *vyathām*—pain; *jīva-sāmyam gataḥ*—when he understands that the position is the same for everyone; *liṅgaiḥ*—by possessing a particular type of body; *na*—not; *tathā*—so; *aviddha-kaṇṭakaḥ*—a person who has not been pinpricked.

TRANSLATION

By seeing their faces, one whose body has been pricked by pins can understand the pain of others who are pinpricked. Realizing that this pain is the same for

everyone, he does not want others to suffer in this way. But one who has never been pricked by pins cannot understand this pain.

PURPORT

There is a saying, "The happiness of wealth is enjoyable by a person who has tasted the distress of poverty." There is also another common saying, *vandhyā ki bujhibe prasava-vedanā:* "A woman who has not given birth to a child cannot understand the pain of childbirth." Unless one comes to the platform of actual experience, one cannot realize what is pain and what is happiness in this material world. The laws of nature act accordingly. If one has killed an animal, one must himself be killed by that same animal. This is called *māṁsa. Mām* means "me," and *sa* means "he." As I am eating an animal, that animal will have the opportunity to eat me. In every state, therefore, it is ordinarily the custom that if a person commits murder he is hanged.

10.10.15

> *daridro nirahaṁ-stambho*
> *muktaḥ sarva-madair iha*
> *kṛcchraṁ yadṛcchayāpnoti*
> *tad dhi tasya paraṁ tapaḥ*

SYNONYMS

daridraḥ—a poverty-stricken person; *nir-aham-stambhaḥ*—is automatically freed from all false prestige; *muktaḥ*—liberated; *sarva*—all; *madaiḥ*—from false ego; *iha*—in this world; *kṛcchram*—with great difficulty; *yadṛcchayā āpnoti*—what he gains by chance from providence; *tat*—that; *hi*—indeed; *tasya*—his; *param*—perfect; *tapaḥ*—austerity.

TRANSLATION

A poverty-stricken man must automatically undergo austerities and penances because he does not have the wealth to possess anything. Thus his false prestige is vanquished. Always in need of food, shelter and clothing, he must be satisfied with what is obtained by the mercy of providence. Undergoing such compulsory austerities is good for him because this purifies him and completely frees him from false ego.

PURPORT

A saintly person voluntarily accepts a state of poverty just to become free from material false prestige. Many great kings left their princely standard of living and went to the forest to practice austerity according to Vedic culture, just to become purified. But if one who cannot voluntarily accept such austerity is put into a situation of poverty, he automatically must practice austerity. Austerity is good for everyone because it frees one from material conditions. Therefore, if one is very much proud of his material

position, putting him into poverty is the best way to rectify his foolishness. *Dāridrya-doṣo guṇa-rāśi-nāśi:* when a person is poverty-stricken, naturally his false pride in aristocracy, wealth, education and beauty is smashed. Thus corrected, he is in the right position for liberation.

10.10.16

nityaṁ kṣut-kṣāma-dehasya
daridrasyānna-kāṅkṣiṇaḥ
indriyāṇy anuśuṣyanti
hiṁsāpi vinivartate

SYNONYMS

nityam—always; *kṣut*—with hunger; *kṣāma*—weak, without necessary strength; *dehasya*—of the body of a poor man; *daridrasya*—poverty-stricken; *anna-kāṅkṣiṇaḥ*—always desiring to get sufficient food; *indriyāṇi*—the senses, which are compared to snakes; *anuśuṣyanti*—gradually become weaker and weaker, with less potency; *hiṁsā api*—the tendency to be envious of others; *vinivartate*—reduces.

TRANSLATION

Always hungry, longing for sufficient food, a poverty-stricken man gradually becomes weaker and weaker. Having no extra potency, his senses are automatically pacified. A poverty-stricken man, therefore, is unable to

perform harmful, envious activities. In other words, such a man automatically gains the results of the austerities and penances adopted voluntarily by saintly persons.

PURPORT

According to the opinion of experienced medical practitioners, diabetes is a result of voracious eating, and tuberculosis is a disease of undereating. We should desire neither to be diabetic nor to be tubercular. *Yāvad artha-prayojanam*. We should eat frugally and keep the body fit for advancing in Kṛṣṇa consciousness. As recommended elsewhere in *Śrīmad-Bhāgavatam* (1.2.10):

> *kāmasya nendriya-prītir*
> *lābho jīveta yāvatā*
> *jīvasya tattva-jijñāsā*
> *nārtho yaś ceha karmabhiḥ*

The real business of human life is to keep oneself fit for advancement in spiritual realization. Human life is not meant for making the senses unnecessarily strong so that one suffers from disease and one increases in an envious, fighting spirit. In this age of Kali, however, human civilization is so misled that people are unnecessarily increasing in economic development, and as a result they are opening more and more slaughterhouses, liquor shops and brothels. In this way, the whole civilization is being spoiled.

10.10.17

daridrasyaiva yujyante
sādhavaḥ sama-darśinaḥ
sadbhiḥ kṣiṇoti taṁ tarṣaṁ
tata ārād viśuddhyati

SYNONYMS

daridrasya—of a person who is poverty-stricken; *eva*—indeed; *yujyante*—may easily associate; *sādhavaḥ*—saintly persons; *sama-darśinaḥ*—although *sādhus* are equal to everyone, to the poor and the rich, the poor man can take advantage of their association; *sadbhiḥ*—by the association of such saintly persons; *kṣiṇoti*—reduces; *tam*—the original cause of material suffering; *tarṣam*—the desire for material enjoyment; *tataḥ*—thereafter; *ārāt*—very soon; *viśuddhyati*—his material contamination is cleansed off.

TRANSLATION

Saintly persons may freely associate with those who are poverty-stricken, but not with those who are rich. A poverty-stricken man, by association with saintly persons, very soon becomes uninterested in material desires, and the dirty things within the core of his heart are cleansed away.

PURPORT

It is said, *mahad-vicalanaṁ nṝṇāṁ gṛhiṇāṁ dīna-cetasām* (SB 10.8.4). The only business of a saintly person or *sannyāsī,* a person in the renounced order, is to preach Kṛṣṇa consciousness. *Sādhus,* saintly persons, want to preach to both the poor and the rich, but the poor take more advantage of the *sādhus'* preaching than the rich do. A poor man receives *sādhus* very quickly, offers them obeisances, and tries to take advantage of their presence, whereas a rich man keeps a big greyhound dog at his door so that no one can enter his house. He posts a sign saying "Beware of Dog" and avoids the association of saintly persons, whereas a poor man keeps his door open for them and thus benefits by their association more than a rich man does. Because Nārada Muni, in his previous life, was the poverty-stricken son of a maidservant, he got the association of saintly persons and later became the exalted Nārada Muni. This was his actual experience. Therefore, he is now comparing the position of a poor man with that of a rich man.

> *satāṁ prasaṅgān mama vīrya-saṁvido*
> *bhavanti hṛt-karṇa-rasāyanāḥ kathāḥ*
> *taj-joṣaṇād āśv apavarga-vartmani*
> *śraddhā ratir bhaktir anukramiṣyati*
> *(SB 3.25.25)*

If one gets the advantage of association with saintly persons, by their instructions one becomes more and more purified of material desires.

> *kṛṣṇa-bahirmukha haiyā bhoga-vāñchā kare*
> *nikaṭa-stha māyā tāre jāpaṭiyā dhare*
> *(Prema-vivarta)*

Material life means that one forgets Kṛṣṇa and that one increases in one's desires for sense gratification. But if one receives the advantage of instructions from saintly persons and forgets the importance of material desires, one is automatically purified. *Ceto-darpaṇa-mārjanaṁ bhava-mahā-dāvāgni-nirvāpaṇam* [[cc/antya/20/12|[Cc. Antya 20.12]]] (*Śikṣāṣṭaka* 1). Unless the core of a materialistic person's heart is purified, he cannot get rid of the pangs of *bhava-mahā-dāvāgni,* the blazing fire of material existence.

10.10.18

> *sādhūnāṁ sama-cittānāṁ*
> *mukunda-caraṇaiṣiṇām*
> *upekṣyaiḥ kiṁ dhana-stambhair*
> *asadbhir asad-āśrayaiḥ*

SYNONYMS

sādhūnām—of saintly persons; *sama-cittānām*—of those who are equal to everyone; *mukunda-caraṇa-eṣiṇām*—whose only business is to serve Mukunda, the Supreme Personality of Godhead, and who always aspire for that service; *upekṣyaiḥ*—neglecting the association; *kim*—what; *dhana-stambhaiḥ*—rich and proud;

asadbhiḥ—with the association of undesirable persons; *asat-āśrayaiḥ*—taking shelter of those who are *asat,* or nondevotees.

TRANSLATION

Saintly persons [sādhus] think of Kṛṣṇa twenty-four hours a day. They have no other interest. Why should people neglect the association of such exalted spiritual personalities and try to associate with materialists, taking shelter of nondevotees, most of whom are proud and rich?

PURPORT

A *sādhu* is one who is engaged in devotional service to the Lord without deviation (*bhajate mām ananya-bhāk*).

> *titikṣavaḥ kāruṇikāḥ*
> *suhṛdaḥ sarva-dehinām*
> *ajāta-śatravaḥ śāntāḥ*
> *sādhavaḥ sādhu-bhūṣaṇāḥ*

"The symptoms of a *sādhu* are that he is tolerant, merciful and friendly to all living entities. He has no enemies, he is peaceful, he abides by the scriptures, and all his characteristics are sublime." (SB 3.25.21) A *sādhu* is *suhṛdaḥ sarva-dehinām,* the friend of everyone. Why then should the rich, instead of associating with *sādhus,* waste their valuable time in association with other rich men who are averse to spiritual life? Both the poor man and the rich man can take advantage of the Kṛṣṇa

consciousness movement, and here it is advised that everyone do so. There is no profit in avoiding the association of the members of the Kṛṣṇa consciousness movement. Narottama dāsa Ṭhākura has said:

> *sat-saṅga chāḍi' kainu asate vilāsa*
> *te-kāraṇe lāgila ye karma-bandha-phāṅsa*

If we give up the association of *sādhus,* saintly persons engaged in Kṛṣṇa consciousness, and associate with persons seeking sense gratification and accumulating wealth for this purpose, our life is spoiled. The word *asat* refers to an *avaiṣṇava,* one who is not a devotee of Kṛṣṇa, and *sat* refers to a Vaiṣṇava, Kṛṣṇa's devotee. One should always seek the association of Vaiṣṇavas and not spoil one's life by mixing with *avaiṣṇavas*. In *Bhagavad-gītā* (Bg. 7.15), the distinction between Vaiṣṇava and *avaiṣṇava* is enunciated:

> *na māṁ duṣkṛtino mūḍhāḥ*
> *prapadyante narādhamāḥ*
> *māyayāpahṛta-jñānā*
> *āsuraṁ bhāvam āśritāḥ*

Anyone who is not surrendered to Kṛṣṇa is a most sinful person (*duṣkṛtī*), a rascal (*mūḍha*), and the lowest of men (*narādhama*). Therefore one should not avoid the association of Vaiṣṇavas, which is now available all over the world in the form of the Kṛṣṇa consciousness movement.

10.10.19

tad ahaṁ mattayor mādhvyā
vāruṇyā śrī-madāndhayoḥ
tamo-madaṁ hariṣyāmi
straiṇayor ajitātmanoḥ

SYNONYMS

tat—therefore; *aham*—I; *mattayoḥ*—of these two drunken persons; *mādhvyā*—by drinking liquor; *vāruṇyā*—named Vāruṇī; *śrī-mada-andhayoḥ*—who are blinded by celestial opulence; *tamaḥ-madam*—this false prestige due to the mode of ignorance; *hariṣyāmi*—I shall take away; *straiṇayoḥ*—because they have become so attached to women; *ajita-ātmanoḥ*—being unable to control the senses.

TRANSLATION

Therefore, since these two persons, drunk with the liquor named Vāruṇī, or Mādhvī, and unable to control their senses, have been blinded by the pride of celestial opulence and have become attached to women, I shall relieve them of their false prestige.

PURPORT

When a *sādhu* chastises or punishes someone, he does not do so for revenge. Mahārāja Parīkṣit had inquired why Nārada Muni was subject to such a spirit of revenge (*tamaḥ*). But this was not

tamaḥ, for Nārada Muni, in full knowledge of what was for the good of the two brothers, wisely thought of how to cure them. Vaiṣṇavas are good physicians. They know how to protect a person from material disease. Thus they are never in *tamo-guṇa*. *Sa guṇān samatītyaitān brahma-bhūyāya kalpate* (Bg. 14.26). Vaiṣṇavas are always situated on the transcendental platform, the Brahman platform. They cannot be subject to mistakes or the influence of the modes of material nature. Whatever they do, after full consideration, is meant just to lead everyone back home, back to Godhead.

10.10.20-22

yad imau loka-pālasya
putrau bhūtvā tamaḥ-plutau
na vivāsasam ātmānaṁ
vijānītaḥ sudurmadau

ato 'rhataḥ sthāvaratāṁ
syātāṁ naivaṁ yathā punaḥ
smṛtiḥ syān mat-prasādena
tatrāpi mad-anugrahāt

vāsudevasya sānnidhyaṁ
labdhvā divya-śarac-chate
vṛtte svarlokatāṁ bhūyo
labdha-bhaktī bhaviṣyataḥ

SYNONYMS

yat—because; *imau*—these two young demigods; *loka-pālasya*—of the great demigod Kuvera; *putrau*—born as sons; *bhūtvā*—being so (they should not have become like that); *tamaḥ-plutau*—so absorbed in the mode of darkness; *na*—not; *vivāsasam*—without any dress, completely naked; *ātmānam*—their personal bodies; *vijānītaḥ*—could understand that they were naked; *su-durmadau*—because they were very much fallen due to false pride; *ataḥ*—therefore; *arhataḥ*—they deserve; *sthāvaratām*—immobility like that of a tree; *syātām*—they may become; *na*—not; *evam*—in this way; *yathā*—as; *punaḥ*—again; *smṛtiḥ*—remembrance; *syāt*—may continue; *mat-prasādena*—by my mercy; *tatra api*—over and above that; *mat-anugrahāt*—by my special favor; *vāsudevasya*—of the Supreme Personality of Godhead; *sānnidhyam*—the personal association, face to face; *labdhvā*—obtaining; *divya-śarat-śate vṛtte*—after the expiry of one hundred years by the measurement of the demigods; *svarlokatām*—the desire to live in the celestial world; *bhūyaḥ*—again; *labdha-bhaktī*—having revived their natural condition of devotional service; *bhaviṣyataḥ*—will become.

TRANSLATION

These two young men, Nalakūvara and Maṇigrīva, are by fortune the sons of the great demigod Kuvera, but because of false prestige and madness after drinking liquor, they are so fallen that they are naked but cannot understand that they are. Therefore, because they are living like trees (for trees are naked but are not

conscious), these two young men should receive the bodies of trees. This will be proper punishment. Nonetheless, after they become trees and until they are released, by my mercy they will have remembrance of their past sinful activities. Moreover, by my special favor, after the expiry of one hundred years by the measurement of the demigods, they will be able to see the Supreme Personality of Godhead, Vāsudeva, face to face, and thus revive their real position as devotees.

PURPORT

A tree has no consciousness: when cut, it feels no pain. But Nārada Muni wanted the consciousness of Nalakūvara and Maṇigrīva to continue, so that even after being released from the life of trees, they would not forget the circumstances under which they had been punished. Therefore, to bestow upon them special favor, Nārada Muni arranged things in such a way that after being released, they would be able to see Kṛṣṇa in Vṛndāvana and thus revive their dormant *bhakti*.

Each day of the demigods in the upper planetary system equals six months of our measurement. Although the demigods in the upper planetary system are attached to material enjoyment, they are all devotees, and therefore they are called demigods. There are two kinds of persons, namely the *devas* and the *asuras*. *Asuras* forget their relationship with Kṛṣṇa (*āsuraṁ bhāvam āśritāḥ*), whereas the *devas* do not forget.

> *dvau bhūta-sargau loke 'smin*
> *daiva āsura eva ca*
> *viṣṇu-bhaktaḥ smṛto daiva*
> *āsuras tad-viparyayaḥ*
> *[[bg/16/6|[Bg. 16.6]]]*
> *(Padma Purāṇa)*

The distinction between a pure devotee and a *karma-miśra* devotee is this: a pure devotee does not desire anything for material enjoyment, whereas a mixed devotee becomes a devotee to become a first-class enjoyer of this material world. One who is in direct touch with the Supreme Personality of Godhead in devotional service remains pure, uncontaminated by material desires (*anyābhilāṣitā-śūnyaṁ jñāna-karmādy-anāvṛtam* [*Bhakti-rasāmṛta-sindhu* 1.1.11]).

By *karma-miśra-bhakti* one is elevated to the celestial kingdom, by *jñāna-miśra-bhakti* one is able to merge in the Brahman effulgence, and by *yoga-miśra-bhakti* one is able to realize the omnipotency of the Supreme Personality of Godhead. But pure *bhakti* does not depend on *karma, jñāna* or *yoga,* for it simply consists of loving affairs. The liberation of the *bhakta,* therefore, which is called not just *mukti* but *vimukti,* surpasses the five other kinds of liberation—*sāyujya, sārūpya, sālokya, sārṣṭi* and *sāmīpya*. A pure devotee always engages in pure service (*ānukūlyena kṛṣṇānuśīlanaṁ bhaktir uttamā* [[cc/madhya/19/167|[Cc. Madhya 19.167]]]). Taking birth in the upper planetary system as a demigod is a chance to become a

further purified devotee and go back home, back to Godhead. Nārada Muni indirectly gave Maṇigrīva and Nalakūvara the greatest opportunity by his so-called curse.

10.10.23

śrī-śuka uvāca
evam uktvā sa devarṣir
gato nārāyaṇāśramam
nalakūvara-maṇigrīvāv
āsatur yamalārjunau

SYNONYMS

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī continued to speak; *evam uktvā*—thus uttering; *saḥ*—he; *devarṣiḥ*—the greatest saintly person, Nārada; *gataḥ*—left that place; *nārāyaṇa-āśramam*—for his own *āśrama,* known as Nārāyaṇa-āśrama; *nalakūvara*—Nalakūvara; *maṇigrīvau*—and Maṇigrīva; *āsatuḥ*—remained there to become; *yamala-arjunau*—twin *arjuna* trees.

TRANSLATION

Śukadeva Gosvāmī continued: Having thus spoken, the great saint Devarṣi Nārada returned to his āśrama, known as Nārāyaṇa-āśrama, and Nalakūvara and Maṇigrīva became twin arjuna trees.

PURPORT

Arjuna trees are still found in many forests, and their skin is used by cardiologists to prepare medicine for heart trouble. This means that even though they are trees, they are disturbed when skinned for medical science.

10.10.24

> *ṛṣer bhāgavata-mukhyasya*
> *satyaṁ kartuṁ vaco hariḥ*
> *jagāma śanakais tatra*
> *yatrāstāṁ yamalārjunau*

SYNONYMS

ṛṣeḥ—of the great sage and saintly person Nārada; *bhāgavata-mukhyasya*—of the topmost of all devotees; *satyam*—truthful; *kartum*—to prove; *vacaḥ*—his words; *hariḥ*—the Supreme Personality of Godhead, Kṛṣṇa; *jagāma*—went there; *śanakaiḥ*—very slowly; *tatra*—there; *yatra*—to the spot where; *āstām*—there were; *yamala-arjunau*—the twin *arjuna* trees.

TRANSLATION

The Supreme Personality of Godhead, Śrī Kṛṣṇa, to fulfill the truthfulness of the words of the greatest devotee, Nārada, slowly went to that spot where the twin arjuna trees were standing.

10.10.25

devarṣir me priyatamo
yad imau dhanadātmajau
tat tathā sādhayiṣyāmi
yad gītaṁ tan mahātmanā

SYNONYMS

devarṣiḥ—the great saint Devarṣi Nārada; *me*—My; *priya-tamaḥ*—most beloved devotee; *yat*—although; *imau*—these two persons (Nalakūvara and Maṇigrīva); *dhanada-ātmajau*—born of a rich father and being nondevotees; *tat*—the words of Devarṣi; *tathā*—just so; *sādhayiṣyāmi*—I shall execute (because he wanted Me to come face to face with the *yamala-arjuna,* I shall do so); *yat gītam* —as already stated; *tat*—that; *mahātmanā*—by Nārada Muni.

TRANSLATION

"Although these two young men are the sons of the very rich Kuvera and I have nothing to do with them, Devarṣi Nārada is My very dear and affectionate devotee, and therefore because he wanted Me to come face to face with them, I must do so for their deliverance."

PURPORT

Nalakūvara and Maṇigrīva actually had nothing to do with devotional service or seeing the Supreme Personality of Godhead

face to face, for this is not an ordinary opportunity. It is not that because one is very rich or learned or was born in an aristocratic family one will be able to see the Supreme Personality of Godhead face to face. This is impossible. But in this case, because Nārada Muni desired that Nalakūvara and Maṇigrīva see Vāsudeva face to face, the Supreme Personality of Godhead wanted to fulfill the words of His very dear devotee Nārada Muni. If one seeks the favor of a devotee instead of directly asking favors from the Supreme Personality of Godhead, one is very easily successful. Śrīla Bhaktivinoda Ṭhākura has therefore recommended: *vaiṣṇava ṭhākura tomāra kukkura bhuliyā jānaha more, kṛṣṇa se tomāra kṛṣṇa dite pāra*. One should desire to become like a dog in strictly following a devotee. Kṛṣṇa is in the hand of a devotee. *Adurlabham ātma-bhaktau*. Thus without the favor of a devotee, one cannot directly approach Kṛṣṇa, what to speak of engaging in His service. Narottama dāsa Ṭhākura therefore sings, *chāḍiyā vaiṣṇava-sevā nistāra pāyeche kebā:* unless one becomes a servant of a pure devotee, one cannot be delivered from the material condition of life. In our Gauḍīya Vaiṣṇava society, following in the footsteps of Rūpa Gosvāmī, our first business is to seek shelter of a bona fide spiritual master (*ādau gurv-āśrayaḥ*).

10.10.26

> *ity antareṇārjunayoḥ*
> *kṛṣṇas tu yamayor yayau*

ātma-nirveśa-mātreṇa
tiryag-gatam ulūkhalam

SYNONYMS

iti—thus deciding; *antareṇa*—between; *arjunayoḥ*—the two *arjuna* trees; *kṛṣṇaḥ tu*—Lord Kṛṣṇa; *yamayoḥ yayau*—entered between the two trees; *ātma-nirveśa-mātreṇa*—as soon as He entered (between the two trees); *tiryak*—crossways; *gatam*—so became; *ulūkhalam*—the big mortar for grinding spices.

TRANSLATION

Having thus spoken, Kṛṣṇa soon entered between the two arjuna trees, and thus the big mortar to which He was bound turned crosswise and stuck between them.

10.10.27

bālena niṣkarṣayatānvag ulūkhalaṁ tad
dāmodareṇa tarasotkalitāṅghri-bandhau
niṣpetatuḥ parama-vikramitātivepa-
skandha-pravāla-viṭapau kṛta-caṇḍa-śabdau

SYNONYMS

bālena—by the boy Kṛṣṇa; *niṣkarṣayatā*—who was dragging; *anvak*—following the dragging of Kṛṣṇa; *ulūkhalam*—the wooden mortar; *tat*—that; *dāma-udareṇa*—by Kṛṣṇa, who was tied by the belly;

tarasā—with great force; *utkalita*—uprooted; *aṅghri-bandhau*—the roots of the two trees; *niṣpetatuḥ*—fell down; *parama-vikramita*—by the supreme power; *ati-vepa*—trembling severely; *skandha*—trunk; *pravāla*—bunches of leaves; *viṭapau*—those two trees, along with their branches; *kṛta*—having made; *caṇḍa-śabdau*—a fierce sound.

TRANSLATION

By dragging behind Him with great force the wooden mortar tied to His belly, the boy Kṛṣṇa uprooted the two trees. By the great strength of the Supreme Person, the two trees, with their trunks, leaves and branches, trembled severely and fell to the ground with a great crash.

PURPORT

This is the pastime of Kṛṣṇa known as *dāmodara-līlā*. Therefore another of Kṛṣṇa's names is Dāmodara. As stated in the *Hari-vaṁśa:*

> *sa ca tenaiva nāmnā tu*
> *kṛṣṇo vai dāma-bandhanāt*
> *goṣṭhe dāmodara iti*
> *gopībhiḥ parigīyate*

10.10.28

tatra śriyā paramayā kakubhaḥ sphurantau
siddhāv upetya kujayor iva jāta-vedāḥ
kṛṣṇaṁ praṇamya śirasākhila-loka-nāthaṁ
baddhāñjalī virajasāv idam ūcatuḥ sma

SYNONYMS

tatra—there, on the very spot where the two *arjunas* fell; *śriyā*—with beautification; *paramayā*—superexcellent; *kakubhaḥ*—all directions; *sphurantau*—illuminating by effulgence; *siddhau*—two perfect persons; *upetya*—then coming out; *kujayoḥ*—from between the two trees; *iva*—like; *jāta-vedāḥ*—fire personified; *kṛṣṇam*—unto Lord Kṛṣṇa; *praṇamya*—offering obeisances; *śirasā*—with the head; *akhila-loka-nātham*—to the Supreme Person, the controller of everything; *baddha-añjalī*—with folded hands; *virajasau*—fully cleansed of the mode of ignorance; *idam*—the following words; *ūcatuḥ sma*—uttered.

TRANSLATION

Thereafter, in that very place where the two arjuna trees had fallen, two great, perfect personalities, who appeared like fire personified, came out of the two trees. The effulgence of their beauty illuminating all directions, with bowed heads they offered obeisances to

Kṛṣṇa, and with hands folded they spoke the following words.

10.10.29

kṛṣṇa kṛṣṇa mahā-yogiṁs
tvam ādyaḥ puruṣaḥ paraḥ
vyaktāvyaktam idaṁ viśvaṁ
rūpaṁ te brāhmaṇā viduḥ

SYNONYMS

kṛṣṇa kṛṣṇa—O Lord Kṛṣṇa, O Lord Kṛṣṇa; *mahā-yogin*—O master of mysticism; *tvam*—You, the exalted personality; *ādyaḥ*—the root cause of everything; *puruṣaḥ*—the Supreme Person; *paraḥ*—beyond this material creation; *vyakta-avyaktam*—this material cosmic manifestation, consisting of cause and effect, or gross and subtle forms; *idam*—this; *viśvam*—whole world; *rūpam*—form; *te*—Your; *brāhmaṇāḥ*—learned *brāhmaṇas*; *viduḥ*—know.

TRANSLATION

O Lord Kṛṣṇa, Lord Kṛṣṇa, Your opulent mysticism is inconceivable. You are the supreme, original person, the cause of all causes, immediate and remote, and You are beyond this material creation. Learned brāhmaṇas know [on the basis of the Vedic statement sarvaṁ khalv idaṁ brahma] that You are everything and that this

cosmic manifestation, in its gross and subtle aspects, is Your form.

PURPORT

The two demigods Nalakūvara and Maṇigrīva, because of their continuing memory, could understand the supremacy of Kṛṣṇa by the grace of Nārada. Now they admitted, "That we should be delivered by the blessings of Nārada Muni was all Your plan. Therefore You are the supreme mystic. Everything—past, present and future—is known to You. Your plan was made so nicely that although we stayed here as twin *arjuna* trees, You have appeared as a small boy to deliver us. This was all Your inconceivable arrangement. Because You are the Supreme Person, You can do everything."

10.10.30-31

> *tvam ekaḥ sarva-bhūtānāṁ*
> *dehāsv-ātmendriyeśvaraḥ*
> *tvam eva kālo bhagavān*
> *viṣṇur avyaya īśvaraḥ*

> *tvaṁ mahān prakṛtiḥ sūkṣmā*
> *rajaḥ-sattva-tamomayī*
> *tvam eva puruṣo 'dhyakṣaḥ*
> *sarva-kṣetra-vikāra-vit*

SYNONYMS

tvam—Your Lordship; *ekaḥ*—one; *sarva-bhūtānām*—of all living entities; *deha*—of the body; *asu*—of the life force; *ātma*—of the soul; *indriya*—of the senses; *īśvaraḥ*—the Supersoul, the controller; *tvam*—Your Lordship; *eva*—indeed; *kālaḥ*—the time factor; *bhagavān*—the Supreme Personality of Godhead; *viṣṇuḥ*—all-pervading; *avyayaḥ*—imperishable; *īśvaraḥ*—controller; *tvam*—Your Lordship; *mahān*—the greatest; *prakṛtiḥ*—the cosmic manifestation; *sūkṣmā*—subtle; *rajaḥ-sattva-tamaḥ-mayī*—consisting of three modes of nature (passion, goodness and ignorance); *tvam eva*—Your Lordship is indeed; *puruṣaḥ*—the Supreme Person; *adhyakṣaḥ*—the proprietor; *sarva-kṣetra*—in all living entities; *vikāra-vit*—knowing the restless mind.

TRANSLATION

You are the Supreme Personality of Godhead, the controller of everything. The body, life, ego and senses of every living entity are Your own self. You are the Supreme Person, Viṣṇu, the imperishable controller. You are the time factor, the immediate cause, and You are material nature, consisting of the three modes passion, goodness and ignorance. You are the original cause of this material manifestation. You are the Supersoul, and therefore You know everything within the core of the heart of every living entity.

PURPORT

Śrīpāda Madhvācārya has quoted from the *Vāmana Purāṇa* as follows:

> *rūpyatvāt tu jagad rūpaṁ*
> *viṣṇoḥ sākṣāt sukhātmakam*
> *nitya-pūrṇaṁ samuddiṣṭaṁ*
> *svarūpaṁ paramātmanaḥ*

10.10.32

> *gṛhyamāṇais tvam agrāhyo*
> *vikāraiḥ prākṛtair guṇaiḥ*
> *ko nv ihārhati vijñātuṁ*
> *prāk siddhaṁ guṇa-saṁvṛtaḥ*

SYNONYMS

gṛhyamāṇaiḥ—accepting the body made of material nature as existing at the present moment because of being visible; *tvam*—You; *agrāhyaḥ*—not confined in a body made of material nature; *vikāraiḥ*—agitated by the mind; *prākṛtaiḥ guṇaiḥ*—by the material modes of nature (*sattva-guṇa, rajo-guṇa* and *tamo-guṇa*); *kaḥ*—who is there; *nu*—after that; *iha*—in this material world; *arhati*—who deserves; *vijñātum*—to know; *prāk siddham*—that which existed before the creation; *guṇa-saṁvṛtaḥ*—because of being covered by the material qualities.

TRANSLATION

O Lord, You exist before the creation. Therefore, who, trapped by a body of material qualities in this material world, can understand You?

PURPORT

As it is said:

> *ataḥ śrī-kṛṣṇa-nāmādi*
> *na bhaved grāhyam indriyaiḥ*
> *sevonmukhe hi jihvādau*
> *svayam eva sphuraty adaḥ*
> *[[cc/madhya/17/136|[Cc. Madhya 17.136]]]*

Kṛṣṇa's name, attributes and form are Absolute Truth, existing before the creation. Therefore, how can those who are created—that is, those entrapped in bodies created of material elements—understand Kṛṣṇa perfectly? This is not possible. But, *sevonmukhe hi jihvādau svayam eva sphuraty adaḥ:* Kṛṣṇa reveals Himself to those engaged in devotional service. This is also confirmed in *Bhagavad-gītā* (Bg. 18.15) by the Lord Himself: *bhaktyā mām abhijānāti*. Even the descriptions of Kṛṣṇa in *Śrīmad-Bhāgavatam* are sometimes misunderstood by less intelligent men with a poor fund of knowledge. Therefore, the best course by which to know Him is to engage oneself in pure devotional activities. The more one advances in devotional activities, the more one can understand Him as He is. If from the

material platform one could understand Kṛṣṇa, then, since Kṛṣṇa is everything (*sarvaṁ khalv idaṁ brahma*), one could understand Kṛṣṇa by seeing anything within this material world. But that is not possible.

> *mayā tatam idaṁ sarvaṁ*
> *jagad avyakta-mūrtinā*
> *mat-sthāni sarva-bhūtāni*
> *na cāhaṁ teṣv avasthitaḥ*
> *(Bg. 9.4)*

Everything is resting on Kṛṣṇa, and everything is Kṛṣṇa, but this is not to be realized by persons on the material platform.

10.10.33

> *tasmai tubhyaṁ bhagavate*
> *vāsudevāya vedhase*
> *ātma-dyota-guṇaiś channa-*
> *mahimne brahmaṇe namaḥ*

SYNONYMS

tasmai—(because You are not to be understood from the material platform, we simply offer obeisances) unto Him; *tubhyam*—unto You; *bhagavate*—unto the Supreme Personality of Godhead; *vāsudevāya*—unto Vāsudeva, the origin of Saṅkarṣaṇa, Pradyumna and Aniruddha; *vedhase*—unto the origin of creation; *ātma-dyota-*

guṇaiḥ channa-mahimne—unto You whose glories are covered by Your personal energy; *brahmaṇe*—unto the Supreme Brahman; *namaḥ*—our respectful obeisances.

TRANSLATION

O Lord, whose glories are covered by Your own energy, You are the Supreme Personality of Godhead. You are Saṅkarṣaṇa, the origin of creation, and You are Vāsudeva, the origin of the caturvyūha. Because You are everything and are therefore the Supreme Brahman, we simply offer our respectful obeisances unto You.

PURPORT

Instead of trying to understand Kṛṣṇa in detail, it is better to offer our respectful obeisances unto Him, for He is the origin of everything and He is everything. Because we are covered by the material modes of nature, He is very difficult for us to understand unless He reveals Himself to us. Therefore it is better for us to acknowledge that He is everything and offer obeisances unto His lotus feet.

10.10.34-35

yasyāvatārā jñāyante
śarīreṣv aśarīriṇaḥ

tais tair atulyātiśayair
vīryair dehiṣv asaṅgataiḥ

sa bhavān sarva-lokasya
bhavāya vibhavāya ca
avatīrṇo 'ṁśa-bhāgena
sāmpratam patir āśiṣām

SYNONYMS

yasya—of whom; *avatārāḥ*—the different incarnations, like Matsya, Kūrma and Varāha; *jñāyante*—are speculated; *śarīreṣu*—in different bodies, differently visible; *aśarīriṇaḥ*—they are not ordinary material bodies, but are all transcendental; *taiḥ taiḥ*—by such bodily activities; *atulya*—incomparable; *ati-śayaiḥ*—unlimited; *vīryaiḥ*—by strength and power; *dehiṣu*—by those who actually have material bodies; *asaṅgataiḥ*—which activities, enacted in different incarnations, are impossible to be performed; *saḥ*—the same Supreme; *bhavān*—Your Lordship; *sarva-lokasya*—of everyone; *bhavāya*—for the elevation; *vibhavāya*—for the liberation; *ca*—and; *avatīrṇaḥ*—have now appeared; *aṁśa-bhāgena*—in full potency, with different parts and parcels; *sāmpratam*—at the present moment; *patiḥ āśiṣām*—You are the Supreme Personality of Godhead, the master of all auspiciousness.

TRANSLATION

Appearing in bodies like those of an ordinary fish, tortoise and hog, You exhibit activities impossible for

such creatures to perform—extraordinary, incomparable, transcendental activities of unlimited power and strength. These bodies of Yours, therefore, are not made of material elements, but are incarnations of Your Supreme Personality. You are the same Supreme Personality of Godhead, who have now appeared, with full potency, for the benefit of all living entities within this material world.

PURPORT

As stated in *Bhagavad-gītā* (4.7-8):

> *yadā yadā hi dharmasya*
> *glānir bhavati bhārata*
> *abhyutthānam adharmasya*
> *tadātmānaṁ sṛjāmy aham*

> *paritrāṇāya sādhūnāṁ*
> *vināśāya ca duṣkṛtām*
> *dharma-saṁsthāpanārthāya*
> *sambhavāmi yuge yuge*

Kṛṣṇa appears as an incarnation when real spiritual life declines and when rogues and thieves increase to disturb the situation of the world. Unfortunate, less intelligent persons, bereft of devotional service, cannot understand the Lord's activities, and therefore such persons describe these activities as *kalpanā*—mythology or imagination—because they are rascals

and the lowest of men (*na māṁ duṣkṛtino mūḍhāḥ prapadyante narādhamāḥ* [[bg/7/15|[Bg. 7.15]]]). Such men cannot understand that the events described by Vyāsadeva in the *purāṇas* and other *śāstras* are not fictitious or imaginary, but factual.

Kṛṣṇa, in His full, unlimited potency, here shows that He is the Supreme Personality of Godhead, for although the two trees were so large and sturdy that even many elephants could not move them, Kṛṣṇa, as a child, exhibited such extraordinary strength that they fell down with a great sound. From the very beginning, by killing Pūtanā, Śakaṭāsura and Tṛṇāvartāsura, by causing the trees to fall, and by showing the entire universe within His mouth, Kṛṣṇa proved that He is the Supreme Personality of Godhead. The lowest of men (*mūḍhas*), because of sinful activities, cannot understand this, but devotees can accept it without a doubt. Thus the position of a devotee is different from that of a nondevotee.

10.10.36

> *namaḥ parama-kalyāṇa*
> *namaḥ parama-maṅgala*
> *vāsudevāya śāntāya*
> *yadūnāṁ pataye namaḥ*

SYNONYMS

namaḥ—we therefore offer our respectful obeisances; *parama-kalyāṇa*—You are the supreme auspiciousness; *namaḥ*—our respectful obeisances unto You; *parama-maṅgala*—whatever You do is good; *vāsudevāya*—unto the original Personality of Godhead, Vāsudeva; *śāntāya*—unto the most peaceful; *yadūnām*—of the Yadu dynasty; *pataye*—unto the controller; *namaḥ*—our respectful obeisances unto You.

TRANSLATION

O supremely auspicious, we offer our respectful obeisances unto You, who are the supreme good. O most famous descendant and controller of the Yadu dynasty, O son of Vasudeva, O most peaceful, let us offer our obeisances unto Your lotus feet.

PURPORT

The word *parama-kalyāṇa* is significant because Kṛṣṇa, in any of His incarnations, appears in order to protect the *sādhus* (*paritrāṇāya sādhūnām* [[bg/4/8|[Bg. 4.8]]]). The *sādhus,* saintly persons or devotees, are always harassed by nondevotees, and Kṛṣṇa appears in His incarnations to give them relief. This is His first concern. If we study the history of Kṛṣṇa's life, we shall find that for most of His life He predominantly engaged in killing demons one after another.

10.10.37

anujānīhi nau bhūmaṁs
tavānucara-kiṅkarau
darśanaṁ nau bhagavata
ṛṣer āsīd anugrahāt

SYNONYMS

anujānīhi—may we have permission; *nau*—we; *bhūman*—O greatest universal form; *tava anucara-kiṅkarau*—because of being servants of Your most confidential devotee Nārada Muni; *darśanam*—to see personally; *nau*—of us; *bhagavataḥ*—of You, the Supreme Personality of Godhead; *ṛṣeḥ*—of the great saint Nārada; *āsīt*—there was (in the form of a curse); *anugrahāt*—from the mercy.

TRANSLATION

O supreme form, we are always servants of Your servants, especially of Nārada Muni. Now give us permission to leave for our home. It is by the grace and mercy of Nārada Muni that we have been able to see You face to face.

PURPORT

Unless delivered or blessed by a devotee, one cannot realize that Kṛṣṇa is the Supreme Personality of Godhead. *Manuṣyāṇāṁ sahasreṣu kaścid yatati siddhaye*. According to this verse of

Bhagavad-gītā (Bg. 7.3), there are so many *siddhas* or *yogīs* who cannot understand Kṛṣṇa; instead, they misunderstand Him. But if one takes shelter of a devotee descending from the *paramparā* system of Nārada (*svayambhūr nāradaḥ śambhuḥ* [[sb/6/3/20-21|[SB 6.3.20]]]), one can then understand who is an incarnation of the Supreme Personality of Godhead. In this age, many pseudo incarnations are advertised simply for having exhibited some magical performances, but except for persons who are servants of Nārada and other servants of Kṛṣṇa, no one can understand who is God and who is not. This is confirmed by Narottama dāsa Ṭhākura. *Chāḍiyā vaiṣṇava-sevā nistāra pāyeche kebā:* no one is delivered from the material conception of life unless favored by a Vaiṣṇava. Others can never understand, neither by speculation nor by any other bodily or mental gymnastics.

10.10.38

> *vāṇī guṇānukathane śravaṇau kathāyāṁ*
> *hastau ca karmasu manas tava pādayor naḥ*
> *smṛtyāṁ śiras tava nivāsa-jagat-praṇāme*
> *dṛṣṭiḥ satāṁ darśane 'stu bhavat-tanūnām*

SYNONYMS

vāṇī—words, the power of speech; *guṇa-anukathane*—always engaged in talking about Your pastimes; *śravaṇau*—the ear, or aural reception; *kathāyām*—in talks about You and Your pastimes;

hastau—hands and legs and other senses; *ca*—also; *karmasu*—engaging them in executing Your mission; *manaḥ*—the mind; *tava*—Your; *pādayoḥ*—of Your lotus feet; *naḥ*—our; *smṛtyām*—in remembrance always engaged in meditation; *śiraḥ*—the head; *tava*—Your; *nivāsa-jagat-praṇāme*—because You are all-pervading, You are everything, and our heads should bow down, not looking for enjoyment; *dṛṣṭiḥ*—the power of sight; *satām*—of the Vaiṣṇavas; *darśane*—in seeing; *astu*—let all of them be engaged in this way; *bhavat-tanūnām*—who are nondifferent from You.

TRANSLATION

Henceforward, may all our words describe Your pastimes, may our ears engage in aural reception of Your glories, may our hands, legs and other senses engage in actions pleasing to You, and may our minds always think of Your lotus feet. May our heads offer our obeisances to everything within this world, because all things are also Your different forms, and may our eyes see the forms of Vaiṣṇavas, who are nondifferent from You.

PURPORT

Here the process of understanding the Supreme Personality of Godhead is given. This process is *bhakti*.

> *śravaṇaṁ kīrtanaṁ viṣṇoḥ*
> *smaraṇaṁ pāda-sevanam*

> *arcanaṁ vandanaṁ dāsyaṁ*
> *sakhyam ātma-nivedanam*
> *(SB 7.5.23)*

Everything should be engaged in the service of the Lord. *Hṛṣīkeṇa hṛṣīkeśa-sevanaṁ bhaktir ucyate* [[cc/madhya/19/170|[Cc. Madhya 19.170]]] (*Nārada-pañcarātra*). Everything—the mind, the body and all the sense organs—should be engaged in Kṛṣṇa's service. This is to be learned from expert devotees like Nārada, Svayambhū and Śambhu. This is the process. We cannot manufacture our own way of understanding the Supreme Personality of Godhead, for it is not that everything one manufactures or concocts will lead to understanding God. Such a proposition—*yata mata, tata patha*—is foolish. Kṛṣṇa says, *bhaktyāham ekayā grāhyaḥ*/ "Only by executing the activities of *bhakti* can one understand Me." (SB 11.14.21) This is called *ānukūlyena kṛṣṇānuśīlanam* [[cc/madhya/19/167|[Cc. Madhya 19.167]]], remaining engaged favorably in the service of the Lord.

10.10.39

> *śrī-śuka uvāca*
> *itthaṁ saṅkīrtitas tābhyāṁ*
> *bhagavān gokuleśvaraḥ*
> *dāmnā colūkhale baddhaḥ*
> *prahasann āha guhyakau*

SYNONYMS

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī continued to speak; *ittham*—in this way, as aforesaid; *saṅkīrtitaḥ*—being glorified and praised; *tābhyām*—by the two young demigods; *bhagavān*—the Supreme Personality of Godhead; *gokula-īśvaraḥ*—the master of Gokula (because He is *sarva-loka-maheśvara*); *dāmnā*—by the rope; *ca*—also; *ulūkhale*—on the wooden mortar; *baddhaḥ*—bound; *prahasan*—smiling; *āha*—said; *guhyakau*—unto the two young demigods.

TRANSLATION

Śukadeva Gosvāmī continued: The two young demigods thus offered prayers to the Supreme Personality of Godhead. Although Śrī Kṛṣṇa, the Supreme Godhead, is the master of all and was certainly Gokuleśvara, the master of Gokula, He was bound to the wooden mortar by the ropes of the gopīs, and therefore, smiling widely, He spoke to the sons of Kuvera the following words.

PURPORT

Kṛṣṇa was smiling because He was thinking to Himself, "These two young demigods fell from the higher planetary system to this planet, and I have delivered them from the bondage of standing for a long time as trees, but as for Me, I am bound by the ropes of the *gopīs* and am subject to their chastisements." In other words, Kṛṣṇa submits to being chastised and bound by the *gopīs* because of pure love and affection worthy of being praised by a devotee in so many ways.

10.10.40

śrī-bhagavān uvāca
jñātaṁ mama puraivaitad
ṛṣiṇā karuṇātmanā
yac chrī-madāndhayor vāgbhir
vibhraṁśo 'nugrahaḥ kṛtaḥ

SYNONYMS

śrī-bhagavān uvāca—the Supreme Personality of Godhead said; *jñātam*—everything is known; *mama*—to Me; *purā*—in the past; *eva*—indeed; *etat*—this incident; *ṛṣiṇā*—by the great sage Nārada; *karuṇā-ātmanā*—because he was very, very kind to you; *yat*—which; *śrī-mada-andhayoḥ*—who had become mad after material opulence and had thus become blind; *vāgbhiḥ*—by words or by cursing; *vibhraṁśaḥ*—falling down from the heavenly planet to become *arjuna* trees here; *anugrahaḥ kṛtaḥ*—this was a great favor done by him to you.

TRANSLATION

The Supreme Personality of Godhead said: The great saint Nārada Muni is very merciful. By his curse, he showed the greatest favor to both of you, who were mad after material opulence and who had thus become blind. Although you fell from the higher planet Svargaloka and became trees, you were most favored by

him. I knew of all these incidents from the very beginning.

PURPORT

It is now confirmed by the Supreme Personality of Godhead that the curse of a devotee is also to be regarded as mercy. As Kṛṣṇa, God, is all-good, a Vaiṣṇava is also all-good. Whatever he does is good for everyone. This is explained in the following verse.

10.10.41

> *sādhūnāṁ sama-cittānāṁ*
> *sutarāṁ mat-kṛtātmanām*
> *darśanān no bhaved bandhaḥ*
> *puṁso 'kṣṇoḥ savitur yathā*

SYNONYMS

sādhūnām—of devotees; *sama-cittānām*—who are equally disposed toward everyone; *sutarām*—excessively, completely; *mat-kṛta-ātmanām*—of persons who are fully surrendered, determined to render service unto Me; *darśanāt*—simply by the audience; *no bhavet bandhaḥ*—freedom from all material bondage; *puṁsaḥ*—of a person; *akṣṇoḥ*—of the eyes; *savituḥ yathā*—as by being face to face with the sun.

TRANSLATION

When one is face to face with the sun, there is no longer darkness for one's eyes. Similarly, when one is face to face with a sādhu, a devotee, who is fully determined and surrendered to the Supreme Personality of Godhead, one will no longer be subject to material bondage.

PURPORT

As stated by Caitanya Mahāprabhu (Cc. Madhya 22.54):

> *'sādhu-saṅga,' 'sādhu-saṅga'—sarva-śāstre kaya*
> *lava-mātra sādhu-saṅge sarva-siddhi haya*

If by chance one meets a *sādhu,* a devotee, one's life is immediately successful, and one is freed from material bondage. It may be argued that whereas someone may receive a *sādhu* with great respect, someone else may not receive a *sādhu* with such respect. A *sādhu,* however, is always equipoised toward everyone. Because of being a pure devotee, a *sādhu* is always ready to deliver Kṛṣṇa consciousness without discrimination. As soon as one sees a *sādhu,* one naturally becomes free. Nonetheless, persons who are too much offensive, who commit *vaiṣṇava-aparādhas,* or offenses to a *sādhu,* will have to take some time before being rectified. This is also indicated herein.

10.10.42

tad gacchataṁ mat-paramau
nalakūvara sādanam
sañjāto mayi bhāvo vām
īpsitaḥ paramo 'bhavaḥ

SYNONYMS

tat gacchatam—now both of you may return; *mat-paramau*—accepting Me as the supreme destination of life; *nalakūvara*—O Nalakūvara and Maṇigrīva; *sādanam*—to your home; *sañjātaḥ*—being saturated with; *mayi*—unto Me; *bhāvaḥ*—devotional service; *vām*—by you; *īpsitaḥ*—which was desired; *paramaḥ*—supreme, highest, always engaged with all senses; *abhavaḥ*—from which there is no falldown into material existence.

TRANSLATION

O Nalakūvara and Maṇigrīva, now you may both return home. Since you desire to be always absorbed in My devotional service, your desire to develop love and affection for Me will be fulfilled, and now you will never fall from that platform.

PURPORT

The highest perfection of life is to come to the platform of devotional service and always engage in devotional activities.

Understanding this, Nalakūvara and Maṇigrīva desired to attain that platform, and the Supreme Personality of Godhead blessed them with the fulfillment of their transcendental desire.

10.10.43

śrī-śuka uvāca
ity uktau tau parikramya
praṇamya ca punaḥ punaḥ
baddholūkhalam āmantrya
jagmatur diśam uttarām

SYNONYMS

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *iti uktau*—having been ordered by the Supreme Personality of Godhead in this way; *tau*—Nalakūvara and Maṇigrīva; *parikramya*—circumambulating; *praṇamya*—offering obeisances; *ca*—also; *punaḥ punaḥ*—again and again; *baddha-ulūkhalam āmantrya*—taking the permission of the Supreme Personality of Godhead, who was bound to the wooden mortar; *jagmatuḥ*—departed; *diśam uttarām*—to their respective destinations.

TRANSLATION

Śukadeva Gosvāmī said: The Supreme Personality of Godhead having spoken to the two demigods in this way, they circumambulated the Lord, who was bound to the wooden mortar, and offered obeisances to Him.

After taking the permission of Lord Kṛṣṇa, they returned to their respective homes. Thus end the Bhaktivedanta purports of the Tenth Canto, Tenth Chapter, of the *Śrīmad-Bhāgavatam*, entitled "Deliverance of the *Yamala-arjuna* Trees."

Chapter 11

10.11.1

śrī-śuka uvāca
gopā nandādayaḥ śrutvā
drumayoḥ patato ravam
tatrājagmuḥ kuru-śreṣṭha
nirghāta-bhaya-śaṅkitāḥ

SYNONYMS

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *gopāḥ*—all the cowherd men; *nanda-ādayaḥ*—headed by Nanda Mahārāja; *śrutvā*—hearing; *drumayoḥ*—of the two trees; *patatoḥ*—falling down; *ravam*—the high sound, as terrible as a thunderbolt; *tatra*—there, on the spot; *ājagmuḥ*—went; *kuru-śreṣṭha*—O Mahārāja Parīkṣit; *nirghāta-bhaya-śaṅkitāḥ*—who were afraid of falling thunderbolts.

TRANSLATION

Śukadeva Gosvāmī continued: O Mahārāja Parīkṣit, when the yamala-arjuna trees fell, all the cowherd men in the neighborhood, hearing the fierce sound and fearing thunderbolts, went to the spot.

10.11.2

bhūmyāṁ nipatitau tatra
dadṛśur yamalārjunau
babhramus tad avijñāya
lakṣyaṁ patana-kāraṇam

SYNONYMS

bhūmyām—on the ground; *nipatitau*—which had fallen; *tatra*—there; *dadṛśuḥ*—all of them saw; *yamala-arjunau*—the twin *arjuna* trees; *babhramuḥ*—they became bewildered; *tat*—that; *avijñāya*—but they could not trace out; *lakṣyam*—although they could directly perceive that the trees had fallen; *patana-kāraṇam*—the cause of their falling (how could it have happened all of a sudden?).

TRANSLATION

There they saw the fallen yamala-arjuna trees on the ground, but they were bewildered because even though they could directly perceive that the trees had fallen, they could not trace out the cause for their having done so.

PURPORT

Considering all the circumstances, had this been done by Kṛṣṇa? He was standing on the spot, and His playmates described that

this had been done by Him. Had Kṛṣṇa actually done this, or were these merely stories? This was a cause of bewilderment.

10.11.3

ulūkhalaṁ vikarṣantaṁ
dāmnā baddhaṁ ca bālakam
kasyedaṁ kuta āścaryam
utpāta iti kātarāḥ

SYNONYMS

ulūkhalam—the wooden mortar; *vikarṣantam*—dragging; *dāmnā*—with the rope; *baddham ca*—and bound by the belly; *bālakam*—Kṛṣṇa; *kasya*—of whom; *idam*—this; *kutaḥ*—wherefrom; *āścaryam*—these wonderful happenings; *utpātaḥ*—disturbance; *iti*—thus; *kātarāḥ*—they were very much agitated.

TRANSLATION

Kṛṣṇa was bound by the rope to the ulūkhala, the mortar, which He was dragging. But how could He have pulled down the trees? Who had actually done it? Where was the source for this incident? Considering all these astounding things, the cowherd men were doubtful and bewildered.

PURPORT

The cowherd men were very much agitated because the child Kṛṣṇa, after all, had been standing between the two trees, and if by chance the trees had fallen upon Him, He would have been smashed. But He was standing as He was, and still the things had happened, so who had done all this? How could these events have happened in such a wonderful way? These considerations were some of the reasons they were agitated and bewildered. They thought, however, that by chance Kṛṣṇa had been saved by God so that nothing had happened to Him.

10.11.4

bālā ūcur aneneti
tiryag-gatam ulūkhalam
vikarṣatā madhya-gena
puruṣāv apy acakṣmahi

SYNONYMS

bālāḥ—all the other boys; *ūcuḥ*—said; *anena*—by Him (Kṛṣṇa); *iti*—thus; *tiryak*—crosswise; *gatam*—which had become; *ulūkhalam*—the wooden mortar; *vikarṣatā*—by Kṛṣṇa, who was dragging; *madhya-gena*—going between the two trees; *puruṣau*—two beautiful persons; *api*—also; *acakṣmahi*—we have seen with our own eyes.

TRANSLATION

Then all the cowherd boys said: It is Kṛṣṇa who has done this. When He was in between the two trees, the mortar fell crosswise. Kṛṣṇa dragged the mortar, and the two trees fell down. After that, two beautiful men came out of the trees. We have seen this with our own eyes.

PURPORT

Kṛṣṇa's playmates wanted to inform Kṛṣṇa's father of the exact situation by explaining that not only did the trees break, but out of the broken trees came two beautiful men. "All these things happened," they said. "We have seen them with our own eyes."

10.11.5

na te tad-uktaṁ jagṛhur
na ghaṭeteti tasya tat
bālasyotpāṭanaṁ tarvoḥ
kecit sandigdha-cetasaḥ

SYNONYMS

na—not; *te*—all the *gopas*; *tat-uktam*—being spoken by the boys; *jagṛhuḥ*—would accept; *na ghaṭeta*—it cannot be; *iti*—thus; *tasya*—of Kṛṣṇa; *tat*—the activity; *bālasya*—of a small boy like Kṛṣṇa; *utpāṭanam*—the uprooting; *tarvoḥ*—of the two trees; *kecit*—some of

them; *sandigdha-cetasaḥ*—became doubtful about what could be done (because Gargamuni had predicted that this child would be equal to Nārāyaṇa).

TRANSLATION

Because of intense paternal affection, the cowherd men, headed by Nanda, could not believe that Kṛṣṇa could have uprooted the trees in such a wonderful way. Therefore they could not put their faith in the words of the boys. Some of the men, however, were in doubt. "Since Kṛṣṇa was predicted to equal Nārāyaṇa," they thought, "it might be that He could have done it."

PURPORT

One view was that it was impossible for a small boy like this to have done such a thing as pulling down the trees. But there were doubts because Kṛṣṇa had been predicted to equal Nārāyaṇa. Therefore the cowherd men were in a dilemma.

10.11.6

ulūkhalaṁ vikarṣantaṁ
dāmnā baddhaṁ svam ātmajam
vilokya nandaḥ prahasad-
vadano vimumoca ha

SYNONYMS

ulūkhalam—the wooden mortar; *vikarṣantam*—dragging; *dāmnā*—by the rope; *baddham*—bound; *svam ātmajam*—his own son Kṛṣṇa; *vilokya*—by seeing; *nandaḥ*—Mahārāja Nanda; *prahasat-vadanaḥ*—whose face began to smile when he saw the wonderful child; *vimumoca ha*—released Him from the bonds.

TRANSLATION

When Nanda Mahārāja saw his own son bound with ropes to the wooden mortar and dragging it, he smiled and released Kṛṣṇa from His bonds.

PURPORT

Nanda Mahārāja was surprised that Yaśodā, Kṛṣṇa's mother, could have bound her beloved child in such a way. Kṛṣṇa was exchanging love with her. How then could she have been so cruel as to bind Him to the wooden mortar? Nanda Mahārāja understood this exchange of love, and therefore he smiled and released Kṛṣṇa. In other words, as Kṛṣṇa, the Supreme Personality of Godhead, binds a living entity in fruitive activities, He binds mother Yaśodā and Nanda Mahārāja in parental affection. This is His pastime.

10.11.7

> *gopībhiḥ stobhito 'nṛtyad*
> *bhagavān bālavat kvacit*

udgāyati kvacin mugdhas
tad-vaśo dāru-yantravat

SYNONYMS

gopībhiḥ—by the *gopīs* (by flattery and offers of prizes); *stobhitaḥ*—encouraged, induced; *anṛtyat*—the small Kṛṣṇa danced; *bhagavān*—although He was the Supreme Personality of Godhead; *bāla-vat*—exactly like a human child; *kvacit*—sometimes; *udgāyati*—He would sing very loudly; *kvacit*—sometimes; *mugdhaḥ*—being amazed; *tat-vaśaḥ*—under their control; *dāru-yantra-vat*—like a wooden doll.

TRANSLATION

The gopīs would say, "If You dance, my dear Kṛṣṇa, then I shall give You half a sweetmeat." By saying these words or by clapping their hands, all the gopīs encouraged Kṛṣṇa in different ways. At such times, although He was the supremely powerful Personality of Godhead, He would smile and dance according to their desire, as if He were a wooden doll in their hands. Sometimes He would sing very loudly, at their bidding. In this way, Kṛṣṇa came completely under the control of the gopīs.

10.11.8

bibharti kvacid ājñaptaḥ
pīṭhakonmāna-pādukam

bāhu-kṣepaṁ ca kurute
svānāṁ ca prītim āvahan

SYNONYMS

bibharti—Kṛṣṇa would simply stand and touch articles as if unable to raise them; *kvacit*—sometimes; *ājñaptaḥ*—being ordered; *pīṭhaka-unmāna*—the wooden seat and wooden measuring pot; *pādukam*—bringing the wooden shoes; *bāhu-kṣepam ca*—striking the arms on the body; *kurute*—does; *svānām ca*—of His own relatives, the *gopīs* and other intimate friends; *prītim*—the pleasure; *āvahan*—inviting.

TRANSLATION

Sometimes mother Yaśodā and her gopī friends would tell Kṛṣṇa, "Bring this article" or "Bring that article." Sometimes they would order Him to bring a wooden plank, wooden shoes or a wooden measuring pot, and Kṛṣṇa, when thus ordered by the mothers, would try to bring them. Sometimes, however, as if unable to raise these things, He would touch them and stand there. Just to invite the pleasure of His relatives, He would strike His body with His arms to show that He had sufficient strength.

10.11.9

darśayaṁs tad-vidāṁ loka
ātmano bhṛtya-vaśyatām
vrajasyovāha vai harṣaṁ
bhagavān bāla-ceṣṭitaiḥ

SYNONYMS

darśayan—exhibiting; *tat-vidām*—unto persons who can understand Kṛṣṇa's activities; *loke*—throughout the whole world; *ātmanaḥ*—of Himself; *bhṛtya-vaśyatām*—how He is agreeable to carrying out the orders of His servants, His devotees; *vrajasya*—of Vrajabhūmi; *uvāha*—executed; *vai*—indeed; *harṣam*—pleasure; *bhagavān*—the Supreme Personality of Godhead; *bāla-ceṣṭitaiḥ*—by His activities like those of a child trying to do so many things.

TRANSLATION

To pure devotees throughout the world who could understand His activities, the Supreme Personality of Godhead, Kṛṣṇa, exhibited how much He can be subdued by His devotees, His servants. In this way He increased the pleasure of the Vrajavāsīs by His childhood activities.

PURPORT

That Kṛṣṇa performed childhood activities to increase the pleasure of His devotees was another transcendental humor. He exhibited these activities not only to the inhabitants of Vrajabhūmi, but also to others, who were captivated by His external potency and opulence. Both the internal devotees, who were simply absorbed in love of Kṛṣṇa, and the external devotees, who were captivated by His unlimited potency, were informed of Kṛṣṇa's desire to be submissive to His servants.

10.11.10

krīṇīhi bhoḥ phalānīti
śrutvā satvaram acyutaḥ
phalārthī dhānyam ādāya
yayau sarva-phala-pradaḥ

SYNONYMS

krīṇīhi—please come and purchase; *bhoḥ*—O neighborhood residents; *phalāni*—ripe fruits; *iti*—thus; *śrutvā*—hearing; *satvaram*—very soon; *acyutaḥ*—Kṛṣṇa; *phala-arthī*—as if He wanted some fruits; *dhānyam ādāya*—capturing some grains of paddy; *yayau*—went to the fruit vendor; *sarva-phala-pradaḥ*—the Supreme Personality of Godhead, who can give all kinds of fruit to everyone, had now become in need of fruits.

TRANSLATION

Once a woman selling fruit was calling, "O inhabitants of Vrajabhūmi, if you want to purchase some fruits, come here!" Upon hearing this, Kṛṣṇa immediately took some grains and went to barter as if He needed some fruits.

PURPORT

Aborigines generally go to the villagers to sell fruits. How much the aborigines were attached to Kṛṣṇa is here described. Kṛṣṇa, to show His favor to the aborigines, would immediately go purchase fruits, bartering with paddy in His hand as He had seen others do.

10.11.11

phala-vikrayiṇī tasya
cyuta-dhānya-kara-dvayam
phalair apūrayad ratnaiḥ
phala-bhāṇḍam apūri ca

SYNONYMS

phala-vikrayiṇī—the aborigine fruit vendor, who was an elderly woman; *tasya*—of Kṛṣṇa; *cyuta-dhānya*—the paddy He brought to barter having mostly fallen; *kara-dvayam*—palms of the hands; *phalaiḥ apūrayat*—the fruit vendor filled His small palms with

fruits; *ratnaiḥ*—in exchange for jewels and gold; *phala-bhāṇḍam*—the basket of fruit; *apūri ca*—filled.

TRANSLATION

While Kṛṣṇa was going to the fruit vendor very hastily, most of the grains He was holding fell. Nonetheless, the fruit vendor filled Kṛṣṇa's hands with fruits, and her fruit basket was immediately filled with jewels and gold.

PURPORT

In *Bhagavad-gītā* (Bg. 9.26) Kṛṣṇa says:

> *patraṁ puṣpaṁ phalaṁ toyaṁ*
> *yo me bhaktyā prayacchati*
> *tad ahaṁ bhakty-upahṛtam*
> *aśnāmi prayatātmanaḥ*

Kṛṣṇa is so kind that if anyone offers Him a leaf, a fruit, a flower or some water, He will immediately accept it. The only condition is that these things should be offered with *bhakti* (*yo me bhaktyā prayacchati*). Otherwise, if one is puffed up with false prestige, thinking, "I have so much opulence, and I am giving something to Kṛṣṇa," one's offering will not be accepted by Kṛṣṇa. The fruit vendor, although a woman belonging to the poor aborigine class, dealt with Kṛṣṇa with great affection, saying, "Kṛṣṇa, You have come to me to take some fruit in exchange for grains. All the grains have fallen, but still You may take whatever

You like." Thus she filled Kṛṣṇa's palms with whatever fruits He could carry. In exchange, Kṛṣṇa filled her whole basket with jewels and gold.

From this incident one should learn that for anything offered to Kṛṣṇa with love and affection, Kṛṣṇa can reciprocate many millions of times over, both materially and spiritually. The basic principle involved is an exchange of love. Therefore Kṛṣṇa teaches in *Bhagavad-gītā* (Bg. 9.27):

> *yat karoṣi yad aśnāsi*
> *yaj juhoṣi dadāsi yat*
> *yat tapasyasi kaunteya*
> *tat kuruṣva mad-arpaṇam*

"O son of Kuntī, all that you do, all that you eat, all that you offer and give away, as well as all austerities that you may perform, should be done as an offering unto Me." With love and affection, one should try to give something to Kṛṣṇa from one's source of income. Then one's life will be successful. Kṛṣṇa is full in all opulences; He does not need anything from anyone. But if one is prepared to give something to Kṛṣṇa, that is for one's own benefit. The example given in this connection is that when one's real face is decorated, the reflection of one's face is automatically decorated. Similarly, if we try to serve Kṛṣṇa with all our opulences, we, as parts and parcels or reflections of Kṛṣṇa, will become happy in exchange. Kṛṣṇa is always happy, for He is *ātmārāma,* fully satisfied with His own opulence.

10.11.12

sarit-tīra-gataṁ kṛṣṇaṁ
bhagnārjunam athāhvayat
rāmaṁ ca rohiṇī devī
krīḍantaṁ bālakair bhṛśam

SYNONYMS

sarit-tīra—to the riverside; *gatam*—who had gone; *kṛṣṇam*—unto Kṛṣṇa; *bhagna-arjunam*—after the pastime of breaking the *yamala-arjuna* trees; *atha*—then; *āhvayat*—called; *rāmam ca*—as well as Balarāma; *rohiṇī*—the mother of Balarāma; *devī*—the goddess of fortune; *krīḍantam*—who were engaged in playing; *bālakaiḥ*—with many other boys; *bhṛśam*—with deep attention.

TRANSLATION

Once, after the uprooting of the yamala-arjuna trees, Rohiṇīdevī went to call Rāma and Kṛṣṇa, who had both gone to the riverside and were playing with the other boys with deep attention.

PURPORT

Mother Yaśodā was more attached to Kṛṣṇa and Balarāma than Rohiṇīdevī was, although Rohiṇīdevī was the mother of Balarāma. Mother Yaśodā sent Rohiṇīdevī to call Rāma and Kṛṣṇa from Their play, since it was the right time for lunch.

Therefore Rohiṇīdevī went to call Them, breaking Their engagement in play.

10.11.13

nopeyātāṁ yadāhūtau
krīḍā-saṅgena putrakau
yaśodāṁ preṣayām āsa
rohiṇī putra-vatsalām

SYNONYMS

na upeyātām—would not return home; *yadā*—when; *āhūtau*—They were called back from playing; *krīḍā-saṅgena*—because of so much attachment to playing with other boys; *putrakau*—the two sons (Kṛṣṇa and Balarāma); *yaśodām preṣayām āsa*—sent mother Yaśodā to call Them; *rohiṇī*—mother Rohiṇī; *putra-vatsalām*—because mother Yaśodā was a more affectionate mother to Kṛṣṇa and Balarāma.

TRANSLATION

Because of being too attached to playing with the other boys, Kṛṣṇa and Balarāma did not return upon being called by Rohiṇī. Therefore Rohiṇī sent mother Yaśodā to call Them back, because mother Yaśodā was more affectionate to Kṛṣṇa and Balarāma.

PURPORT

Yaśodāṁ preṣayām āsa. These very words show that since Kṛṣṇa and Balarāma did not care to return in response to the order of Rohiṇī, Rohiṇī thought that if Yaśodā called They would have to return, for Yaśodā was more affectionate to Kṛṣṇa and Balarāma.

10.11.14

krīḍantaṁ sā sutaṁ bālair
ativelaṁ sahāgrajam
yaśodājohavīt kṛṣṇaṁ
putra-sneha-snuta-stanī

SYNONYMS

krīḍantam—engaged in playing; *sā*—mother Yaśodā; *sutam*—her son; *bālaiḥ*—with the other boys; *ati-velam*—although it was too late; *saha-agrajam*—who was playing with His elder brother, Balarāma; *yaśodā*—mother Yaśodā; *ajohavīt*—called ("Kṛṣṇa and Balarāma, come here!"); *kṛṣṇam*—unto Kṛṣṇa; *putra-sneha-snuta-stanī*—while she was calling Them, milk flowed from her breast because of her ecstatic love and affection.

TRANSLATION

Kṛṣṇa and Balarāma, being attached to Their play, were playing with the other boys although it was very late.

Therefore mother Yaśodā called Them back for lunch. Because of her ecstatic love and affection for Kṛṣṇa and Balarāma, milk flowed from her breasts.

PURPORT

The word *ajohavīt* means "calling them again and again." "Kṛṣṇa and Balarāma," she called, "please come back. You are late for Your lunch. You have played sufficiently. Come back."

10.11.15

> *kṛṣṇa kṛṣṇāravindākṣa*
> *tāta ehi stanaṁ piba*
> *alaṁ vihāraiḥ kṣut-kṣāntaḥ*
> *krīḍā-śrānto 'si putraka*

SYNONYMS

kṛṣṇa kṛṣṇa aravinda-akṣa—O Kṛṣṇa, my son, lotus-eyed Kṛṣṇa; *tāta*—O darling; *ehi*—come here; *stanam*—the milk of my breast; *piba*—drink; *alam vihāraiḥ*—after this there is no necessity of playing; *kṣut-kṣāntaḥ*—tired because of hunger; *krīḍā-śrāntaḥ*—fatigued from playing; *asi*—You must be; *putraka*—O my son.

TRANSLATION

Mother Yaśodā said: My dear son Kṛṣṇa, lotus-eyed Kṛṣṇa, come here and drink the milk of my breast. My dear darling, You must be very tired because of hunger

and the fatigue of playing so long. There is no need to play any more.

10.11.16

he rāmāgaccha tātāśu
sānujaḥ kula-nandana
prātar eva kṛtāhāras
tad bhavān bhoktum arhati

SYNONYMS

he rāma—my dear son Balarāma; *āgaccha*—please come here; *tāta*—my dear darling; *āśu*—immediately; *sa-anujaḥ*—with Your younger brother; *kula-nandana*—the great hope of our family; *prātaḥ eva*—certainly in the morning; *kṛta-āhāraḥ*—have taken Your breakfast; *tat*—therefore; *bhavān*—You; *bhoktum*—to eat something more; *arhati*—deserve.

TRANSLATION

My dear Baladeva, best of our family, please come immediately with Your younger brother, Kṛṣṇa. You both ate in the morning, and now You ought to eat something more.

10.11.17

pratīkṣate tvāṁ dāśārha
bhokṣyamāṇo vrajādhipaḥ
ehy āvayoḥ priyaṁ dhehi
sva-gṛhān yāta bālakāḥ

SYNONYMS

pratīkṣate—is waiting; *tvām*—for both of You (Kṛṣṇa and Balarāma); *dāśārha*—O Balarāma; *bhokṣyamāṇaḥ*—desiring to eat; *vraja-adhipaḥ*—the King of Vraja, Nanda Mahārāja; *ehi*—come here; *āvayoḥ*—our; *priyam*—pleasure; *dhehi*—just consider; *sva-gṛhān*—to their respective homes; *yāta*—let them go; *bālakāḥ*—the other boys.

TRANSLATION

Nanda Mahārāja, the King of Vraja, is now waiting to eat. O my dear son Balarāma, he is waiting for You. Therefore, come back to please us. All the boys playing with You and Kṛṣṇa should now go to their homes.

PURPORT

It appears that Nanda Mahārāja regularly took his food with his two sons, Kṛṣṇa and Balarāma. Yaśodā told the other boys, "Now you should go to your homes." Father and son generally sit together, so mother Yaśodā requested Kṛṣṇa and Balarāma to

return, and she advised the other boys to go home so that their parents would not have to wait for them.

10.11.18

dhūli-dhūsaritāṅgas tvaṁ
putra majjanam āvaha
janmarkṣaṁ te 'dya bhavati
viprebhyo dehi gāḥ śuciḥ

SYNONYMS

dhūli-dhūsarita-aṅgaḥ tvam—You have become covered with dust and sand all over Your body; *putra*—my dear son; *majjanam āvaha*—now come here, take Your bath and cleanse Yourself; *janma-ṛkṣam*—the auspicious star of Your birth; *te*—of You; *adya*—today; *bhavati*—it is; *viprebhyaḥ*—unto the pure *brāhmaṇas*; *dehi*—give in charity; *gāḥ*—cows; *śuciḥ*—being purified.

TRANSLATION

Mother Yaśodā further told Kṛṣṇa: My dear son, because of playing all day, Your body has become covered with dust and sand. Therefore, come back, take Your bath and cleanse Yourself. Today the moon is conjoined with the auspicious star of Your birth. Therefore, be pure and give cows in charity to the brāhmaṇas.

PURPORT

It is a custom of Vedic culture that whenever there is any auspicious ceremony, one should give valuable cows in charity to the *brāhmaṇas*. Therefore mother Yaśodā requested Kṛṣṇa, "Instead of being enthusiastic in playing, now please come and be enthusiastic in charity." *Yajña-dāna-tapaḥ-karma na tyājyaṁ kāryam eva tat*. As advised in *Bhagavad-gītā* (Bg. 18.5), sacrifice, charity and austerity should never be given up. *Yajño dānaṁ tapaś caiva pāvanāni manīṣiṇām:* even if one is very much advanced in spiritual life, one should not give up these three duties. To observe one's birthday ceremony, one should do something in terms of one of these three items (*yajña, dāna* or *tapaḥ*), or all of them together.

10.11.19

paśya paśya vayasyāṁs te
mātṛ-mṛṣṭān svalaṅkṛtān
tvaṁ ca snātaḥ kṛtāhāro
viharasva svalaṅkṛtaḥ

SYNONYMS

paśya paśya—just see, just see; *vayasyān*—boys of Your age; *te*—Your; *mātṛ-mṛṣṭān*—cleansed by their mothers; *su-alaṅkṛtān*—decorated with nice ornaments; *tvam ca*—You also; *snātaḥ*—after

taking a bath; *kṛta-āhāraḥ*—and eating Your lunch; *viharasva*—enjoy with them; *su-alaṅkṛtaḥ*—fully decorated like them.

TRANSLATION

Just see how all Your playmates of Your own age have been cleansed and decorated with beautiful ornaments by their mothers. You should come here, and after You have taken Your bath, eaten Your lunch and been decorated with ornaments, You may play with Your friends again.

PURPORT

Generally young boys are competitive. If one friend has done something, another friend also wants to do something. Therefore mother Yaśodā pointed out how Kṛṣṇa's playmates were decorated, so that Kṛṣṇa might be induced to decorate Himself like them.

10.11.20

> *itthaṁ yaśodā tam aśeṣa-śekharaṁ*
> *matvā sutaṁ sneha-nibaddha-dhīr nṛpa*
> *haste gṛhītvā saha-rāmam acyutaṁ*
> *nītvā sva-vāṭaṁ kṛtavaty athodayam*

SYNONYMS

ittham—in this way; *yaśodā*—mother Yaśodā; *tam aśeṣa-śekharam*—unto Kṛṣṇa, who was on the peak of everything auspicious, with no question of dirtiness or uncleanliness; *matvā*—considering; *sutam*—as her son; *sneha-nibaddha-dhīḥ*—because of an intense spirit of love; *nṛpa*—O King (Mahārāja Parīkṣit); *haste*—in the hand; *gṛhītvā*—taking; *saha-rāmam*—with Balarāma; *acyutam*—Kṛṣṇa, the infallible; *nītvā*—bringing; *sva-vāṭam*—at home; *kṛtavatī*—performed; *atha*—now; *udayam*—brilliancy by bathing Him, dressing Him and decorating Him with ornaments.

TRANSLATION

My dear Mahārāja Parīkṣit, because of intense love and affection, mother Yaśodā, Kṛṣṇa's mother, considered Kṛṣṇa, who was at the peak of all opulences, to be her own son. Thus she took Kṛṣṇa by the hand, along with Balarāma, and brought Them home, where she performed her duties by fully bathing Them, dressing Them and feeding Them.

PURPORT

Kṛṣṇa is always neat, clean and opulent and does not need to be washed, bathed or dressed, yet mother Yaśodā, because of affection, considered Him her ordinary child and did her duties to keep her son brilliant.

10.11.21

śrī-śuka uvāca
gopa-vṛddhā mahotpātān
anubhūya bṛhadvane
nandādayaḥ samāgamya
vraja-kāryam amantrayan

SYNONYMS

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *gopa-vṛddhāḥ*—the elderly persons among the cowherd men; *mahā-utpātān*—very great disturbances; *anubhūya*—after experiencing; *bṛhadvane*—in the place known as Bṛhadvana; *nanda-ādayaḥ*—the cowherd men, headed by Nanda Mahārāja; *samāgamya*—assembled, came together; *vraja-kāryam*—the business of Vrajabhūmi; *amantrayan*—deliberated on how to stop the continuous disturbances in Mahāvana.

TRANSLATION

Śrī Śukadeva Gosvāmī continued: Then one time, having seen the great disturbances in Bṛhadvana, all the elderly persons among the cowherd men, headed by Nanda Mahārāja, assembled and began to consider what to do to stop the continuous disturbing situations in Vraja.

10.11.22

tatropānanda-nāmāha
gopo jñāna-vayo-'dhikaḥ
deśa-kālārtha-tattva-jñaḥ
priya-kṛd rāma-kṛṣṇayoḥ

SYNONYMS

tatra—in the assembly; *upananda-nāmā*—by the name Upananda (the elder brother of Nanda Mahārāja); *āha*—said; *gopaḥ*—the cowherd man; *jñāna-vayaḥ-adhikaḥ*—who by knowledge and by age was the eldest of all; *deśa-kāla-artha-tattva-jñaḥ*—very experienced according to time, place and circumstances; *priya-kṛt*—just for the benefit; *rāma-kṛṣṇayoḥ*—of Balarāma and Kṛṣṇa, the Supreme Personalities of Godhead.

TRANSLATION

At this meeting of all the inhabitants of Gokula, a cowherd man named Upananda, who was the most mature in age and knowledge and was very experienced according to time, circumstances and country, made this suggestion for the benefit of Rāma and Kṛṣṇa.

10.11.23

utthātavyam ito 'smābhir
gokulasya hitaiṣibhiḥ
āyānty atra mahotpātā
bālānāṁ nāśa-hetavaḥ

SYNONYMS

utthātavyam—now this place should be left; *itaḥ*—from here, from Gokula; *asmābhiḥ*—by all of us; *gokulasya*—of this place, Gokula; *hita-eṣibhiḥ*—by persons who desire good for this place; *āyānti*—are happening; *atra*—here; *mahā-utpātāḥ*—many great disturbances; *bālānām*—for the boys like Rāma and Kṛṣṇa; *nāśa-hetavaḥ*—having the definite purpose of killing Them.

TRANSLATION

He said: My dear friends the cowherd men, in order to do good to this place, Gokula, we should leave it, because so many disturbances are always occurring here, just for the purpose of killing Rāma and Kṛṣṇa.

10.11.24

muktaḥ kathañcid rākṣasyā
bāla-ghnyā bālako hy asau

harer anugrahān nūnam
anaś copari nāpatat

SYNONYMS

muktaḥ—was delivered; *kathañcit*—somehow or other; *rākṣasyāḥ*—from the hands of the Rākṣasī Pūtanā; *bāla-ghnyāḥ*—who was determined to kill small children; *bālakaḥ*—especially the child Kṛṣṇa; *hi*—because; *asau*—He; *hareḥ anugrahāt*—by the mercy of the Supreme Personality of Godhead; *nūnam*—indeed; *anaḥ ca*—and the handcart; *upari*—on top of the child; *na*—not; *apatat*—did fall down.

TRANSLATION

The child Kṛṣṇa, simply by the mercy of the Supreme Personality of Godhead, was somehow or other rescued from the hands of the Rākṣasī Pūtanā, who was determined to kill Him. Then, again by the mercy of the Supreme Godhead, the handcart missed falling upon the child.

10.11.25

cakra-vātena nīto 'yaṁ
daityena vipadaṁ viyat
śilāyāṁ patitas tatra
paritrātaḥ sureśvaraiḥ

SYNONYMS

cakra-vātena—by the demon in the shape of a whirlwind (Tṛṇāvarta); *nītaḥ ayam*—Kṛṣṇa was taken away; *daityena*—by the demon; *vipadam*—dangerous; *viyat*—to the sky; *śilāyām*—on a slab of stone; *patitaḥ*—fallen; *tatra*—there; *paritrātaḥ*—was saved; *sura-īśvaraiḥ*—by the mercy of Lord Viṣṇu or His associates.

TRANSLATION

Then again, the demon Tṛṇāvarta, in the form of a whirlwind, took the child away into the dangerous sky to kill Him, but the demon fell down onto a slab of stone. In that case also, by the mercy of Lord Viṣṇu or His associates, the child was saved.

10.11.26

yan na mriyeta drumayor
antaraṁ prāpya bālakaḥ
asāv anyatamo vāpi
tad apy acyuta-rakṣaṇam

SYNONYMS

yat—then again; *na mriyeta*—did not die; *drumayoḥ antaram*—between the two trees; *prāpya*—although He was between; *bālakaḥ asau*—that child, Kṛṣṇa; *anyatamaḥ*—another child; *vā api*—or; *tat*

api acyuta-rakṣaṇam—in that case also, He was saved by the Supreme Personality of Godhead.

TRANSLATION

Even the other day, neither Kṛṣṇa nor any of His playmates died from the falling of the two trees, although the children were near the trees or even between them. This also is to be considered the mercy of the Supreme Personality of Godhead.

10.11.27

> *yāvad autpātiko 'riṣṭo*
> *vrajaṁ nābhibhaved itaḥ*
> *tāvad bālān upādāya*
> *yāsyāmo 'nyatra sānugāḥ*

SYNONYMS

yāvat—so long; *autpātikaḥ*—disturbing; *ariṣṭaḥ*—the demon; *vrajam*—this Gokula Vrajabhūmi; *na*—not; *abhibhavet itaḥ*—go away from this place; *tāvat*—so long; *bālān upādāya*—for the benefit of the boys; *yāsyāmaḥ*—we shall go; *anyatra*—somewhere else; *sa-anugāḥ*—with our followers.

TRANSLATION

All these incidents are being caused by some unknown demon. Before he comes here to create another

disturbance, it is our duty to go somewhere else with the boys until there are no more disturbances.

PURPORT

Upananda suggested, "By the mercy of Lord Viṣṇu, Kṛṣṇa has always been saved from so many dangerous incidents. Now let us leave this place and go someplace where we may worship Lord Viṣṇu undisturbed, before there is another cause of death from some demon who may attack us." A devotee desires only that he may execute devotional service undisturbed. Actually we see, however, that even during the presence of Kṛṣṇa, when Nanda Mahārāja and the other cowherd men had the Supreme Personality of Godhead in their presence, there were disturbances. Of course, in every case, Kṛṣṇa came out victorious. The instruction we may derive from this is that we should not be disturbed by so-called disturbances. There have been so many disturbances to our Kṛṣṇa consciousness movement, but we cannot give up our forward march. On the contrary, people are receiving this movement very enthusiastically all over the world, and they are purchasing literature about Kṛṣṇa consciousness with redoubled energy. Thus there are both encouragements and disturbances. This was so even in Kṛṣṇa's time.

10.11.28

> *vanaṁ vṛndāvanaṁ nāma*
> *paśavyaṁ nava-kānanam*

gopa-gopī-gavāṁ sevyaṁ
puṇyādri-tṛṇa-vīrudham

SYNONYMS

vanam—another forest; *vṛndāvanam nāma*—named Vṛndāvana; *paśavyam*—a very suitable place for maintenance of the cows and other animals; *nava-kānanam*—there are many new gardenlike places; *gopa-gopī-gavām*—for all the cowherd men, the members of their families, and the cows; *sevyam*—a very happy, very suitable place; *puṇya-adri*—there are nice mountains; *tṛṇa*—plants; *vīrudham*—and creepers.

TRANSLATION

Between Nandeśvara and Mahāvana is a place named Vṛndāvana. This place is very suitable because it is lush with grass, plants and creepers for the cows and other animals. It has nice gardens and tall mountains and is full of facilities for the happiness of all the gopas and gopīs and our animals.

PURPORT

Vṛndāvana is situated between Nandeśvara and Mahāvana. Formerly the cowherd men had shifted to Mahāvana, but still there were disturbances. Therefore the cowherd men selected Vṛndāvana, which was between the two villages, and decided to go there.

10.11.29

tat tatrādyaiva yāsyāmaḥ
śakaṭān yuṅkta mā ciram
godhanāny agrato yāntu
bhavatāṁ yadi rocate

SYNONYMS

tat—therefore; *tatra*—there; *adya eva*—just today; *yāsyāmaḥ*—let us go; *śakaṭān*—all the carts; *yuṅkta*—make ready; *mā ciram*—without delay; *go-dhanāni*—all the cows; *agrataḥ*—in front; *yāntu*—let them go; *bhavatām*—of all of you; *yadi*—if; *rocate*—it is pleasing to accept it.

TRANSLATION

Therefore, let us immediately go today. There is no need to wait any further. If you agree to my proposal, let us prepare all the bullock carts and put the cows in front of us, and let us go there.

10.11.30

tac chrutvaika-dhiyo gopāḥ
sādhu sādhv iti vādinaḥ
vrajān svān svān samāyujya
yayū rūḍha-paricchadāḥ

SYNONYMS

tat śrutvā—hearing this advice of Upānanda's; *eka-dhiyaḥ*—voting unanimously; *gopāḥ*—all the cowherd men; *sādhu sādhu*—very nice, very nice; *iti*—thus; *vādinaḥ*—speaking, declaring; *vrajān*—cows; *svān svān*—own respective; *samāyujya*—assembling; *yayuḥ*—started; *rūḍha-paricchadāḥ*—all the dresses and paraphernalia having been kept on the carts.

TRANSLATION

Upon hearing this advice from Upananda, the cowherd men unanimously agreed. "Very nice," they said. "Very nice." Thus they sorted out their household affairs, placed their clothing and other paraphernalia on the carts, and immediately started for Vṛndāvana.

10.11.31-32

vṛddhān bālān striyo rājan
sarvopakaraṇāni ca
anaḥsv āropya gopālā
yattā ātta-śarāsanāḥ

godhanāni puraskṛtya
śṛṅgāṇy āpūrya sarvataḥ
tūrya-ghoṣeṇa mahatā
yayuḥ saha-purohitāḥ

SYNONYMS

vṛddhān—first all the old men; *bālān*—children; *striyaḥ*—women; *rājan*—O King Parīkṣit; *sarva-upakaraṇāni ca*—then all sorts of necessities and whatever belongings they had; *anaḥsu*—on the bullock carts; *āropya*—keeping; *gopālāḥ*—all the cowherd men; *yattāḥ*—with great care; *ātta-śara-asanāḥ*—fully equipped with arrows and bows; *go-dhanāni*—all the cows; *puraskṛtya*—keeping in front; *śṛṅgāṇi*—bugles or horns; *āpūrya*—vibrating; *sarvataḥ*—all around; *tūrya-ghoṣeṇa*—with the resounding of the bugles; *mahatā*—loud; *yayuḥ*—started; *saha-purohitāḥ*—with the priests.

TRANSLATION

Keeping all the old men, women, children and household paraphernalia on the bullock carts and keeping all the cows in front, the cowherd men picked up their bows and arrows with great care and sounded bugles made of horn. O King Parīkṣit, in this way, with bugles vibrating all around, the cowherd men, accompanied by their priests, began their journey.

PURPORT

In this connection it is to be noted that although the inhabitants of Gokula were mostly cowherd men and cultivators, they knew how to defend themselves from danger and how to give protection to the women, the old men, the cows and the children, as well as to the brahminical *purohitas*.

10.11.33

gopyo rūḍha-rathā nūtna-
kuca-kuṅkuma-kāntayaḥ
kṛṣṇa-līlā jaguḥ prītyā
niṣka-kaṇṭhyaḥ suvāsasaḥ

SYNONYMS

gopyaḥ—all the cowherd women; *rūḍha-rathāḥ*—while riding on the bullock carts; *nūtna-kuca-kuṅkuma-kāntayaḥ*—their bodies, especially their breasts, were decorated with fresh *kuṅkuma*; *kṛṣṇa-līlāḥ*—the pastimes of Kṛṣṇa; *jaguḥ*—they chanted; *prītyā*—with great pleasure; *niṣka-kaṇṭhyaḥ*—decorated with lockets on their necks; *su-vāsasaḥ*—very well dressed.

TRANSLATION

The cowherd women, riding on the bullock carts, were dressed very nicely with excellent garments, and their bodies, especially their breasts, were decorated with fresh kuṅkuma powder. As they rode, they began to chant with great pleasure the pastimes of Kṛṣṇa.

10.11.34

tathā yaśodā-rohiṇyāv
ekaṁ śakaṭam āsthite

rejatuḥ kṛṣṇa-rāmābhyāṁ
tat-kathā-śravaṇotsuke

SYNONYMS

tathā—as well as; *yaśodā-rohiṇyau*—both mother Yaśodā and mother Rohiṇī; *ekam śakaṭam*—on one bullock cart; *āsthite*—seated; *rejatuḥ*—very beautiful; *kṛṣṇa-rāmābhyām*—Kṛṣṇa and Balarāma, along with Their mothers; *tat-kathā*—of the pastimes of Kṛṣṇa and Balarāma; *śravaṇa-utsuke*—being situated in hearing with great transcendental pleasure.

TRANSLATION

Thus hearing about the pastimes of Kṛṣṇa and Balarāma with great pleasure, mother Yaśodā and Rohiṇīdevī, so as not to be separated from Kṛṣṇa and Balarāma for even a moment, got up with Them on one bullock cart. In this situation, they all looked very beautiful.

PURPORT

It appears that mother Yaśodā and Rohiṇī could not be separated from Kṛṣṇa and Balarāma even for a moment. They used to pass their time either by taking care of Kṛṣṇa and Balarāma or by chanting about Their pastimes. Thus mother Yaśodā and Rohiṇī looked very beautiful.

10.11.35

vṛndāvanaṁ sampraviśya
sarva-kāla-sukhāvaham
tatra cakrur vrajāvāsaṁ
śakaṭair ardha-candravat

SYNONYMS

vṛndāvanam—the sacred place by the name Vṛndāvana; *sampraviśya*—after entering; *sarva-kāla-sukha-āvaham*—where in all seasons it is pleasing to live; *tatra*—there; *cakruḥ*—they made; *vraja-āvāsam*—inhabitation of Vraja; *śakaṭaiḥ*—by the bullock carts; *ardha-candravat*—making a semicircle like a half moon.

TRANSLATION

In this way they entered Vṛndāvana, where it is always pleasing to live in all seasons. They made a temporary place to inhabit by placing their bullock carts around them in the shape of a half moon.

PURPORT

As stated in the *Viṣṇu Purāṇa:*

śakaṭī-vāṭa-paryantaś
candrārdha-kāra-saṁsthite

And as stated in the *Hari-vaṁśa:*

kaṇṭakībhiḥ pravṛddhābhis
tathā kaṇṭakībhir drumaiḥ
nikhātocchrita-śākhābhir
abhiguptaṁ samantataḥ

There was no need to make fences all around. One side was already defended by thorn trees, and thus the thorn trees, the bullock carts and the animals encircled the inhabitants in their temporary residence.

10.11.36

vṛndāvanaṁ govardhanaṁ
yamunā-pulināni ca
vīkṣyāsīd uttamā prītī
rāma-mādhavayor nṛpa

SYNONYMS

vṛndāvanam—the place known as Vṛndāvana; *govardhanam*—along with Govardhana Hill; *yamunā-pulināni ca*—and the banks of the River Yamunā; *vīkṣya*—seeing this situation; *āsīt*—remained or was enjoyed; *uttamā prītī*—first-class pleasure; *rāma-mādhavayoḥ*—of Kṛṣṇa and Balarāma; *nṛpa*—O King Parīkṣit.

TRANSLATION

O King Parīkṣit, when Rāma and Kṛṣṇa saw Vṛndāvana, Govardhana and the banks of the River Yamunā, They both enjoyed great pleasure.

10.11.37

evaṁ vrajaukasāṁ prītiṁ
yacchantau bāla-ceṣṭitaiḥ
kala-vākyaiḥ sva-kālena
vatsa-pālau babhūvatuḥ

SYNONYMS

evam—in this way; *vraja-okasām*—to all the inhabitants of Vraja; *prītim*—pleasure; *yacchantau*—giving; *bāla-ceṣṭitaiḥ*—by the activities and pastimes of childhood; *kala-vākyaiḥ*—and by very sweet broken language; *sva-kālena*—in due course of time; *vatsa-pālau*—to take care of the calves; *babhūvatuḥ*—were grown up.

TRANSLATION

In this way, Kṛṣṇa and Balarāma, acting like small boys and talking in half-broken language, gave transcendental pleasure to all the inhabitants of Vraja. In due course of time, They became old enough to take care of the calves.

PURPORT

As soon as Kṛṣṇa and Balarāma were a little grown up, They were meant for taking care of the calves. Although born of a very well-to-do family, They still had to take care of the calves. This was the system of education. Those who were not born in *brāhmaṇa* families were not meant for academic education. The *brāhmaṇas* were trained in a literary, academic education, the *kṣatriyas* were trained to take care of the state, and the *vaiśyas* learned how to cultivate the land and take care of the cows and calves. There was no need to waste time going to school to be falsely educated and later increase the numbers of the unemployed. Kṛṣṇa and Balarāma taught us by Their personal behavior. Kṛṣṇa took care of the cows and played His flute, and Balarāma took care of agricultural activities with a plow in His hand.

10.11.38

> *avidūre vraja-bhuvaḥ*
> *saha gopāla-dārakaiḥ*
> *cārayām āsatur vatsān*
> *nānā-krīḍā-paricchadau*

SYNONYMS

avidūre—not very far from the residential quarters of the Vrajavāsīs; *vraja-bhuvaḥ*—from the land known as Vraja; *saha gopāla-dārakaiḥ*—with other boys of the same profession (cowherd

boys); *cārayām āsatuḥ*—tended; *vatsān*—the small calves; *nānā*—various; *krīḍā*—sporting; *paricchadau*—dressed very nicely in different ways and equipped with implements.

TRANSLATION

Not far away from Their residential quarters, both Kṛṣṇa and Balarāma, equipped with all kinds of playthings, played with other cowherd boys and began to tend the small calves.

10.11.39-40

kvacid vādayato veṇuṁ
kṣepaṇaiḥ kṣipataḥ kvacit
kvacit pādaiḥ kiṅkiṇībhiḥ
kvacit kṛtrima-go-vṛṣaiḥ

vṛṣāyamāṇau nardantau
yuyudhāte parasparam
anukṛtya rutair jantūṁś
ceratuḥ prākṛtau yathā

SYNONYMS

kvacit—sometimes; *vādayataḥ*—blowing; *veṇum*—on the flute; *kṣepaṇaiḥ*—with a device of rope for throwing; *kṣipataḥ*—throwing stones to get fruit; *kvacit*—sometimes; *kvacit pādaiḥ*—sometimes with the legs; *kiṅkiṇībhiḥ*—with the sound of ankle bells; *kvacit*—

sometimes; *kṛtrima-go-vṛṣaiḥ*—by becoming artificial cows and bulls; *vṛṣāyamāṇau*—imitating the animals; *nardantau*—roaring loudly; *yuyudhāte*—They both used to fight; *parasparam*—with one another; *anukṛtya*—imitating; *rutaiḥ*—by resounding; *jantūn*—all the animals; *ceratuḥ*—They used to wander; *prākṛtau*—two ordinary human children; *yathā*—like.

TRANSLATION

Sometimes Kṛṣṇa and Balarāma would play on Their flutes, sometimes They would throw ropes and stones devised for getting fruits from the trees, sometimes They would throw only stones, and sometimes, Their ankle bells tinkling, They would play football with fruits like bael and āmalakī. Sometimes They would cover Themselves with blankets and imitate cows and bulls and fight with one another, roaring loudly, and sometimes They would imitate the voices of the animals. In this way They enjoyed sporting, exactly like two ordinary human children.

PURPORT

Vṛndāvana is full of peacocks. *Kūjat-kokila-haṁsa-sārasa-gaṇākīrṇe mayūrākule*. The Vṛndāvana forest is always full of cuckoos, ducks, swans, peacocks, cranes and also monkeys, bulls and cows. So Kṛṣṇa and Balarāma used to imitate the sounds of these animals and enjoy sporting.

10.11.41

kadācid yamunā-tīre
vatsāṁś cārayatoḥ svakaiḥ
vayasyaiḥ kṛṣṇa-balayor
jighāṁsur daitya āgamat

SYNONYMS

kadācit—sometimes; *yamunā-tīre*—on the bank of the Yamunā; *vatsān*—the calves; *cārayatoḥ*—when They were tending; *svakaiḥ*—Their own; *vayasyaiḥ*—with other playmates; *kṛṣṇa-balayoḥ*—both Kṛṣṇa and Balarāma; *jighāṁsuḥ*—desiring to kill Them; *daityaḥ*—another demon; *āgamat*—reached there.

TRANSLATION

One day while Rāma and Kṛṣṇa, along with Their playmates, were tending the calves on the bank of the River Yamunā, another demon arrived there, desiring to kill Them.

10.11.42

taṁ vatsa-rūpiṇaṁ vīkṣya
vatsa-yūtha-gataṁ hariḥ
darśayan baladevāya
śanair mugdha ivāsadat

SYNONYMS

tam—unto the demon; *vatsa-rūpiṇam*—assuming the form of a calf; *vīkṣya*—seeing; *vatsa-yūtha-gatam*—when the demon entered the group of all the other calves; *hariḥ*—the Supreme Personality of Godhead, Kṛṣṇa; *darśayan*—indicating; *baladevāya*—unto Baladeva; *śanaiḥ*—very slowly; *mugdhaḥ iva*—as if He did not understand anything; *āsadat*—came near the demon.

TRANSLATION

When the Supreme Personality of Godhead saw that the demon had assumed the form of a calf and entered among the groups of other calves, He pointed out to Baladeva, "Here is another demon." Then He very slowly approached the demon, as if He did not understand the demon's intentions.

PURPORT

The import of the words *mugdha iva* is that although Kṛṣṇa knows everything, here He pretended that He did not understand why the demon had entered among the calves, and He informed Baladeva by a sign.

10.11.43

> *gṛhītvāpara-pādābhyāṁ*
> *saha-lāṅgūlam acyutaḥ*

bhrāmayitvā kapitthāgre
prāhiṇod gata-jīvitam
sa kapitthair mahā-kāyaḥ
pātyamānaiḥ papāta ha

SYNONYMS

gṛhītvā—capturing; *apara-pādābhyām*—with the hind legs; *saha*—along with; *lāṅgūlam*—the tail; *acyutaḥ*—Kṛṣṇa, the Supreme Personality of Godhead; *bhrāmayitvā*—twirling around very severely; *kapittha-agre*—on the top of a *kapittha* tree; *prāhiṇot*—threw him; *gata-jīvitam*—lifeless body; *saḥ*—that demon; *kapitthaiḥ*—with the *kapittha* trees; *mahā-kāyaḥ*—assumed a great body; *pātyamānaiḥ*—and while the tree fell down; *papāta ha*—he fell dead on the ground.

TRANSLATION

Thereafter, Śrī Kṛṣṇa caught the demon by the hind legs and tail, twirled the demon's whole body very strongly until the demon was dead, and threw him into the top of a kapittha tree, which then fell down, along with the body of the demon, who had assumed a great form.

PURPORT

Kṛṣṇa killed the demon in such a way as to get the *kapittha* fruits to fall so that He and Balarāma and the other boys could take advantage of the opportunity to eat them. The *kapittha* is

sometimes called *kṣatbelphala*. The pulp of this fruit is very palatable. It is sweet and sour, and everyone likes it.

10.11.44

taṁ vīkṣya vismitā bālāḥ
śaśaṁsuḥ sādhu sādhv iti
devāś ca parisantuṣṭā
babhūvuḥ puṣpa-varṣiṇaḥ

SYNONYMS

tam—this incident; *vīkṣya*—observing; *vismitāḥ*—very much astonished; *bālāḥ*—all the other boys; *śaśaṁsuḥ*—praised highly; *sādhu sādhu iti*—exclaiming, "Very good, very good"; *devāḥ ca*—and all the demigods from the heavenly planets; *parisantuṣṭāḥ*—being very much satisfied; *babhūvuḥ*—became; *puṣpa-varṣiṇaḥ*—showered flowers on Kṛṣṇa.

TRANSLATION

Upon seeing the dead body of the demon, all the cowherd boys exclaimed, "Well done, Kṛṣṇa! Very good, very good! Thank You." In the upper planetary system, all the demigods were pleased, and therefore they showered flowers on the Supreme Personality of Godhead.

10.11.45

tau vatsa-pālakau bhūtvā
sarva-lokaika-pālakau
saprātar-āśau go-vatsāṁś
cārayantau viceratuḥ

SYNONYMS

tau—Kṛṣṇa and Balarāma; *vatsa-pālakau*—as if taking care of the calves; *bhūtvā*—so becoming; *sarva-loka-eka-pālakau*—although They are the maintainers of all living beings throughout the whole universe; *sa-prātaḥ-āśau*—finishing breakfast in the morning; *go-vatsān*—all the calves; *cārayantau*—tending; *viceratuḥ*—wandered here and there.

TRANSLATION

After the killing of the demon, Kṛṣṇa and Balarāma finished Their breakfast in the morning, and while continuing to take care of the calves, They wandered here and there. Kṛṣṇa and Balarāma, the Supreme Personalities of Godhead, who maintain the entire creation, now took charge of the calves as if cowherd boys.

PURPORT

Paritrāṇāya sādhūnāṁ vināśāya ca duṣkṛtām [[bg/4/8|[Bg. 4.8]]]. Kṛṣṇa's daily business here in this material world was to kill the *duṣkṛtīs*. This did not hamper His daily affairs, for it was routine work. While He tended the calves on the bank of the River Yamunā, two or three incidents took place every day, and although these were serious, killing the demons one after another appeared to be His daily routine work.

10.11.46

> *svaṁ svaṁ vatsa-kulaṁ sarve*
> *pāyayiṣyanta ekadā*
> *gatvā jalāśayābhyāśaṁ*
> *pāyayitvā papur jalam*

SYNONYMS

svam svam—own respective; *vatsa-kulam*—the group of calves; *sarve*—all the boys and Kṛṣṇa and Balarāma; *pāyayiṣyantaḥ*—desiring to have them drink water; *ekadā*—one day; *gatvā*—going; *jala-āśaya-abhyāśam*—near the water tank; *pāyayitvā*—after allowing the animals to drink water; *papuḥ jalam*—they also drank water.

TRANSLATION

One day all the boys, including Kṛṣṇa and Balarāma, each boy taking his own group of calves, brought the calves to a reservoir of water, desiring to allow them to drink. After the animals drank water, the boys drank water there also.

10.11.47

te tatra dadṛśur bālā
mahā-sattvam avasthitam
tatrasur vajra-nirbhinnaṁ
gireḥ śṛṅgam iva cyutam

SYNONYMS

te—they; *tatra*—there; *dadṛśuḥ*—observed; *bālāḥ*—all the boys; *mahā-sattvam*—a gigantic body; *avasthitam*—situated; *tatrasuḥ*—became afraid; *vajra-nirbhinnam*—broken by a thunderbolt; *gireḥ śṛṅgam*—the peak of a mountain; *iva*—like; *cyutam*—fallen there.

TRANSLATION

Right by the reservoir, the boys saw a gigantic body resembling a mountain peak broken and struck down by a thunderbolt. They were afraid even to see such a huge living being.

10.11.48

sa vai bako nāma mahān
asuro baka-rūpa-dhṛk
āgatya sahasā kṛṣṇaṁ
tīkṣṇa-tuṇḍo 'grasad balī

SYNONYMS

saḥ—that creature; *vai*—indeed; *bakaḥ nāma*—by the name Bakāsura; *mahān asuraḥ*—a great, gigantic demon; *baka-rūpa-dhṛk*—assumed the bodily shape of a big duck; *āgatya*—coming there; *sahasā*—all of a sudden; *kṛṣṇam*—Kṛṣṇa; *tīkṣṇa-tuṇḍaḥ*—sharp beak; *agrasat*—swallowed; *balī*—very powerful.

TRANSLATION

That great-bodied demon was named Bakāsura. He had assumed the body of a duck with a very sharp beak. Having come there, he immediately swallowed Kṛṣṇa.

10.11.49

kṛṣṇaṁ mahā-baka-grastaṁ
dṛṣṭvā rāmādayo 'rbhakāḥ
babhūvur indriyāṇīva
vinā prāṇaṁ vicetasaḥ

SYNONYMS

kṛṣṇam—unto Kṛṣṇa; *mahā-baka-grastam*—swallowed by the great duck; *dṛṣṭvā*—seeing this incident; *rāma-ādayaḥ arbhakāḥ*—all the other boys, headed by Balarāma; *babhūvuḥ*—became overwhelmed; *indriyāṇi*—senses; *iva*—like; *vinā*—without; *prāṇam*—life; *vicetasaḥ*—very much bewildered, almost unconscious.

TRANSLATION

When Balarāma and the other boys saw that Kṛṣṇa had been devoured by the gigantic duck, they became almost unconscious, like senses without life.

PURPORT

Although Balarāma can do everything, because of intense affection for His brother He was momentarily bewildered. A similar thing is stated to have happened in connection with *rukmiṇī-haraṇa,* the kidnapping of Rukmiṇī. When Kṛṣṇa, after kidnapping Rukmiṇī, was attacked by all the kings, Rukmiṇī was momentarily bewildered, until the Lord took the proper steps.

10.11.50

> *taṁ tālu-mūlaṁ pradahantam agnivad*
> *gopāla-sūnuṁ pitaraṁ jagad-guroḥ*
> *caccharda sadyo 'tiruṣākṣataṁ bakas*
> *tuṇḍena hantuṁ punar abhyapadyata*

SYNONYMS

tam—Kṛṣṇa; *tālu-mūlam*—the root of the throat; *pradahantam*—burning; *agni-vat*—like fire; *gopāla-sūnum*—Kṛṣṇa, the son of a cowherd man; *pitaram*—the father; *jagat-guroḥ*—of Lord Brahmā; *caccharda*—got out of his mouth; *sadyaḥ*—immediately; *ati-ruṣā*—with great anger; *akṣatam*—without being hurt; *bakaḥ*—Bakāsura; *tuṇḍena*—with his sharp beak; *hantum*—to kill; *punaḥ*—again; *abhyapadyata*—endeavored.

TRANSLATION

Kṛṣṇa, who was the father of Lord Brahmā but who was acting as the son of a cowherd man, became like fire, burning the root of the demon's throat, and the demon Bakāsura immediately disgorged Him. When the demon saw that Kṛṣṇa, although having been swallowed, was unharmed, he immediately attacked Kṛṣṇa again with his sharp beak.

PURPORT

Although Kṛṣṇa is always as soft as a lotus, within the throat of Bakāsura He created a burning sensation of being hotter than fire. Although Kṛṣṇa's whole body is sweeter than sugar candy, Bakāsura tasted bitterness and therefore immediately vomited Kṛṣṇa up. As stated in *Bhagavad-gītā* (Bg. 4.11), *ye yathā māṁ prapadyante tāṁs tathaiva bhajāmy aham*. When Kṛṣṇa is accepted as an enemy, He becomes the most intolerable object

for the nondevotee, who cannot tolerate Kṛṣṇa within or without. Here this is shown by the example of Bakāsura.

10.11.51

> *tam āpatantaṁ sa nigṛhya tuṇḍayor*
> *dorbhyāṁ bakaṁ kaṁsa-sakhaṁ satāṁ patiḥ*
> *paśyatsu bāleṣu dadāra līlayā*
> *mudāvaho vīraṇavad divaukasām*

SYNONYMS

tam—unto Bakāsura; *āpatantam*—again endeavoring to attack Him; *saḥ*—Lord Kṛṣṇa; *nigṛhya*—capturing; *tuṇḍayoḥ*—by the beak; *dorbhyām*—with His arms; *bakam*—Bakāsura; *kaṁsa-sakham*—who was the friend and associate of Kaṁsa; *satām patiḥ*—Lord Kṛṣṇa, the master of the Vaiṣṇavas; *paśyatsu*—while observing; *bāleṣu*—all the cowherd boys; *dadāra*—bifurcated; *līlayā*—very easily; *mudā-āvahaḥ*—this action was very much pleasing; *vīraṇa-vat*—like the grass called *vīraṇa* (as it is bifurcated); *divaukasām*—to all the denizens of heaven.

TRANSLATION

When Kṛṣṇa, the leader of the Vaiṣṇavas, saw that the demon Bakāsura, the friend of Kaṁsa, was endeavoring to attack Him, with His arms He captured the demon by the two halves of the beak, and in the presence of all the cowherd boys Kṛṣṇa very easily bifurcated him, as a

child splits a blade of vīraṇa grass. By thus killing the demon, Kṛṣṇa very much pleased the denizens of heaven.

10.11.52

> *tadā bakāriṁ sura-loka-vāsinaḥ*
> *samākiran nandana-mallikādibhiḥ*
> *samīḍire cānaka-śaṅkha-saṁstavais*
> *tad vīkṣya gopāla-sutā visismire*

SYNONYMS

tadā—at that time; *baka-arim*—unto the enemy of Bakāsura; *sura-loka-vāsinaḥ*—the celestial denizens of the higher planets; *samākiran*—showered flowers; *nandana-mallikā-ādibhiḥ*—with such flowers as *mallikā,* which are grown in Nandana-kānana; *samīḍire*—also congratulated Him; *ca*—and; *ānaka-śaṅkha-saṁstavaiḥ*—by celestial kettledrums and conchshells, accompanied with prayers; *tat vīkṣya*—by seeing this; *gopāla-sutāḥ*—the cowherd boys; *visismire*—were struck with wonder.

TRANSLATION

At that time, the celestial denizens of the higher planetary system showered mallikā-puṣpa, flowers grown in Nandana-kānana, upon Kṛṣṇa, the enemy of Bakāsura. They also congratulated Him by sounding celestial kettledrums and conchshells and by offering

prayers. Seeing this, the cowherd boys were struck with wonder.

10.11.53

muktaṁ bakāsyād upalabhya bālakā
rāmādayaḥ prāṇam ivendriyo gaṇaḥ
sthānāgataṁ taṁ parirabhya nirvṛtāḥ
praṇīya vatsān vrajam etya taj jaguḥ

SYNONYMS

muktam—thus released; *baka-āsyāt*—from the mouth of Bakāsura; *upalabhya*—getting back; *bālakāḥ*—all the boys, the playmates; *rāma-ādayaḥ*—headed by Balarāma; *prāṇam*—life; *iva*—like; *indriyaḥ*—senses; *gaṇaḥ*—all of them; *sthāna-āgatam*—going to their own place; *tam*—unto Kṛṣṇa; *parirabhya*—embracing; *nirvṛtāḥ*—being freed from the danger; *praṇīya*—after collecting; *vatsān*—all the calves; *vrajam etya*—returning to Vrajabhūmi; *tat jaguḥ*—loudly declared the incident.

TRANSLATION

Just as the senses are pacified when consciousness and life return, so when Kṛṣṇa was freed from this danger, all the boys, including Balarāma, thought that their life had been restored. They embraced Kṛṣṇa in good consciousness, and then they collected their own calves

and returned to Vrajabhūmi, where they declared the incident loudly.

PURPORT

It was the practice of the inhabitants of Vrajabhūmi to compose poetry about the incidents that occurred in the forest when Kṛṣṇa performed His different activities of killing the *asuras*. They would compose all the stories in poetry or have this done by professional poets, and then they would sing about these incidents. Thus it is written here that the boys sang very loudly.

10.11.54

> *śrutvā tad vismitā gopā*
> *gopyaś cātipriyādṛtāḥ*
> *pretyāgatam ivotsukyād*
> *aikṣanta tṛṣitekṣaṇāḥ*

SYNONYMS

śrutvā—after hearing; *tat*—these incidents; *vismitāḥ*—being struck with wonder; *gopāḥ*—the cowherd men; *gopyaḥ ca*—and their respective wives; *ati-priya-ādṛtāḥ*—received the news with great transcendental pleasure; *pretya āgatam iva*—thought that it was as if the boys had returned from death; *utsukyāt*—with great eagerness; *aikṣanta*—began to look upon the boys; *tṛṣita-īkṣaṇāḥ*—with full satisfaction, they did not want to turn their eyes from Kṛṣṇa and the boys.

TRANSLATION

When the cowherd men and women heard about the killing of Bakāsura in the forest, they were very much astonished. Upon seeing Kṛṣṇa and hearing the story, they received Kṛṣṇa very eagerly, thinking that Kṛṣṇa and the other boys had returned from the mouth of death. Thus they looked upon Kṛṣṇa and the boys with silent eyes, not wanting to turn their eyes aside now that the boys were safe.

PURPORT

Because of intense love for Kṛṣṇa, the cowherd men and women simply remained silent, thinking of how Kṛṣṇa and the boys had been saved. The cowherd men and women looked upon Kṛṣṇa and the boys and did not desire to turn their eyes aside.

10.11.55

aho batāsya bālasya
bahavo mṛtyavo 'bhavan
apy āsīd vipriyaṁ teṣāṁ
kṛtaṁ pūrvaṁ yato bhayam

SYNONYMS

aho bata—it is very astonishing; *asya*—of this; *bālasya*—Kṛṣṇa; *bahavaḥ*—many, many; *mṛtyavaḥ*—causes of death; *abhavan*—

appeared; *api*—still; *āsīt*—there was; *vipriyam*—the cause of death; *teṣām*—of them; *kṛtam*—done; *pūrvam*—formerly; *yataḥ*—from which; *bhayam*—there was fear of death.

TRANSLATION

The cowherd men, headed by Nanda Mahārāja, began to contemplate: It is very astonishing that although this boy Kṛṣṇa has many times faced many varied causes of death, by the grace of the Supreme Personality of Godhead it was these causes of fear that were killed, instead of Him.

PURPORT

The cowherd men innocently thought, "Because our Kṛṣṇa is innocent, the causes of death that appeared before Him were themselves killed instead of Kṛṣṇa. This is the greatest grace of the Supreme Personality of Godhead."

10.11.56

> *athāpy abhibhavanty enaṁ*
> *naiva te ghora-darśanāḥ*
> *jighāṁsayainam āsādya*
> *naśyanty agnau pataṅgavat*

SYNONYMS

atha api—although they come to attack; *abhibhavanti*—they are able to kill; *enam*—this boy; *na*—not; *eva*—certainly; *te*—all of them; *ghora-darśanāḥ*—very fierce looking; *jighāṁsayā*—because of envy; *enam*—unto Kṛṣṇa; *āsādya*—approaching; *naśyanti*—are vanquished (death occurs to the aggressor); *agnau*—in fire; *pataṅga-vat*—like flies.

TRANSLATION

Although the causes of death, the daityas, were very fierce, they could not kill this boy Kṛṣṇa. Rather, because they came to kill innocent boys, as soon as they approached they themselves were killed, exactly like flies attacking a fire.

PURPORT

Nanda Mahārāja innocently thought, "Perhaps this boy Kṛṣṇa formerly killed all these demons, and therefore in this life they are envious and are attacking Him. But Kṛṣṇa is a fire, and they are flies, and in a fight between fire and flies, the fire is always victorious." Fighting is always taking place between the demons and the power of the Supreme Personality. *Paritrāṇāya sādhūnāṁ vināśāya ca duṣkṛtām* (Bg. 4.8). Anyone who is against the control of the Supreme Personality of Godhead must be killed, life after life. Ordinary living beings are subject to *karma,* but the Supreme Personality of Godhead is always victorious over the demons.

10.11.57

aho brahma-vidāṁ vāco
nāsatyāḥ santi karhicit
gargo yad āha bhagavān
anvabhāvi tathaiva tat

SYNONYMS

aho—how wonderful it is; *brahma-vidām*—of persons who have full knowledge of Brahman, transcendence; *vācaḥ*—the words; *na*—never; *asatyāḥ*—untruth; *santi*—become; *karhicit*—at any time; *gargaḥ*—Gargamuni; *yat*—whatever; *āha*—predicted; *bhagavān*—Gargamuni, the most powerful; *anvabhāvi*—is exactly happening; *tathā eva*—as; *tat*—that.

TRANSLATION

The words of persons in full knowledge of Brahman never become untrue. It is very wonderful that whatever Gargamuni predicted we are now actually experiencing in all detail.

PURPORT

The purpose of human life is indicated in the *Brahma-sūtra: athāto brahma jijñāsā*. To make one's life perfect—in the past, present and future—one must learn about Brahman. Because of intense affection, Nanda Mahārāja could not understand Kṛṣṇa

as He is. Gargamuni was able to know everything, past, present and future, by studying the *Vedas,* but Nanda Mahārāja could not understand Kṛṣṇa directly. Because of his intense love for Kṛṣṇa, he forgot who Kṛṣṇa was and could not understand Kṛṣṇa's potency. Although Kṛṣṇa is Nārāyaṇa Himself, Gargamuni did not disclose this. Thus Nanda Mahārāja appreciated the words of Gargamuni, but because of his deep affection he could not understand who Kṛṣṇa was, although Gargamuni had said that Kṛṣṇa's qualities would be exactly like those of Nārāyaṇa.

10.11.58

> *iti nandādayo gopāḥ*
> *kṛṣṇa-rāma-kathāṁ mudā*
> *kurvanto ramamāṇāś ca*
> *nāvindan bhava-vedanām*

SYNONYMS

iti—in this way; *nanda-ādayaḥ*—all the cowherd men, headed by Nanda Mahārāja; *gopāḥ*—cowherd men; *kṛṣṇa-rāma-kathām*—narration of incidents in connection with Bhagavān Kṛṣṇa and Rāma; *mudā*—in great transcendental pleasure; *kurvantaḥ*—doing that; *ramamāṇāḥ ca*—enjoyed life and increased their affection for Kṛṣṇa; *na*—not; *avindan*—perceived; *bhava-vedanām*—the tribulations of material existence.

TRANSLATION

In this way all the cowherd men, headed by Nanda Mahārāja, enjoyed topics about the pastimes of Kṛṣṇa and Balarāma with great transcendental pleasure, and they could not even perceive material tribulations.

PURPORT

Here is an instruction about the result of studying or discussing the *kṛṣṇa-līlās* that appear in *Śrīmad-Bhāgavatam*. *Sadyo hṛdy avarudhyate 'tra kṛtibhiḥ śuśrūṣubhis tat-kṣaṇāt* (SB 1.1.2). Nanda Mahārāja and Yaśodā in Vṛndāvana appeared like ordinary persons of this material world, but they never felt the tribulations of this world, although they sometimes met many dangerous situations created by the demons. This is a practical example. If we follow in the footsteps of Nanda Mahārāja and the *gopas,* we can all be happy simply by discussing the activities of Kṛṣṇa.

> *anarthopaśamaṁ sākṣād*
> *bhakti-yogam adhokṣaje*
> *lokasyājānato vidvāṁś*
> *cakre sātvata-saṁhitām*
> *(SB 1.7.6)*

Vyāsadeva has given this literature so that everyone may understand one's transcendental position simply by discussing *bhāgavata-kathā*. Even at the present moment, everyone

everywhere can be happy and free from material tribulations by following *Śrīmad-Bhāgavatam*. There is no need of austerities and penances, which in this age are very difficult to perform. Śrī Caitanya Mahāprabhu has therefore declared, *sarvātma-snapanaṁ paraṁ vijayate śrī-kṛṣṇa-saṅkīrtanam*. By our Kṛṣṇa consciousness movement, we are trying to distribute *Śrīmad-Bhāgavatam* so that anyone in any part of the world can be absorbed in the Kṛṣṇa consciousness movement by chanting and hearing about the activities of Kṛṣṇa and be free from all material tribulations.

10.11.59

> *evaṁ vihāraiḥ kaumāraiḥ*
> *kaumāraṁ jahatur vraje*
> *nilāyanaiḥ setu-bandhair*
> *markaṭotplavanādibhiḥ*

SYNONYMS

evam—in this way; *vihāraiḥ*—by different pastimes; *kaumāraiḥ*—childish; *kaumāram*—the age of childhood; *jahatuḥ*—(Kṛṣṇa and Balarāma) passed; *vraje*—in Vrajabhūmi; *nilāyanaiḥ*—by playing hide-and-seek; *setu-bandhaiḥ*—by constructing an artificial bridge on the ocean; *markaṭa*—like the monkeys; *utplavana-ādibhiḥ*—by jumping here and there, etc.

TRANSLATION

In this way Kṛṣṇa and Balarāma passed Their childhood age in Vrajabhūmi by engaging in activities of childish play, such as playing hide-and-seek, constructing a make-believe bridge on the ocean, and jumping here and there like monkeys. Thus end the Bhaktivedanta purports of the Tenth Canto, Eleventh Chapter, of the *Śrīmad-Bhāgavatam*, entitled "The Childhood Pastimes of Kṛṣṇa."

Chapter 12

10.12.1

śrī-śuka uvāca
kvacid vanāśāya mano dadhad vrajāt
prātaḥ samutthāya vayasya-vatsapān
prabodhayañ chṛṅga-raveṇa cāruṇā
vinirgato vatsa-puraḥsaro hariḥ

SYNONYMS

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *kvacit*—one day; *vana-āśāya*—just to enjoy a picnic in the forest; *manaḥ*—mind; *dadhat*—gave attention; *vrajāt*—and went out of Vrajabhūmi; *prātaḥ*—early in the morning; *samutthāya*—waking up; *vayasya-vatsa-pān*—the cowherd boys and the calves; *prabodhayan*—to get everyone to rise, waking up and informing them; *śṛṅga-raveṇa*—by sounding the bugle made of horn; *cāruṇā*—very beautiful; *vinirgataḥ*—came out of Vrajabhūmi; *vatsa-puraḥsaraḥ*—keeping the respective groups of calves in front; *hariḥ*—the Supreme Personality of Godhead.

TRANSLATION

Śukadeva Gosvāmī continued: O King, one day Kṛṣṇa decided to take His breakfast as a picnic in the forest. Having risen early in the morning, He blew His bugle made of horn and woke all the cowherd boys and calves with its beautiful sound. Then Kṛṣṇa and the boys, keeping their respective groups of calves before them, proceeded from Vrajabhūmi to the forest.

10.12.2

tenaiva sākaṁ pṛthukāḥ sahasraśaḥ
snigdhāḥ suśig-vetra-viṣāṇa-veṇavaḥ
svān svān sahasropari-saṅkhyayānvitān
vatsān puraskṛtya viniryayur mudā

SYNONYMS

tena—Him; *eva*—indeed; *sākam*—accompanied by; *pṛthukāḥ*—the boys; *sahasraśaḥ*—by the thousands; *snigdhāḥ*—very attractive; *su*—beautiful; *śik*—lunch bags; *vetra*—sticks for controlling the calves; *viṣāṇa*—horn bugles; *veṇavaḥ*—flutes; *svān svān*—their own respective; *sahasra-upari-saṅkhyayā anvitān*—numbering over a thousand; *vatsān*—the calves; *puraḥ-kṛtya*—keeping in front; *viniryayuḥ*—they came out; *mudā*—with great pleasure.

TRANSLATION

At that time, hundreds and thousands of cowherd boys came out of their respective homes in Vrajabhūmi and joined Kṛṣṇa, keeping before them their hundreds and thousands of groups of calves. The boys were very beautiful, and they were equipped with lunch bags, bugles, flutes, and sticks for controlling the calves.

10.12.3

kṛṣṇa-vatsair asaṅkhyātair
yūthī-kṛtya sva-vatsakān
cārayanto 'rbha-līlābhir
vijahrus tatra tatra ha

SYNONYMS

kṛṣṇa—of Lord Kṛṣṇa; *vatsaiḥ*—along with the calves; *asaṅkhyātaiḥ*—unlimited; *yūthī-kṛtya*—assembled them; *sva-vatsakān*—personal calves; *cārayantaḥ*—executing; *arbha-līlābhiḥ*—by boyhood pastimes; *vijahruḥ*—enjoyed; *tatra tatra*—here and there; *ha*—indeed.

TRANSLATION

Along with the cowherd boys and their own groups of calves, Kṛṣṇa came out with an unlimited number of

calves assembled. Then all the boys began to sport in the forest in a greatly playful spirit.

PURPORT

In this verse the words *kṛṣṇa-vatsair asaṅkhyātaiḥ* are significant. The word *asaṅkhyāta* means "unlimited." Kṛṣṇa's calves were unlimited. We may speak of hundreds, thousands, tens of thousands, hundreds of thousands, millions, billions, trillions, tens of trillions, and so on, but when we go further to speak of numbers impossible for us to count, we are speaking of unlimited numbers. Such unlimited numbers are indicated here by the word *asaṅkhyātaiḥ*. Kṛṣṇa is unlimited, His potency is unlimited, His cows and calves are unlimited, and His space is unlimited. Therefore He is described in *Bhagavad-gītā* as Parabrahman. The word *brahman* means "unlimited," and Kṛṣṇa is the Supreme Unlimited, Parabrahman. Therefore, we should not consider the statements of this verse to be mythological. They are factual, but inconceivable. Kṛṣṇa can accommodate an unlimited number of calves and an unlimited measurement of space. This is neither mythological nor false, but if we study Kṛṣṇa's potency with our limited knowledge, that potency will never be possible to understand. *Ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ* [[cc/madhya/17/136|[Cc. Madhya 17.136]]]. Our senses cannot perceive how He could keep an unlimited number of calves and cows and have unlimited space in which to do so. But this is answered in the *Bṛhad-bhāgavatāmṛta:*

evaṁ prabhoḥ priyāṇāṁ ca
dhāmnaś ca samayasya ca
avicintya-prabhāvatvād
atra kiñcin na durghaṭam

Śrī Sanātana Gosvāmī, in the *Bṛhad-bhāgavatāmṛta,* states that since everything about Kṛṣṇa is unlimited, nothing is impossible for Him. It is in this sense that we have to understand this verse.

10.12.4

phala-prabāla-stavaka-
sumanaḥ-piccha-dhātubhiḥ
kāca-guñjā-maṇi-svarṇa-
bhūṣitā apy abhūṣayan

SYNONYMS

phala—fruits from the forest; *prabāla*—green leaves; *stavaka*—bunches; *sumanaḥ*—beautiful flowers; *piccha*—peacock feathers; *dhātubhiḥ*—very soft and colorful minerals; *kāca*—a kind of gem; *guñjā*—small conchshells; *maṇi*—pearls; *svarṇa*—gold; *bhūṣitāḥ*—although decorated; *api abhūṣayan*—in spite of being decorated by their mothers, the boys decorated themselves still more with the above-mentioned articles.

TRANSLATION

Although all these boys were already decorated by their mothers with ornaments of kāca, guñjā, pearls and gold, when they went into the forest they further decorated themselves with fruits, green leaves, bunches of flowers, peacock feathers and soft minerals.

10.12.5

muṣṇanto 'nyonya-śikyādīn
jñātān ārāc ca cikṣipuḥ
tatratyāś ca punar dūrād
dhasantaś ca punar daduḥ

SYNONYMS

muṣṇantaḥ—stealing; *anyonya*—from one another; *śikya-ādīn*—lunch bags and other belongings; *jñātān*—having been understood by the proprietor of the bag; *ārāt ca*—to a distant place; *cikṣipuḥ*—threw away; *tatratyāḥ ca*—those who were in that place also; *punaḥ dūrāt*—then again threw farther away; *hasantaḥ ca punaḥ daduḥ*—when they saw the proprietor, they threw it farther away and enjoyed laughing, and when the owner sometimes cried, his bag was given to him again.

TRANSLATION

All the cowherd boys used to steal one another's lunch bags. When a boy came to understand that his bag had been taken away, the other boys would throw it farther away, to a more distant place, and those standing there would throw it still farther. When the proprietor of the bag became disappointed, the other boys would laugh, the proprietor would cry, and then the bag would be returned.

PURPORT

This kind of playing and stealing among boys still exists even in the material world because this kind of sporting pleasure is present in the spiritual world, from which this idea of enjoyment emanates. *Janmādy asya yataḥ* [[sb/1/1/1|[SB 1.1.1]]] (*Vedānta-sūtra* 1.1.2). This same enjoyment is displayed by Kṛṣṇa and His associates in the spiritual world, but there the enjoyment is eternal, whereas here, on the material platform, it is temporary; there the enjoyment is *brahman,* whereas here the enjoyment is *jaḍa*. The Kṛṣṇa consciousness movement is meant to train one how to transfer oneself from the *jaḍa* to the Brahman, because human life is meant for this purpose. *Athāto brahma jijñāsā* (*Vedānta-sūtra* 1.1.1). Kṛṣṇa comes down to teach us how we can enjoy with Him on the spiritual platform, in the spiritual world. Not only does He come, but He personally displays His pastimes in Vṛndāvana and attracts people to spiritual enjoyment.

10.12.6

yadi dūraṁ gataḥ kṛṣṇo
vana-śobhekṣaṇāya tam
ahaṁ pūrvam ahaṁ pūrvam
iti saṁspṛśya remire

SYNONYMS

yadi—if; *dūram*—to a distant place; *gataḥ*—went; *kṛṣṇaḥ*—the Supreme Personality of Godhead; *vana-śobha*—the beauty of the forest; *īkṣaṇāya*—for visiting and enjoying; *tam*—unto Kṛṣṇa; *aham*—I; *pūrvam*—first; *aham*—I; *pūrvam*—first; *iti*—in this way; *saṁspṛśya*—by touching Him; *remire*—they enjoyed life.

TRANSLATION

Sometimes Kṛṣṇa would go to a somewhat distant place to see the beauty of the forest. Then all the other boys would run to accompany Him, each one saying, "I shall be the first to run and touch Kṛṣṇa! I shall touch Kṛṣṇa first!" In this way they enjoyed life by repeatedly touching Kṛṣṇa.

10.12.7-11

kecid veṇūn vādayanto
dhmāntaḥ śṛṅgāṇi kecana

kecid bhṛṅgaiḥ pragāyantaḥ
kūjantaḥ kokilaiḥ pare

vicchāyābhiḥ pradhāvanto
gacchantaḥ sādhu-haṁsakaiḥ
bakair upaviśantaś ca
nṛtyantaś ca kalāpibhiḥ

vikarṣantaḥ kīśa-bālān
ārohantaś ca tair drumān
vikurvantaś ca taiḥ sākaṁ
plavantaś ca palāśiṣu

sākaṁ bhekair vilaṅghantaḥ
saritaḥ srava-samplutāḥ
vihasantaḥ praticchāyāḥ
śapantaś ca pratisvanān

itthaṁ satāṁ brahma-sukhānubhūtyā
dāsyaṁ gatānāṁ para-daivatena
māyāśritānāṁ nara-dārakeṇa
sākaṁ vijahruḥ kṛta-puṇya-puñjāḥ

SYNONYMS

kecit—some of them; *veṇūn*—flutes; *vādayantaḥ*—blowing; *dhmāntaḥ*—bugling; *śṛṅgāṇi*—the horn bugles; *kecana*—someone else; *kecit*—someone; *bhṛṅgaiḥ*—with the bumblebees;

pragāyantaḥ—singing along with; *kūjantaḥ*—imitating the sound of; *kokilaiḥ*—with the cuckoos; *pare*—others; *vicchāyābhiḥ*—with running shadows; *pradhāvantaḥ*—someone running on the ground after the birds; *gacchantaḥ*—going along; *sādhu*—beautiful; *haṁsakaiḥ*—with the swans; *bakaiḥ*—with the ducks sitting in one place; *upaviśantaḥ ca*—sitting silently like them; *nṛtyantaḥ ca*—and dancing with; *kalāpibhiḥ*—with the peacocks; *vikarṣantaḥ*—attracting; *kīśa-bālān*—the young monkeys; *ārohantaḥ ca*—gliding over; *taiḥ*—with the monkeys; *drumān*—the trees; *vikurvantaḥ ca*—exactly imitating them; *taiḥ*—with the monkeys; *sākam*—along with; *plavantaḥ ca*—gliding over; *palāśiṣu*—on the trees; *sākam*—along with; *bhekaiḥ*—with the frogs; *vilaṅghantaḥ*—jumping like them; *saritaḥ*—the water; *srava-samplutāḥ*—became wet in the water of the river; *vihasantaḥ*—laughing; *praticchāyāḥ*—at the shadows; *śapantaḥ ca*—condemned; *pratisvanān*—the sound of their echoes; *ittham*—in this way; *satām*—of the transcendentalists; *brahma-sukha-anubhūtyā*—with Kṛṣṇa, the source of *brahma-sukha* (Kṛṣṇa is Parabrahman, and from Him originates His personal effulgence); *dāsyam*—servitorship; *gatānām*—of the devotees who have accepted; *para-daivatena*—with the Supreme Personality of Godhead; *māyā-āśritānām*—for those in the clutches of material energy; *nara-dārakeṇa*—with Him who is like an ordinary child; *sākam*—along with; *vijahruḥ*—enjoyed; *kṛta-puṇya-puñjāḥ*—all these boys, who had accumulated the results of life after life of pious activities.

TRANSLATION

All the boys would be differently engaged. Some boys blew their flutes, and others blew bugles made of horn. Some imitated the buzzing of the bumblebees, and others imitated the voice of the cuckoo. Some boys imitated flying birds by running after the birds' shadows on the ground, some imitated the beautiful movements and attractive postures of the swans, some sat down with the ducks, sitting silently, and others imitated the dancing of the peacocks. Some boys attracted young monkeys in the trees, some jumped into the trees, imitating the monkeys, some made faces as the monkeys were accustomed to do, and others jumped from one branch to another. Some boys went to the waterfalls and crossed over the river, jumping with the frogs, and when they saw their own reflections on the water they would laugh. They would also condemn the sounds of their own echoes. In this way, all the cowherd boys used to play with Kṛṣṇa, who is the source of the Brahman effulgence for jñānīs desiring to merge into that effulgence, who is the Supreme Personality of Godhead for devotees who have accepted eternal servitorship, and who for ordinary persons is but another ordinary child. The cowherd boys, having accumulated the results of pious activities for many lives, were able to associate in this way with the

Supreme Personality of Godhead. How can one explain their great fortune?

PURPORT

As recommended by Śrīla Rūpa Gosvāmī, *tasmāt kenāpy upāyena manaḥ kṛṣṇe niveśayet* (*Bhakti-rasāmṛta-sindhu* 1.2.4) [[sb/7/1/32|[SB 7.1.32]]]. Somehow or other, whether one thinks of Kṛṣṇa as an ordinary human child, as the source of the Brahman effulgence, as the origin of Paramātmā, or as the Supreme Personality of Godhead, one should concentrate one's full attention upon the lotus feet of Kṛṣṇa. That is also the instruction of *Bhagavad-gītā* (Bg. 18.66)/ *sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja. Śrīmad-Bhāgavatam* is the easiest way of directly approaching Kṛṣṇa. *Īśvaraḥ sadyo hṛdy avarudhyate 'tra kṛtibhiḥ śuśrūṣubhis tat-kṣaṇāt* (SB 1.1.2). Diverting even a little of one's attention toward Kṛṣṇa and activities in Kṛṣṇa consciousness immediately enables one to achieve the highest perfection of life. This is the purpose of the Kṛṣṇa consciousness movement. *Lokasyājānato vidvāṁś cakre sātvata-saṁhitām* (SB 1.7.6). The secret of success is unknown to people in general, and therefore Śrīla Vyāsadeva, being compassionate toward the poor souls in this material world, especially in this age of Kali, has given us the *Śrīmad-Bhāgavatam. Śrīmad-bhāgavataṁ purāṇam amalaṁ yad vaiṣṇavānāṁ priyam* (SB 12.13.18). For Vaiṣṇavas who are somewhat advanced, or who are fully aware of the glories and potencies of the Lord, *Śrīmad-Bhāgavatam* is a beloved Vedic literature. After all, we have to change this body (*tathā*

dehāntara-prāptiḥ [[bg/2/13|[Bg. 2.13]]]). If we do not care about *Bhagavad-gītā* and *Śrīmad-Bhāgavatam,* we do not know what the next body will be. But if one adheres to these two books —*Bhagavad-gītā* and *Śrīmad-Bhāgavatam*—one is sure to obtain the association of Kṛṣṇa in the next life (*tyaktvā deham punar janma naiti mām eti so 'rjuna* [[bg/4/9|[Bg. 4.9]]]). Therefore, distribution of *Śrīmad-Bhāgavatam* all over the world is a great welfare activity for theologians, philosophers, transcendentalists and *yogīs* (*yoginām api sarveṣām* [[bg/6/47|[Bg. 6.47]]]), as well as for people in general. *Janma-lābhaḥ paraḥ puṁsām ante nārāyaṇa-smṛtiḥ* (SB 2.1.6): if we can somehow or other remember Kṛṣṇa, Nārāyaṇa, at the end of life, our life will be successful.

10.12.12

> *yat-pāda-pāṁsur bahu-janma-kṛcchrato*
> *dhṛtātmabhir yogibhir apy alabhyaḥ*
> *sa eva yad-dṛg-viṣayaḥ svayaṁ sthitaḥ*
> *kiṁ varṇyate diṣṭam ato vrajaukasām*

SYNONYMS

yat—whose; *pāda-pāṁsuḥ*—dust of the lotus feet; *bahu-janma*—in many births; *kṛcchrataḥ*—from undergoing severe austerities and penances as a way of practicing *yoga,* meditation, etc.; *dhṛta-ātmabhiḥ*—by persons able to control the mind; *yogibhiḥ*—by such *yogīs* (*jñana-yogīs, rāja-yogīs, dhyāna-yogīs,* etc.); *api*—indeed;

alabhyaḥ—cannot be achieved; *saḥ*—the Supreme Personality of Godhead; *eva*—indeed; *yat-dṛk-viṣayaḥ*—has become the object of direct vision, face to face; *svayam*—personally; *sthitaḥ*—present in front of them; *kim*—what; *varṇyate*—can be described; *diṣṭam*—about the fortune; *ataḥ*—therefore; *vraja-okasām*—of the inhabitants of Vrajabhūmi, Vṛndāvana.

TRANSLATION

Yogīs may undergo severe austerities and penances for many births by practicing yama, niyama, āsana and prāṇāyāma, none of which are easily performed. Yet in due course of time, when these yogīs attain the perfection of controlling the mind, they will still be unable to taste even a particle of dust from the lotus feet of the Supreme Personality of Godhead. What then can we describe about the great fortune of the inhabitants of Vrajabhūmi, Vṛndāvana, with whom the Supreme Personality of Godhead personally lived and who saw the Lord face to face?

PURPORT

We can simply imagine the great fortune of the inhabitants of Vṛndāvana. It is impossible to describe how, after many, many births of pious activities, they have become so fortunate.

10.12.13

athāgha-nāmābhyapatan mahāsuras
teṣāṁ sukha-krīḍana-vīkṣaṇākṣamaḥ
nityaṁ yad-antar nija-jīvitepsubhiḥ
pītāmṛtair apy amaraiḥ pratīkṣyate

SYNONYMS

atha—thereafter; *agha-nāma*—a very powerful demon by the name Agha; *abhyapatat*—appeared on the spot; *mahā-asuraḥ*—a great, extremely powerful demon; *teṣām*—of the cowherd boys; *sukha-krīḍana*—the enjoyment of their transcendental pastimes; *vīkṣaṇa-akṣamaḥ*—being unable to see, he could not tolerate the transcendental happiness of the cowherd boys; *nityam*—perpetually; *yat-antaḥ*—the end of the life of Aghāsura; *nija-jīvita-īpsubhiḥ*—just to live undisturbed by Aghāsura; *pīta-amṛtaiḥ api*—although they drank nectar every day; *amaraiḥ*—by such demigods; *pratīkṣyate*—was also being awaited (the demigods were also awaiting the death of the great demon Aghāsura).

TRANSLATION

My dear King Parīkṣit, thereafter there appeared a great demon named Aghāsura, whose death was being awaited even by the demigods. The demigods drank nectar every day, but still they feared this great demon and awaited his death. This demon could not tolerate

the transcendental pleasure being enjoyed in the forest by the cowherd boys.

PURPORT

One may ask how Kṛṣṇa's pastimes could be interrupted by a demon. Śrīla Viśvanātha Cakravartī Ṭhākura answers this question by saying that although the transcendental pleasure being enjoyed by the cowherd boys could not be stopped, unless they stopped the transcendental pleasure of their various activities they could not eat their lunch. Therefore at lunchtime Aghāsura appeared by the arrangement of *yogamāyā,* so that for the time being they could stop their activities and take lunch. Changing varieties are the mother of enjoyment. The cowherd boys would continuously play, then stop, and then again enjoy in a different way. Therefore every day a demon would come and interrupt their sporting pastimes. The demon would be killed, and then the boys would engage again in their transcendental pastimes.

10.12.14

dṛṣṭvārbhakān kṛṣṇa-mukhān aghāsuraḥ
kaṁsānuśiṣṭaḥ sa bakī-bakānujaḥ
ayaṁ tu me sodara-nāśa-kṛt tayor
dvayor mamainaṁ sa-balaṁ haniṣye

SYNONYMS

dṛṣṭvā—after seeing; *arbhakān*—all the cowherd boys; *kṛṣṇa-mukhān*—headed by Kṛṣṇa; *aghāsuraḥ*—the demon by the name Aghāsura; *kaṁsa-anuśiṣṭaḥ*—sent by Kaṁsa; *saḥ*—he (Aghāsura); *bakī-baka-anujaḥ*—the younger brother of Pūtanā and Bakāsura; *ayam*—this Kṛṣṇa; *tu*—indeed; *me*—my; *sodara-nāśa-kṛt*—the killer of my brother and sister; *tayoḥ*—for my brother and sister; *dvayoḥ*—for those two; *mama*—my; *enam*—Kṛṣṇa; *sa-balam*—along with His assistants, the cowherd boys; *haniṣye*—I shall kill.

TRANSLATION

Aghāsura, who had been sent by Kaṁsa, was the younger brother of Pūtanā and Bakāsura. Therefore when he came and saw Kṛṣṇa at the head of all the cowherd boys, he thought, "This Kṛṣṇa has killed my sister and brother, Pūtanā and Bakāsura. Therefore, in order to please them both, I shall kill this Kṛṣṇa, along with His assistants, the other cowherd boys."

10.12.15

ete yadā mat-suhṛdos tilāpaḥ
kṛtās tadā naṣṭa-samā vrajaukasaḥ
prāṇe gate varṣmasu kā nu cintā
prajāsavaḥ prāṇa-bhṛto hi ye te

SYNONYMS

ete—this Kṛṣṇa and His associates, the cowherd boys; *yadā*—when; *mat-suhṛdoḥ*—of my brother and sister; *tila-āpaḥ kṛtāḥ*—become the last ritualistic ceremonial offering of sesame and water; *tadā*—at that time; *naṣṭa-samāḥ*—without life; *vraja-okasaḥ*—all the inhabitants of Vrajabhūmi, Vṛndāvana; *prāṇe*—when the vital force; *gate*—has been thrown out of the body; *varṣmasu*—as far as the body is concerned; *kā*—what; *nu*—indeed; *cintā*—consideration; *prajā-asavaḥ*—those whose love for their children is the same as their love for their own life; *prāṇa-bhṛtaḥ*—those living beings; *hi*—indeed; *ye te*—all the inhabitants of Vrajabhūmi.

TRANSLATION

Aghāsura thought: If somehow or other I can make Kṛṣṇa and His associates serve as the last offering of sesame and water for the departed souls of my brother and sister, then the inhabitants of Vrajabhūmi, for whom these boys are the life and soul, will automatically die. If there is no life, there is no need for the body; consequently, when their sons are dead, naturally all the inhabitants of Vraja will die.

10.12.16

> *iti vyavasyājagaraṁ bṛhad vapuḥ*
> *sa yojanāyāma-mahādri-pīvaram*

dhṛtvādbhutaṁ vyātta-guhānanaṁ tadā
pathi vyaśeta grasanāśayā khalaḥ

SYNONYMS

iti—in this way; *vyavasya*—deciding; *ājagaram*—python; *bṛhat vapuḥ*—a very, very large body; *saḥ*—Aghāsura; *yojana-āyāma*—occupying eight miles of land; *mahā-adri-pīvaram*—as thick as a great mountain; *dhṛtvā*—assuming this form; *adbhutam*—wonderful; *vyātta*—spread; *guhā-ānanam*—having a mouth resembling a big cave in a mountain; *tadā*—at that time; *pathi*—on the road; *vyaśeta*—occupied; *grasana-āśayā*—expecting to swallow all the cowherd boys; *khalaḥ*—the most crooked.

TRANSLATION

After thus deciding, that crooked Aghāsura assumed the form of a huge python, as thick as a big mountain and as long as eight miles. Having assumed this wonderful python's body, he spread his mouth like a big cave in the mountains and lay down on the road, expecting to swallow Kṛṣṇa and His associates the cowherd boys.

10.12.17

dharādharoṣṭho jaladottaroṣṭho
dary-ānanānto giri-śṛṅga-daṁṣṭraḥ

dhvāntāntar-āsyo vitatādhva-jihvaḥ
paruṣānila-śvāsa-davekṣaṇoṣṇaḥ

SYNONYMS

dharā—on the surface of the globe; *adhara-oṣṭhaḥ*—whose lower lip; *jalada-uttara-oṣṭhaḥ*—whose upper lip was touching the clouds; *darī-ānana-antaḥ*—whose mouth was expanded very widely like a mountain cave; *giri-śṛṅga*—like a mountain peak; *daṁṣṭraḥ*—whose teeth; *dhvānta-antaḥ-āsyaḥ*—within whose mouth the atmosphere was as dark as possible; *vitata-adhva-jihvaḥ*—whose tongue was like a broad way; *paruṣa-anila-śvāsa*—whose breath was like a warm wind; *dava-īkṣaṇa-uṣṇaḥ*—and whose glance was like flames of fire.

TRANSLATION

His lower lip rested on the surface of the earth, and his upper lip was touching the clouds in the sky. The borders of his mouth resembled the sides of a big cave in a mountain, and the middle of his mouth was as dark as possible. His tongue resembled a broad traffic-way, his breath was like a warm wind, and his eyes blazed like fire.

10.12.18

dṛṣṭvā taṁ tādṛśaṁ sarve
matvā vṛndāvana-śriyam

vyāttājagara-tuṇḍena
hy utprekṣante sma līlayā

SYNONYMS

dṛṣṭvā—seeing; *tam*—that Aghāsura; *tādṛśam*—in that posture; *sarve*—Kṛṣṇa and all the cowherd boys; *matvā*—thought it; *vṛndāvana-śriyam*—a beautiful statue of Vṛndāvana; *vyātta*—spread; *ajagara-tuṇḍena*—with the form of a python's mouth; *hi*—indeed; *utprekṣante*—as if observing; *sma*—in the past; *līlayā*—as a matter of pastimes.

TRANSLATION

Upon seeing this demon's wonderful form, which resembled a great python, the boys thought that it must be a beautiful scenic spot of Vṛndāvana. Thereafter, they imagined it to be similar to the mouth of a great python. In other words, the boys, unafraid, thought that it was a statue made in the shape of a great python for the enjoyment of their pastimes.

PURPORT

Some of the boys, upon seeing this wonderful phenomenon, thought that it was in fact a python, and they were fleeing from the spot. But others said, "Why are you fleeing? It is not possible that a python like this is staying here. This is a spot of beauty for sporting." This is what they imagined.

10.12.19

aho mitrāṇi gadata
sattva-kūṭaṁ puraḥ sthitam
asmat-saṅgrasana-vyātta-
vyāla-tuṇḍāyate na vā

SYNONYMS

aho—oh; *mitrāṇi*—friends; *gadata*—just let us know; *sattva-kūṭam*—dead python; *puraḥ sthitam*—as it is just before us all; *asmat*—all of us; *saṅgrasana*—to devour us altogether; *vyātta-vyāla-tuṇḍāyate*—the python has spread its mouth; *na vā*—whether it is a fact or not.

TRANSLATION

The boys said: Dear friends, is this creature dead, or is it actually a living python with its mouth spread wide just to swallow us all? Kindly clear up this doubt.

PURPORT

The friends began to discuss among themselves the reality of the wonderful creature laying before them. Was it dead, or was it actually a living python trying to swallow them up?

10.12.20

satyam arka-karāraktam
uttarā-hanuvad ghanam
adharā-hanuvad rodhas
tat-praticchāyayāruṇam

SYNONYMS

satyam—now the boys decided that it was in fact a living python; *arka-kara-āraktam*—appearing like the sunshine; *uttarā-hanuvat ghanam*—on the cloud resembling the upper lips; *adharā-hanuvat*—resembling the lower lips; *rodhaḥ*—big bank; *tat-praticchāyayā*—by the reflection of sunshine; *aruṇam*—reddish.

TRANSLATION

Thereafter they decided: Dear friends, this is certainly an animal sitting here to swallow us all. Its upper lip resembles a cloud reddened by the sunshine, and its lower lip resembles the reddish shadows of a cloud.

10.12.21

pratispardhete sṛkkabhyāṁ
savyāsavye nagodare
tuṅga-śṛṅgālayo 'py etās
tad-daṁṣṭrābhiś ca paśyata

SYNONYMS

pratispardhete—just resembling; *sṛkkabhyām*—with the corners of the mouth; *savya-asavye*—left and right; *naga-udare*—caves of a mountain; *tuṅga-śṛṅga-ālayaḥ*—the high mountain peaks; *api*—although it is so; *etāḥ tat-daṁṣṭrābhiḥ*—they resemble the teeth of the animal; *ca*—and; *paśyata*—just see.

TRANSLATION

On the left and right, the two depressions resembling mountain caves are the corners of its mouth, and the high mountain peaks are its teeth.

10.12.22

āstṛtāyāma-mārgo 'yaṁ
rasanāṁ pratigarjati
eṣāṁ antar-gataṁ dhvāntam
etad apy antar-ānanam

SYNONYMS

āstṛta-āyāma—the length and breadth; *mārgaḥ ayam*—a broad way; *rasanām*—the tongue; *pratigarjati*—resembles; *eṣām antaḥ-gatam*—on the inside of the mountains; *dhvāntam*—darkness; *etat*—this; *api*—indeed; *antaḥ-ānanam*—the inside of the mouth.

TRANSLATION

In length and breadth the animal's tongue resembles a broad traffic-way, and the inside of its mouth is very, very dark, like a cave in a mountain.

10.12.23

> *dāvoṣṇa-khara-vāto 'yaṁ*
> *śvāsavad bhāti paśyata*
> *tad-dagdha-sattva-durgandho*
> *'py antar-āmiṣa-gandhavat*

SYNONYMS

dāva-uṣṇa-khara-vātaḥ ayam—hot breath coming out exactly like fire; *śvāsa-vat bhāti paśyata*—just see how it resembles his breath; *tat-dagdha-sattva*—of burning corpses; *durgandhaḥ*—the bad smell; *api*—indeed; *antaḥ-āmiṣa-gandha-vat*—is like the fleshy smell coming out from within.

TRANSLATION

The hot fiery wind is the breath coming out of his mouth, which is giving off the bad smell of burning flesh because of all the dead bodies he has eaten.

10.12.24

asmān kim atra grasitā niviṣṭān
ayaṁ tathā ced bakavad vinaṅkṣyati
kṣaṇād aneneti bakāry-uśan-mukhaṁ
vīkṣyoddhasantaḥ kara-tāḍanair yayuḥ

SYNONYMS

asmān—all of us; *kim*—whether; *atra*—here; *grasitā*—will swallow; *niviṣṭān*—who have attempted to enter; *ayam*—this animal; *tathā*—so; *cet*—if; *baka-vat*—like Bakāsura; *vinaṅkṣyati*—he will be vanquished; *kṣaṇāt*—immediately; *anena*—by this Kṛṣṇa; *iti*—in this way; *baka-ari-uśat-mukham*—the beautiful face of Kṛṣṇa, the enemy of Bakāsura; *vīkṣya*—observing, looking at; *uddhasantaḥ*—loudly laughing; *kara-tāḍanaiḥ*—with clapping of hands; *yayuḥ*—entered the mouth.

TRANSLATION

Then the boys said, "Has this living creature come to swallow us? If he does so, he will immediately be killed like Bakāsura, without delay." Thus they looked at the beautiful face of Kṛṣṇa, the enemy of Bakāsura, and, laughing loudly and clapping their hands, they entered the mouth of the python.

PURPORT

After talking about the terrible animal this way and that way, they decided to enter the demon's mouth. They had full faith in Kṛṣṇa because they had experienced how Kṛṣṇa had saved them from the mouth of Bakāsura. Now, here was another *asura,* Aghāsura. Therefore, they wanted to enjoy the sport of entering the demon's mouth and being saved by Kṛṣṇa, the enemy of Bakāsura.

10.12.25

> *itthaṁ mitho 'tathyam ataj-jña-bhāṣitaṁ*
> *śrutvā vicintyety amṛṣā mṛṣāyate*
> *rakṣo viditvākhila-bhūta-hṛt-sthitaḥ*
> *svānāṁ niroddhuṁ bhagavān mano dadhe*

SYNONYMS

ittham—in this way; *mithaḥ*—or another; *atathyam*—a subject matter that is not a fact; *a-tat-jña*—without knowledge; *bhāṣitam*—while they were talking; *śrutvā*—Kṛṣṇa hearing them; *vicintya*—thinking; *iti*—thus; *amṛṣā*—actually, truly; *mṛṣāyate*—who is trying to appear as a false thing (actually the animal was Aghāsura, but because of poor knowledge they were thinking him to be a dead python); *rakṣaḥ*—(Kṛṣṇa, however, could understand that) he was a demon; *viditvā*—knowing it; *akhila-bhūta-hṛt-sthitaḥ*—because He is *antaryāmī,* situated everywhere, in the core of everyone's heart;

svānām—of His own associates; *niroddhum*—just to forbid them; *bhagavān*—the Supreme Personality of Godhead; *manaḥ dadhe*—made up His mind.

TRANSLATION

The Supreme Personality of Godhead, Śrī Kṛṣṇa, who is situated as antaryāmī, the Supersoul, in the core of everyone's heart, heard the boys talking among themselves about the artificial python. Unknown to them, it was actually Aghāsura, a demon who had appeared as a python. Kṛṣṇa, knowing this, wanted to forbid His associates to enter the demon's mouth.

10.12.26

> *tāvat praviṣṭās tv asurodarāntaraṁ*
> *paraṁ na gīrṇāḥ śiśavaḥ sa-vatsāḥ*
> *pratīkṣamāṇena bakāri-veśanaṁ*
> *hata-sva-kānta-smaraṇena rakṣasā*

SYNONYMS

tāvat—in the meantime; *praviṣṭāḥ*—all entered; *tu*—indeed; *asura-udara-antaram*—within the belly of the great demon; *param*—but; *na gīrṇāḥ*—they were not swallowed; *śiśavaḥ*—all the boys; *sa-vatsāḥ*—along with their calves; *pratīkṣamāṇena*—who was just waiting for; *baka-ari*—of the enemy of Bakāsura; *veśanam*—the entering; *hata-sva-kānta-smaraṇena*—the *asura* was thinking of

his own dead relatives, who would not be satisfied unless Kṛṣṇa were dead; *rakṣasā*—by the demon.

TRANSLATION

In the meantime, while Kṛṣṇa was considering how to stop them, all the cowherd boys entered the mouth of the demon. The demon, however, did not swallow them, for he was thinking of his own relatives who had been killed by Kṛṣṇa and was just waiting for Kṛṣṇa to enter his mouth.

10.12.27

> *tān vīkṣya kṛṣṇaḥ sakalābhaya-prado*
> *hy ananya-nāthān sva-karād avacyutān*
> *dīnāṁś ca mṛtyor jaṭharāgni-ghāsān*
> *ghṛṇārdito diṣṭa-kṛtena vismitaḥ*

SYNONYMS

tān—all those boys; *vīkṣya*—seeing; *kṛṣṇaḥ*—the Supreme Personality of Godhead, Kṛṣṇa; *sakala-abhaya-pradaḥ*—who is the source of fearlessness for everyone; *hi*—indeed; *ananya-nāthān*—especially for the cowherd boys, who did not know anyone except Kṛṣṇa; *sva-karāt*—from the control of His hand; *avacyutān*—now gone out; *dīnān ca*—helpless; *mṛtyoḥ jaṭhara-agni-ghāsān*—who had all entered like straws into the fire of the abdomen of Aghāsura, who was very bold and hungry, like death personified (because the

asura had assumed a big body, he must have had a very strong appetite); *ghṛṇā-arditaḥ*—therefore, being compassionate due to causeless mercy; *diṣṭa-kṛtena*—by things arranged by His internal potency; *vismitaḥ*—He also, for the time being, was astonished.

TRANSLATION

Kṛṣṇa saw that all the cowherd boys, who did not know anyone but Him as their Lord, had now gone out of His hand and were helpless, having entered like straws into the fire of the abdomen of Aghāsura, who was death personified. It was intolerable for Kṛṣṇa to be separated from His friends the cowherd boys. Therefore, as if seeing that this had been arranged by His internal potency, Kṛṣṇa was momentarily struck with wonder and unsure of what to do.

10.12.28

> *kṛtyaṁ kim atrāsya khalasya jīvanaṁ*
> *na vā amīṣāṁ ca satāṁ vihiṁsanam*
> *dvayaṁ kathaṁ syād iti saṁvicintya*
> *jñātvāviśat tuṇḍam aśeṣa-dṛg ghariḥ*

SYNONYMS

kṛtyam kim—what to do; *atra*—in this situation; *asya khalasya*—of this envious demon; *jīvanam*—the existence of life; *na*—there should not be; *vā*—either; *amīṣām ca*—and of those who are

innocent; *satām*—of the devotees; *vihiṁsanam*—the death; *dvayam*—both actions (killing the demon and saving the boys); *katham*—how; *syāt*—can be possible; *iti saṁvicintya*—very perfectly thinking about the subject matter; *jñātvā*—and deciding what to do; *aviśat*—entered; *tuṇḍam*—within the mouth of the demon; *aśeṣa-dṛk hariḥ*—Kṛṣṇa, who has unlimited potency, could understand past, future and present.

TRANSLATION

Now, what was to be done? How could both the killing of this demon and the saving of the devotees be performed simultaneously? Kṛṣṇa, being unlimitedly potent, decided to wait for an intelligent means by which He could simultaneously save the boys and kill the demon. Then He entered the mouth of Aghāsura.

PURPORT

Kṛṣṇa is known as *ananta-vīrya-sarvajña* because everything is known to Him. Because He knows everything perfectly well, it was not difficult for Him to find a means by which He could save the boys and at the same time kill the demon. Thus He also decided to enter the demon's mouth.

10.12.29

> *tadā ghana-cchadā devā*
> *bhayād dhā-heti cukruśuḥ*

jahṛṣur ye ca kaṁsādyāḥ
kauṇapās tv agha-bāndhavāḥ

SYNONYMS

tadā—at that time; *ghana-chadāḥ*—behind the clouds; *devāḥ*—all the demigods; *bhayāt*—on account of feeling danger because Kṛṣṇa had entered the mouth of the demon; *hā-hā*—alas, alas; *iti*—in this way; *cukruśuḥ*—they exclaimed; *jahṛṣuḥ*—became jubilant; *ye*—those; *ca*—also; *kaṁsa-ādyāḥ*—Kaṁsa and others; *kauṇapāḥ*—the demons; *tu*—indeed; *agha-bāndhavāḥ*—the friends of Aghāsura.

TRANSLATION

When Kṛṣṇa entered the mouth of Aghāsura, the demigods hidden behind the clouds exclaimed, "Alas! Alas!" But the friends of Aghāsura, like Kaṁsa and other demons, were jubilant.

10.12.30

tac chrutvā bhagavān kṛṣṇas
tv avyayaḥ sārbha-vatsakam
cūrṇī-cikīrṣor ātmānaṁ
tarasā vavṛdhe gale

SYNONYMS

tat—that exclamation of *hā-hā*; *śrutvā*—hearing; *bhagavān*—the Supreme Personality of Godhead; *kṛṣṇaḥ*—Lord Kṛṣṇa; *tu*—indeed; *avyayaḥ*—never vanquishable; *sa-arbha-vatsakam*—along with the cowherd boys and the calves; *cūrṇī-cikīrṣoḥ*—of that demon, who desired to smash within the abdomen; *ātmānam*—personally, Himself; *tarasā*—very soon; *vavṛdhe*—enlarged; *gale*—within the throat.

TRANSLATION

When the invincible Supreme Personality of Godhead, Kṛṣṇa, heard the demigods crying "Alas! Alas!" from behind the clouds, He immediately enlarged Himself within the demon's throat, just to save Himself and the cowherd boys, His own associates, from the demon who wished to smash them.

PURPORT

Such are the acts of Kṛṣṇa. *paritrāṇāya sādhūnāṁ vināśāya ca duṣkṛtām* (Bg. 4.8). By enlarging Himself within the throat of the demon, Kṛṣṇa suffocated and killed him and at the same time saved Himself and His associates from imminent death and also saved the demigods from lamentation.

10.12.31

tato 'tikāyasya niruddha-mārgiṇo
hy udgīrṇa-dṛṣṭer bhramatas tv itas tataḥ
pūrṇo 'ntar-aṅge pavano niruddho
mūrdhan vinirbhidya vinirgato bahiḥ

SYNONYMS

tataḥ—after Kṛṣṇa took action to kill the demon's body from within the mouth; *ati-kāyasya*—of that great demon, who had expanded his body to a very large size; *niruddha-mārgiṇaḥ*—because of suffocating, all outlets being stopped up; *hi udgīrṇa-dṛṣṭeḥ*—whose eyes had popped out; *bhramataḥ tu itaḥ tataḥ*—the eyeballs, or the life air, moving here and there; *pūrṇaḥ*—completely filled; *antaḥ-aṅge*—within the body; *pavanaḥ*—the life air; *niruddhaḥ*—being stopped; *mūrdhan*—the hole in the top of the head; *vinirbhidya*—breaking; *vinirgataḥ*—went out; *bahiḥ*—externally.

TRANSLATION

Then, because Kṛṣṇa had increased the size of His body, the demon extended his own body to a very large size. Nonetheless, his breathing stopped, he suffocated, and his eyes rolled here and there and popped out. The demon's life air, however, could not pass through any outlet, and therefore it finally burst out through a hole in the top of the demon's head.

10.12.32

tenaiva sarveṣu bahir gateṣu
prāṇeṣu vatsān suhṛdaḥ paretān
dṛṣṭyā svayotthāpya tad-anvitaḥ punar
vaktrān mukundo bhagavān viniryayau

SYNONYMS

tena eva—through that *brahma-randhra,* or the hole in the top of the head; *sarveṣu*—all the air within the body; *bahiḥ gateṣu*—having gone out; *prāṇeṣu*—the life airs, along with the vital force; *vatsān*—the calves; *suhṛdaḥ*—the cowherd boy friends; *paretān*—who were all dead within; *dṛṣṭyā svayā*—by Kṛṣṇa's glancing over; *utthāpya*—brought them back to life; *tat-anvitaḥ*—thus accompanied by them; *punaḥ*—again; *vaktrāt*—from the mouth; *mukundaḥ*—the Supreme Personality of Godhead; *bhagavān*—Kṛṣṇa; *viniryayau*—came out.

TRANSLATION

When all the demon's life air had passed away through that hole in the top of his head, Kṛṣṇa glanced over the dead calves and cowherd boys and brought them back to life. Then Mukunda, who can give one liberation, came out from the demon's mouth with His friends and the calves.

10.12.33

pīnāhi-bhogotthitam adbhutaṁ mahaj
jyotiḥ sva-dhāmnā jvalayad diśo daśa
pratīkṣya khe 'vasthitam īśa-nirgamaṁ
viveśa tasmin miṣatāṁ divaukasām

SYNONYMS

pīna—very great; *ahi-bhoga-utthitam*—issuing from the serpent's body, which was meant for material enjoyment; *adbhutam*—very wonderful; *mahat*—great; *jyotiḥ*—effulgence; *sva-dhāmnā*—by his own illumination; *jvalayat*—making glaring; *diśaḥ daśa*—all the ten directions; *pratīkṣya*—waiting; *khe*—in the sky; *avasthitam*—individually staying; *īśa-nirgamam*—until the Supreme Personality of Godhead, Kṛṣṇa, came out; *viveśa*—entered; *tasmin*—in the body of Kṛṣṇa; *miṣatām*—while observing; *divaukasām*—all the demigods.

TRANSLATION

From the body of the gigantic python, a glaring effulgence came out, illuminating all directions, and stayed individually in the sky until Kṛṣṇa came out from the corpse's mouth. Then, as all the demigods looked on, this effulgence entered into Kṛṣṇa's body.

PURPORT

Apparently the serpent named Aghāsura, because of having received association with Kṛṣṇa, attained *mukti* by entering Kṛṣṇa's body. Entering the body of Kṛṣṇa is called *sāyujya-mukti,* but later verses prove that Aghāsura, like Dantavakra and others, received *sārūpya-mukti.* This has been broadly described by Śrīla Viśvanātha Cakravartī Ṭhākura with references from the *Vaiṣṇava-toṣaṇī* of Śrīla Jīva Gosvāmī. Aghāsura attained *sārūpya-mukti,* being promoted to the Vaikuṇṭha planets to live with the same four-armed bodily features as Viṣṇu. The explanation of how this is so may be summarized as follows.

The effulgence came out from the python's body and became purified, attaining spiritual *śuddha-sattva,* freedom from material contamination, because Kṛṣṇa had stayed within the serpent's body, even after the serpent's death. One may doubt that such a demon, full of mischievous activities, could attain the liberation of *sārūpya* or *sāyujya,* and one may be astonished about this. But Kṛṣṇa is so kind that in order to drive away such doubts, He had the effulgence, the individual life of the python, wait for some time in its individuality, in the presence of all the demigods.

Kṛṣṇa is the full effulgence, and every living being is part and parcel of that effulgence. As proved here, the effulgence in every living being is individual. For some time, the effulgence remained outside the demon's body, individually, and did not mix with the whole effulgence, the *brahmajyoti.* The Brahman

effulgence is not visible to material eyes, but to prove that every living being is individual, Kṛṣṇa had this individual effulgence stay outside the demon's body for some time, for everyone to see. Then Kṛṣṇa proved that anyone killed by Him attains liberation, whether *sāyujya, sārūpya, sāmīpya* or whatever.

But the liberation of those who are on the transcendental platform of love and affection is *vimukti,* special liberation. Thus the serpent first entered the body of Kṛṣṇa personally and mixed with the Brahman effulgence. This merging is called *sāyujya-mukti*. But from later verses we find that Aghāsura attained *sārūpya-mukti*. Text 38 explains that Aghāsura attained a body exactly like that of Viṣṇu, and the verse after that also clearly states that he attained a completely spiritual body like that of Nārāyaṇa. Therefore in two or three places the *Bhāgavatam* has confirmed that Aghāsura attained *sārūpya-mukti*. One may then argue, How is it that he mixed with the Brahman effulgence? The answer is that as Jaya and Vijaya, after three births, again attained *sārūpya-mukti* and association with the Lord, Aghāsura received a similar liberation.

10.12.34

> *tato 'tihṛṣṭāḥ sva-kṛto 'kṛtārhaṇaṁ*
> *puṣpaiḥ sugā apsarasaś ca nartanaiḥ*
> *gītaiḥ surā vādya-dharāś ca vādyakaiḥ*
> *stavaiś ca viprā jaya-niḥsvanair gaṇāḥ*

SYNONYMS

tataḥ—thereafter; *ati-hṛṣṭāḥ*—everyone becoming very much pleased; *sva-kṛtaḥ*—own respective duty; *akṛta*—executed; *arhaṇam*—in the shape of worshiping the Supreme Personality of Godhead; *puṣpaiḥ*—by showering flowers grown in Nandana-kānana from the heavens; *su-gāḥ*—the celestial singers; *apsarasaḥ ca*—and the celestial dancing girls; *nartanaiḥ*—by dancing; *gītaiḥ*—by singing celestial songs; *surāḥ*—all the demigods; *vādya-dharāḥ ca*—those who played on musical drums; *vādyakaiḥ*—by playing respectively; *stavaiḥ ca*—and by offering prayers; *viprāḥ*—the *brāhmaṇas*; *jaya-niḥsvanaiḥ*—simply by glorifying the Supreme Personality of Godhead; *gaṇāḥ*—everyone.

TRANSLATION

Thereafter, everyone being pleased, the demigods began to shower flowers from Nandana-kānana, the celestial dancing girls began to dance, and the Gandharvas, who are famous for singing, offered songs of prayer. The drummers began to beat their kettledrums, and the brāhmaṇas offered Vedic hymns. In this way, both in the heavens and on earth, everyone began to perform his own duties, glorifying the Lord.

PURPORT

Everyone has some particular duty. The *śāstra* has concluded (*nirūpitaḥ*) that everyone should glorify the Supreme Personality of Godhead by his own qualifications. If you are a singer, always

glorify the Supreme Lord by singing very nicely. If you are a musician, glorify the Supreme Lord by playing musical instruments. *Svanuṣṭhitasya dharmasya saṁsiddhir hari-toṣaṇam* (SB 1.2.13). The perfection of life is to satisfy the Personality of Godhead. Therefore, beginning from this earth up to the celestial kingdom, everyone engaged in glorifying the Supreme Personality of Godhead. The decision of all great saintly persons is that whatever qualifications one has acquired should be utilized to glorify the Supreme Lord.

> *idaṁ hi puṁsas tapasaḥ śrutasya vā*
> *sviṣṭasya sūktasya ca buddhi-dattayoḥ*
> *avicyuto 'rthaḥ kavibhir nirūpito*
> *yad uttamaśloka-guṇānuvarṇanam*

"Learned sages have definitely concluded that the infallible purpose of the advancement of knowledge, austerity, Vedic study, sacrifice, the chanting of hymns, and charity is found in the transcendental descriptions of the qualities of the Lord, who is defined in choice poetry." (SB 1.5.22) This is the perfection of life. One should be trained how to glorify the Supreme Personality of Godhead by one's respective qualities. Education, austerity, penance or, in the modern world, business, industry, education and so on—all should be engaged in glorifying the Lord. Then everyone in the world will be happy.

Kṛṣṇa comes, therefore, to exhibit His transcendental activities so that people may have the chance to glorify Him in

every respect. To understand how to glorify the Lord is actual research work. It is not that everything should be understood without God. That is condemned.

> *bhagavad-bhakti-hīnasya*
> *jātiḥ śāstraṁ japas tapaḥ*
> *aprāṇasyaiva dehasya*
> *maṇḍanaṁ loka-rañjanam*
> *(Hari-bhakti-sudhodaya 3.11)*

Without *bhagavad-bhakti,* without glorification of the Supreme Lord, whatever we have is simply a decoration of the dead body.

10.12.35

> *tad-adbhuta-stotra-suvādya-gītikā-*
> *jayādi-naikotsava-maṅgala-svanān*
> *śrutvā sva-dhāmno 'nty aja āgato 'cirād*
> *dṛṣṭvā mahīśasya jagāma vismayam*

SYNONYMS

tat—that celebration performed by the demigods in the upper planetary system; *adbhuta*—wonderful; *stotra*—prayers; *su-vādya*—glorious musical sounds of drums and other instruments; *gītikā*—celestial songs; *jaya-ādi*—sounds of *jaya,* etc.; *na-eka-utsava*—celebrations simply for glorifying the Supreme Personality of

Godhead; *maṅgala-svanān*—transcendental sounds auspicious for everyone; *śrutvā*—hearing such sounds; *sva-dhāmnaḥ*—from his abode; *anti*—nearby; *ajaḥ*—Lord Brahmā; *āgataḥ*—coming there; *acirāt*—very soon; *dṛṣṭvā*—seeing; *mahi*—the glorification; *īśasya*—of Lord Kṛṣṇa; *jagāma vismayam*—became astonished.

TRANSLATION

When Lord Brahmā heard the wonderful ceremony going on near his planet, accompanied by music and songs and sounds of "Jaya! Jaya!" he immediately came down to see the function. Upon seeing so much glorification of Lord Kṛṣṇa, he was completely astonished.

PURPORT

Here the word *anti* means "near," indicating that even in the higher planetary systems near Brahmaloka, like Maharloka, Janaloka and Tapoloka, the festival of glorification of Lord Kṛṣṇa was going on.

10.12.36

rājann ājagaraṁ carma
śuṣkaṁ vṛndāvane 'dbhutam
vrajaukasāṁ bahu-tithaṁ
babhūvākrīḍa-gahvaram

SYNONYMS

rājan—O Mahārāja Parīkṣit; *ājagaram carma*—the dry body of Aghāsura, which remained only a big skin; *śuṣkam*—when it completely dried up; *vṛndāvane adbhutam*—like a wonderful museum piece in Vṛndāvana; *vraja-okasām*—for the inhabitants of Vrajabhūmi, Vṛndāvana; *bahu-titham*—for many days, or for a long time; *babhūva*—became; *ākrīḍa*—sporting place; *gahvaram*—a cave.

TRANSLATION

O King Parīkṣit, when the python-shaped body of Aghāsura dried up into merely a big skin, it became a wonderful place for the inhabitants of Vṛndāvana to visit, and it remained so for a long, long time.

10.12.37

etat kaumārajaṁ karma
harer ātmāhi-mokṣaṇam
mṛtyoḥ paugaṇḍake bālā
dṛṣṭvocur vismitā vraje

SYNONYMS

etat—this incident of delivering both Aghāsura and Kṛṣṇa's associates from death; *kaumāra-jam karma*—performed during their *kaumāra* age (the age of five years); *hareḥ*—of the Supreme

Personality of Godhead; *ātma*—the devotees are the Lord's heart and soul; *ahi-mokṣaṇam*—their deliverance and the deliverance of the python; *mṛtyoḥ*—from the path of repeated birth and death; *pauganḍake*—at the age of *pauganḍa,* beginning with the sixth year (one year later); *bālāḥ*—all the boys; *dṛṣṭvā ūcuḥ*—disclosed the fact after one year; *vismitāḥ*—as if it had happened on that very day; *vraje*—in Vṛndāvana.

TRANSLATION

This incident of Kṛṣṇa's saving Himself and His associates from death and of giving deliverance to Aghāsura, who had assumed the form of a python, took place when Kṛṣṇa was five years old. It was disclosed in Vrajabhūmi after one year, as if it had taken place on that very day.

PURPORT

The word *mokṣaṇam* means "liberation." For the associates of Kṛṣṇa and for Kṛṣṇa Himself, there is no question about liberation; they are already liberated, being in the spiritual world. In the material world there are birth, death, old age and disease, but in the spiritual world there are no such things because everything is eternal. As for the python, however, by the association of Kṛṣṇa and His devotees, Aghāsura also achieved the same facility of eternal life. Therefore, as indicated here by the word *ātmāhi-mokṣaṇam,* if the python Aghāsura could receive eternal association with the Supreme Personality of

Godhead, what is to be said of those who are already associates of the Lord? *Sākaṁ vijahruḥ kṛta-puṇya-puñjāḥ* (SB 10.12.11). Here is proof that God is good for everyone. Even when He kills someone, the one who is killed attains liberation. What then is to be said of those who are already in the association of the Lord?

10.12.38

> *naitad vicitraṁ manujārbha-māyinaḥ*
> *parāvarāṇāṁ paramasya vedhasaḥ*
> *agho 'pi yat-sparśana-dhauta-pātakaḥ*
> *prāpātma-sāmyaṁ tv asatāṁ sudurlabham*

SYNONYMS

na—not; *etat*—this; *vicitram*—is wonderful; *manuja-arbha-māyinaḥ*—of Kṛṣṇa, who appeared as the son of Nanda Mahārāja and Yaśodā, being compassionate upon them; *para-avarāṇām*—of all causes and effects; *paramasya vedhasaḥ*—of the supreme creator; *aghaḥ api*—Aghāsura also; *yat-sparśana*—simply by the slight association of whom; *dhauta-pātakaḥ*—became freed from all contamination of material existence; *prāpa*—became elevated; *ātma-sāmyam*—to a body exactly resembling that of Nārāyaṇa; *tu*—but; *asatām sudurlabham*—which is not at all possible to be obtained by contaminated souls (but everything can be possible by the mercy of the Supreme Lord).

TRANSLATION

Kṛṣṇa is the cause of all causes. The causes and effects of the material world, both higher and lower, are all created by the Supreme Lord, the original controller. When Kṛṣṇa appeared as the son of Nanda Mahārāja and Yaśodā, He did so by His causeless mercy. Consequently, for Him to exhibit His unlimited opulence was not at all wonderful. Indeed, He showed such great mercy that even Aghāsura, the most sinful miscreant, was elevated to being one of His associates and achieving sārūpya-mukti, which is actually impossible for materially contaminated persons to attain.

PURPORT

The word *māyā* is also used in connection with love. Out of *māyā,* love, a father has affection for his child. Therefore the word *māyinaḥ* indicates that Kṛṣṇa, out of love, appeared as the son of Nanda Mahārāja and assumed the form of a human child (*manujārbha*). Kṛṣṇa is the cause of all causes. He is the creator of cause and effect, and He is the supreme controller. Nothing is impossible for Him. Therefore, that He enabled even a living being like Aghāsura to attain the salvation of *sārūpya-mukti* was not at all wonderful for Kṛṣṇa. Kṛṣṇa took pleasure in entering the mouth of Aghāsura in a sporting spirit along with His associates. Therefore, when Aghāsura, by that sporting association, as maintained in the spiritual world, was purified of

all contamination, he attained *sārūpya-mukti* and *vimukti* by the grace of Kṛṣṇa. For Kṛṣṇa this was not at all wonderful.

10.12.39

> *sakṛd yad-aṅga-pratimāntar-āhitā*
> *manomayī bhāgavatīṁ dadau gatim*
> *sa eva nityātma-sukhānubhūty-abhi-*
> *vyudasta-māyo 'ntar-gato hi kiṁ punaḥ*

SYNONYMS

sakṛt—once only; *yat*—whose; *aṅga-pratimā*—the form of the Supreme Lord (there are many forms, but Kṛṣṇa is the original form); *antaḥ-āhitā*—placing within the core of the heart, somehow or other; *manaḥ-mayī*—thinking of Him even by force; *bhāgavatīm*—which is competent to offer devotional service to the Lord; *dadau*—Kṛṣṇa gave; *gatim*—the best destination; *saḥ*—He (the Supreme Personality of Godhead); *eva*—indeed; *nitya*—always; *ātma*—of all living entities; *sukha-anubhūti*—anyone thinking of Him immediately enjoys transcendental pleasure; *abhivyudasta-māyaḥ*—because all illusion is completely removed by Him; *antaḥ-gataḥ*—He is always present within the core of the heart; *hi*—indeed; *kim punaḥ*—what to speak.

TRANSLATION

If even only once or even by force one brings the form of the Supreme Personality of Godhead into one's mind,

one can attain the supreme salvation by the mercy of Kṛṣṇa, as did Aghāsura. What then is to be said of those whose hearts the Supreme Personality of Godhead enters when He appears as an incarnation, or those who always think of the lotus feet of the Lord, who is the source of transcendental bliss for all living entities and by whom all illusion is completely removed?

PURPORT

The process for receiving the favor of the Supreme Personality of Godhead is described here. *Yat-pāda-paṅkaja-palāśa-vilāsa-bhaktyā* (SB 4.22.39). Simply by thinking of Kṛṣṇa, one can attain Him very easily. Kṛṣṇa is also described as having His lotus feet always within the hearts of His devotees (*bhagavān bhakta-hṛdi sthitaḥ*). In the case of Aghāsura, one may argue that he was not a devotee. The answer to this is that he thought of Kṛṣṇa for a moment with devotion. *Bhaktyāham ekayā grāhyaḥ*. Without devotion, one cannot think of Kṛṣṇa; and, conversely, whenever one thinks of Kṛṣṇa, one undoubtedly has devotion. Although Aghāsura's purpose was to kill Kṛṣṇa, for a moment Aghāsura thought of Kṛṣṇa with devotion, and Kṛṣṇa and His associates wanted to sport within Aghāsura's mouth. Similarly, Pūtanā wanted to kill Kṛṣṇa by poisoning Him, but Kṛṣṇa took her as His mother because He had accepted the milk of her breast. *Svalpam apy asya dharmasya trāyate mahato bhayāt* (Bg. 2.40). Especially when Kṛṣṇa appears as an *avatāra,* anyone who thinks of Kṛṣṇa in His different incarnations (*rāmādi-mūrtiṣu kalā-niyamena tiṣṭhan* [Bs. 5.39]), and

especially in His original form as Kṛṣṇa, attains salvation. There are many instances of this, and among them is Aghāsura, who attained the salvation of *sārūpya-mukti*. Therefore the process is *satataṁ kīrtayanto māṁ yatantaś ca dṛḍha-vratāḥ* (Bg. 9.14). Those who are devotees always engage in glorifying Kṛṣṇa. *Advaitam acyutam anādim ananta-rūpam:* [Bs. 5.33] when we speak of Kṛṣṇa, we refer to all His *avatāras,* such as Kṛṣṇa, Govinda, Nārāyaṇa, Viṣṇu, Lord Caitanya, Kṛṣṇa-Balarāma and Śyāmasundara. One who always thinks of Kṛṣṇa must attain *vimukti,* special salvation as the Lord's personal associate, not necessarily in Vṛndāvana, but at least in Vaikuṇṭha. This is called *sārūpya-mukti*.

10.12.40

śrī-sūta uvāca
itthaṁ dvijā yādavadeva-dattaḥ
śrutvā sva-rātuś caritaṁ vicitram
papraccha bhūyo 'pi tad eva puṇyaṁ
vaiyāsakiṁ yan nigṛhīta-cetāḥ

SYNONYMS

śrī-sūtaḥ uvāca—Śrī Sūta Gosvāmī spoke to the assembled saints at Naimiṣāraṇya; *ittham*—in this way; *dvijāḥ*—O learned *brāhmaṇas*; *yādava-deva-dattaḥ*—Mahārāja Parīkṣit (or Mahārāja Yudhiṣṭhira), who was protected by Yādavadeva, Kṛṣṇa; *śrutvā*—hearing; *sva-rātuḥ*—of Kṛṣṇa, who was his savior within the womb of his mother,

Uttarā; *caritam*—the activities; *vicitram*—all wonderful; *papraccha*—inquired; *bhūyaḥ api*—even again; *tat eva*—such activities; *puṇyam*—which are always full of pious activities (*śṛṇvatāṁ sva-kathāḥ kṛṣṇaḥ puṇya-śravaṇa-kīrtanaḥ/ sb/1/2/17|[SB 1.2.17]* to hear about Kṛṣṇa is always pious); *vaiyāsakim*—unto Śukadeva Gosvāmī; *yat*—because; *nigṛhīta-cetāḥ*—Parīkṣit Mahārāja had already become steady in hearing about Kṛṣṇa.

TRANSLATION

Śrī Sūta Gosvāmī said: O learned saints, the childhood pastimes of Śrī Kṛṣṇa are very wonderful. Mahārāja Parīkṣit, after hearing about those pastimes of Kṛṣṇa, who had saved him in the womb of his mother, became steady in his mind and again inquired from Śukadeva Gosvāmī to hear about those pious activities.

10.12.41

śrī-rājovāca
brahman kālāntara-kṛtaṁ
tat-kālīnaṁ kathaṁ bhavet
yat kaumāre hari-kṛtaṁ
jaguḥ paugaṇḍake 'rbhakāḥ

SYNONYMS

śrī-rājā uvāca—Mahārāja Parīkṣit inquired; *brahman*—O learned *brāhmaṇa* (Śukadeva Gosvāmī); *kāla-antara-kṛtam*—things done

in the past, at a different time (in the *kaumāra* age); *tat-kālīnam*—described as happening now (in the *paugaṇḍa* age); *katham bhavet*—how could it be so; *yat*—which pastime; *kaumāre*—in the *kaumāra* age; *hari-kṛtam*—was done by Kṛṣṇa; *jaguḥ*—they described; *paugaṇḍake*—in the *paugaṇḍa* age (after one year); *arbhakāḥ*—all the boys.

TRANSLATION

Mahārāja Parīkṣit inquired: O great sage, how could things done in the past have been described as being done at the present? Lord Śrī Kṛṣṇa performed this pastime of killing Aghāsura during His kaumāra age. How then, during His paugaṇḍa age, could the boys have described this incident as having happened recently?

10.12.42

tad brūhi me mahā-yogin
paraṁ kautūhalaṁ guro
nūnam etad dharer eva
māyā bhavati nānyathā

SYNONYMS

tat brūhi—therefore please explain that; *me*—unto me; *mahā-yogin*—O great *yogī*; *param*—very much; *kautūhalam*—curiosity; *guro*—O my lord, my spiritual master; *nūnam*—otherwise; *etat*—this

incident; *hareḥ*—of the Supreme Personality of Godhead; *eva*—indeed; *māyā*—the illusion; *bhavati*—becomes; *na anyathā*—nothing more.

TRANSLATION

O greatest yogī, my spiritual master, kindly describe why this happened. I am very much curious to know about it. I think that it was nothing but another illusion due to Kṛṣṇa.

PURPORT

Kṛṣṇa has many potencies: *parāsya śaktir vividhaiva śrūyate* (*Śvetāśvatara Upaniṣad* 6.8 [Cc. Madhya 13.65, purport]). The description of Aghāsura was disclosed after one year. Some act of Kṛṣṇa's potency must have been involved. Therefore Mahārāja Parīkṣit was very curious to know about this, and he requested Śukadeva Gosvāmī to explain it.

10.12.43

vayaṁ dhanyatamā loke
guro 'pi kṣatra-bandhavaḥ
vayaṁ pibāmo muhus tvattaḥ
puṇyaṁ kṛṣṇa-kathāmṛtam

SYNONYMS

vayam—we are; *dhanya-tamāḥ*—most glorified; *loke*—in this world; *guro*—O my lord, my spiritual master; *api*—although; *kṣatra-bandhavaḥ*—the lowest of the *kṣatriyas* (because we did not act like *kṣatriyas)*; *vayam*—we are; *pibāmaḥ*—drinking; *muhuḥ*—always; *tvattaḥ*—from you; *puṇyam*—pious; *kṛṣṇa-kathā-amṛtam*—the nectar of *kṛṣṇa-kathā*.

TRANSLATION

O my lord, my spiritual master, although we are the lowest of kṣatriyas, we are glorified and benefited because we have the opportunity of always hearing from you the nectar of the pious activities of the Supreme Personality of Godhead.

PURPORT

The pious activities of the Supreme Personality of Godhead are very confidential. It is not ordinarily possible to hear such activities unless one is very, very fortunate. Parīkṣit Mahārāja placed himself as *kṣatra-bandhavaḥ,* which means "the lowest of the *kṣatriyas*." The qualities of the *kṣatriya* are described in *Bhagavad-gītā,* and although the general quality of the *kṣatriya* is *īśvara-bhāva,* the tendency to rule, a *kṣatriya* is not supposed to rule over a *brāhmaṇa*. Thus Mahārāja Parīkṣit regretted that he had wanted to rule over the *brāhmaṇas* and had therefore been cursed. He considered himself the lowest of the *kṣatriyas*. *Dānam īśvara-bhāvaś ca kṣātraṁ karma svabhāvajam* (Bg.

18.43). There was no doubt that Mahārāja Parīkṣit had the good qualities of a *kṣatriya,* but as a devotee he presented himself, with submissiveness and humility, as the lowest of the *kṣatriyas,* remembering his act of wrapping a dead serpent around the neck of a *brāhmaṇa*. A student and disciple has the right to ask the *guru* about any confidential service, and it is the duty of the *guru* to explain these confidential matters to his disciple.

10.12.44

śrī-sūta uvāca
itthaṁ sma pṛṣṭaḥ sa tu bādarāyaṇis
tat-smāritānanta-hṛtākhilendriyaḥ
kṛcchrāt punar labdha-bahir-dṛśiḥ śanaiḥ
pratyāha taṁ bhāgavatottamottama

SYNONYMS

śrī-sūtaḥ uvāca—Śrī Sūta Gosvāmī said; *ittham*—in this way; *sma*—in the past; *pṛṣṭaḥ*—being inquired from; *saḥ*—he; *tu*—indeed; *bādarāyaṇiḥ*—Śukadeva Gosvāmī; *tat*—by him (Śukadeva Gosvāmī); *smārita-ananta*—as soon as Lord Kṛṣṇa was remembered; *hṛta*—lost in ecstasy; *akhila-indriyaḥ*—all actions of the external senses; *kṛcchrāt*—with great difficulty; *punaḥ*—again; *labdha-bahiḥ-dṛśiḥ*—having revived his external sensory perception; *śanaiḥ*—slowly; *pratyāha*—replied; *tam*—unto Mahārāja Parīkṣit; *bhāgavata-uttama-uttama*—O great saintly person, greatest of all devotees (Śaunaka).

TRANSLATION

Sūta Gosvāmī said: O Śaunaka, greatest of saints and devotees, when Mahārāja Parīkṣit inquired from Śukadeva Gosvāmī in this way, Śukadeva Gosvāmī, immediately remembering subject matters about Kṛṣṇa within the core of his heart, externally lost contact with the actions of his senses. Thereafter, with great difficulty, he revived his external sensory perception and began to speak to Mahārāja Parīkṣit about kṛṣṇa-kathā. Thus end the Bhaktivedanta purports of the Tenth Canto, Twelfth Chapter, of the *Śrīmad-Bhāgavatam*, entitled, "The Killing of the Demon Aghāsura."

Chapter 13

10.13.1

śrī-śuka uvāca
sādhu pṛṣṭaṁ mahā-bhāga
tvayā bhāgavatottama
yan nūtanayasīśasya
śṛṇvann api kathāṁ muhuḥ

SYNONYMS

śrī-śukaḥ uvāca—Śukadeva Gosvāmī said; *sādhu pṛṣṭam*—I have been very much honored by your inquiry; *mahā-bhāga*—you are a greatly fortunate personality; *tvayā*—by you; *bhāgavata-uttama*—O best of devotees; *yat*—because; *nūtanayasi*—you are making newer and newer; *īśasya*—of the Supreme Personality of Godhead; *śṛṇvan api*—although you are continuously hearing; *kathām*—the pastimes; *muhuḥ*—again and again.

TRANSLATION

Śrīla Śukadeva Gosvāmī said: O best of devotees, most fortunate Parīkṣit, you have inquired very nicely, for although constantly hearing the pastimes of the Lord, you are perceiving His activities to be newer and newer.

PURPORT

Unless one is very advanced in Kṛṣṇa consciousness, one cannot stick to hearing the pastimes of the Lord constantly. *Nityaṁ nava-navāya-mānam:* even though advanced devotees hear continually about the Lord for years, they still feel that these topics are coming to them as newer and fresher. Therefore such devotees cannot give up hearing of the pastimes of Lord Kṛṣṇa. *premāñjana-cchurita-bhakti-vilocanena santaḥ sadaiva hṛdayeṣu vilokayanti*. The word *santaḥ* is used to refer to persons who have developed love for Kṛṣṇa. *Yaṁ śyāmasundaram acintya-guṇa-svarūpaṁ govindam ādi-puruṣaṁ tam ahaṁ bhajāmi* (Bs. 5.38). Parīkṣit Mahārāja, therefore, is addressed as *bhāgavatottama,* the best of devotees, because unless one is very much elevated in devotional service, one cannot feel ecstasy from hearing more and more and appreciate the topics as ever fresher and newer.

10.13.2

satām ayaṁ sāra-bhṛtāṁ nisargo
yad-artha-vāṇī-śruti-cetasām api
prati-kṣaṇaṁ navya-vad acyutasya yat
striyā viṭānām iva sādhu vārtā

SYNONYMS

satām—of the devotees; *ayam*—this; *sāra-bhṛtām*—those who are *paramahaṁsas,* who have accepted the essence of life; *nisargaḥ*—feature or symptom; *yat*—which; *artha-vāṇī*—the aim of life, the aim of profit; *śruti*—the aim of understanding; *cetasām api*—who have decided to accept the bliss of transcendental subjects as the aim and object of life; *prati-kṣaṇam*—every moment; *navya-vat*—as if newer and newer; *acyutasya*—of Lord Kṛṣṇa; *yat*—because; *striyāḥ*—(topics) of woman or sex; *viṭānām*—of debauchees, who are attached to women; *iva*—exactly like; *sādhu vārtā*—actual conversation.

TRANSLATION

Paramahaṁsas, devotees who have accepted the essence of life, are attached to Kṛṣṇa in the core of their hearts, and He is the aim of their lives. It is their nature to talk only of Kṛṣṇa at every moment, as if such topics were newer and newer. They are attached to such topics, just as materialists are attached to topics of women and sex.

PURPORT

The word *sāra-bhṛtām* means *paramahaṁsas*. The *haṁsa,* or swan, accepts milk from a mixture of milk and water and rejects the water. Similarly, the nature of persons who have taken to spiritual life and Kṛṣṇa consciousness, understanding Kṛṣṇa to be the life and soul of everyone, is that they cannot give up

kṛṣṇa-kathā, or topics about Kṛṣṇa, at any moment. Such *paramahaṁsas* always see Kṛṣṇa within the core of the heart (*santaḥ sadaiva hṛdayeṣu vilokayanti*). *Kāma* (desires), *krodha* (anger) and *bhaya* (fear) are always present in the material world, but in the spiritual, or transcendental, world one can use them for Kṛṣṇa. *Kāmaṁ kṛṣṇa-karmārpaṇe.* The desire of the *paramahaṁsas,* therefore, is to act always for Kṛṣṇa. *Krodhaṁ bhakta-dveṣi jane.* They use anger against the nondevotees and transform *bhaya,* or fear, into fear of being deviated from Kṛṣṇa consciousness. In this way, the life of a *paramahaṁsa* devotee is used entirely for Kṛṣṇa, just as the life of a person attached to the material world is used simply for women and money. What is day for the materialistic person is night for the spiritualist. What is very sweet for the materialist—namely women and money—is regarded as poison by the spiritualist.

> *sandarśanaṁ viṣayinām atha yoṣitāṁ ca*
> *ha hanta hanta viṣa-bhakṣaṇato 'py asādhu*
> *[[cc/madhya/11/8|[Cc. Madhya 11.8]]]*

This is the instruction of Caitanya Mahāprabhu. For the *paramahaṁsa,* Kṛṣṇa is everything, but for the materialist, women and money are everything.

10.13.3

> *śṛṇuṣvāvahito rājann*
> *api guhyaṁ vadāmi te*

brūyuḥ snigdhasya śiṣyasya
guravo guhyam apy uta

SYNONYMS

śṛṇusva—please hear; *avahitaḥ*—with great attention; *rājan*—O King (Mahārāja Parīkṣit); *api*—although; *guhyam*—very confidential (because ordinary men cannot understand the activities of Kṛṣṇa); *vadāmi*—I shall explain; *te*—unto you; *brūyuḥ*—explain; *snigdhasya*—submissive; *śiṣyasya*—of a disciple; *guravaḥ*—spiritual masters; *guhyam*—very confidential; *api uta*—even so.

TRANSLATION

O King, kindly hear me with great attention. Although the activities of the Supreme Lord are very confidential, no ordinary man being able to understand them, I shall speak about them to you, for spiritual masters explain to a submissive disciple even subject matters that are very confidential and difficult to understand.

10.13.4

tathāgha-vadanān mṛtyo
rakṣitvā vatsa-pālakān
sarit-pulinam ānīya
bhagavān idam abravīt

SYNONYMS

tathā—thereafter; *agha-vadanāt*—from the mouth of Aghāsura; *mṛtyoḥ*—death personified; *rakṣitvā*—after saving; *vatsa-pālakān*—all the cowherd boys and calves; *sarit-pulinam*—to the bank of the river; *ānīya*—bringing them; *bhagavān*—the Supreme Personality of Godhead, Kṛṣṇa; *idam*—these words; *abravīt*—spoke.

TRANSLATION

Then, after saving the boys and calves from the mouth of Aghāsura, who was death personified, Lord Kṛṣṇa, the Supreme Personality of Godhead, brought them all to the bank of the river and spoke the following words.

10.13.5

> *aho 'tiramyaṁ pulinaṁ vayasyāḥ*
> *sva-keli-sampan mṛdulāccha-bālukam*
> *sphuṭat-saro-gandha-hṛtāli-patrika-*
> *dhvani-pratidhvāna-lasad-drumākulam*

SYNONYMS

aho—oh; *ati-ramyam*—very, very beautiful; *pulinam*—the bank of the river; *vayasyāḥ*—My dear friends; *sva-keli-sampat*—full with all paraphernalia for pastimes of play; *mṛdula-accha-bālukam*—the very soft and clean sandy bank; *sphuṭat*—in full bloom; *saraḥ-gandha*—by the aroma of the lotus flower; *hṛta*—attracted; *ali*—of

the bumblebees; *patrika*—and of the birds; *dhvani-pratidhvāna*—the sounds of their chirping and moving and the echoes of these sounds; *lasat*—moving all over; *druma-ākulam*—full of nice trees.

TRANSLATION

My dear friends, just see how this riverbank is extremely beautiful because of its pleasing atmosphere. And just see how the blooming lotuses are attracting bees and birds by their aroma. The humming and chirping of the bees and birds is echoing throughout the beautiful trees in the forest. Also, here the sands are clean and soft. Therefore, this must be considered the best place for our sporting and pastimes.

PURPORT

The description of Vṛndāvana forest as given herewith was spoken by Kṛṣṇa five thousand years ago, and the same condition prevailed during the time of the Vaiṣṇava *ācāryas* three or four hundred years ago. *Kūjat-kokila-haṁsa-sārasa-gaṇākīrṇe mayūrākule*. Vṛndāvana forest is always filled with the chirping and cooing of birds like cuckoos (*kokila*), ducks (*haṁsa*) and cranes (*sārasa*), and it is also full of peacocks (*mayūrākule*). The same sounds and atmosphere still prevail in the area where our Kṛṣṇa-Balarāma temple is situated. Everyone who visits this temple is pleased to hear the chirping of the birds as described here (*kūjat-kokila-haṁsa-sārasa*).

10.13.6

atra bhoktavyam asmābhir
divārūḍhaṁ kṣudhārditāḥ
vatsāḥ samīpe 'paḥ pītvā
carantu śanakais tṛṇam

SYNONYMS

atra—here, on this spot; *bhoktavyam*—our lunch should be eaten; *asmābhiḥ*—by us; *diva-ārūḍham*—it is very late now; *kṣudhā arditāḥ*—we are fatigued with hunger; *vatsāḥ*—the calves; *samīpe*—nearby; *apaḥ*—water; *pītvā*—after drinking; *carantu*—let them eat; *śanakaiḥ*—slowly; *tṛṇam*—the grasses.

TRANSLATION

I think we should take our lunch here, since we are already hungry because the time is very late. Here the calves may drink water and go slowly here and there and eat the grass.

10.13.7

tatheti pāyayitvārbhā
vatsān ārudhya śādvale
muktvā śikyāni bubhujuḥ
samaṁ bhagavatā mudā

SYNONYMS

tathā iti—as Kṛṣṇa proposed, the other cowherd boys agreed; *pāyayitvā arbhāḥ*—they allowed to drink water; *vatsān*—the calves; *ārudhya*—tying them to the trees, allowed them to eat; *śādvale*—in a place of green, tender grasses; *muktvā*—opening; *śikyāni*—their bags of eatables and other paraphernalia; *bubhujuḥ*—went and enjoyed; *samam*—equally; *bhagavatā*—with the Supreme Personality of Godhead; *mudā*—in transcendental pleasure.

TRANSLATION

Accepting Lord Kṛṣṇa's proposal, the cowherd boys allowed the calves to drink water from the river and then tied them to trees where there was green, tender grass. Then the boys opened their baskets of food and began eating with Kṛṣṇa in great transcendental pleasure.

10.13.8

kṛṣṇasya viṣvak puru-rāji-maṇḍalair
abhyānanāḥ phulla-dṛśo vrajārbhakāḥ
sahopaviṣṭā vipine virejuś
chadā yathāmbhoruha-karṇikāyāḥ

SYNONYMS

kṛṣṇasya viṣvak—surrounding Kṛṣṇa; *puru-rāji-maṇḍalaiḥ*—by different encirclements of associates; *abhyānanāḥ*—everyone looking forward to the center, where Kṛṣṇa was sitting; *phulla-dṛśaḥ*—their faces looking very bright because of transcendental pleasure; *vraja-arbhakāḥ*—all the cowherd boys of Vrajabhūmi; *saha-upaviṣṭāḥ*—sitting with Kṛṣṇa; *vipine*—in the forest; *virejuḥ*—so nicely and beautifully made; *chadāḥ*—petals and leaves; *yathā*—just as; *ambhoruha*—of a lotus flower; *karṇikāyāḥ*—of the whorl.

TRANSLATION

Like the whorl of a lotus flower surrounded by its petals and leaves, Kṛṣṇa sat in the center, encircled by lines of His friends, who all looked very beautiful. Every one of them was trying to look forward toward Kṛṣṇa, thinking that Kṛṣṇa might look toward him. In this way they all enjoyed their lunch in the forest.

PURPORT

To a pure devotee, Kṛṣṇa is always visible, as stated in the *Brahmā saṁhitā* (*santaḥ sadaiva hṛdayeṣu vilokayanti*) and as indicated by Kṛṣṇa Himself in *Bhagavad-gītā* (*sarvataḥ pāṇi-pādaṁ tat sarvato 'kṣi-śiro-mukham*). If by accumulating pious activities (*kṛta-puṇya-puñjāḥ* [[sb/10/12/7-11|[SB 10.12.11]]]) one is raised to the platform of pure devotional service, Kṛṣṇa is always visible in the core of one's heart. One who has attained such perfection is all-beautiful in transcendental bliss. The

present Kṛṣṇa consciousness movement is an attempt to keep Kṛṣṇa in the center, for if this is done all activities will automatically become beautiful and blissful.

10.13.9

kecit puṣpair dalaiḥ kecit
pallavair aṅkuraiḥ phalaiḥ
śigbhis tvagbhir dṛṣadbhiś ca
bubhujuḥ kṛta-bhājanāḥ

SYNONYMS

kecit—someone; *puṣpaiḥ*—by flowers; *dalaiḥ*—by nice leaves of flowers; *kecit*—someone; *pallavaiḥ*—on the surface of bunches of leaves; *aṅkuraiḥ*—on the sprouts of flowers; *phalaiḥ*—and some on fruits; *śigbhiḥ*—some actually in the basket or packet; *tvagbhiḥ*—by the bark of trees; *dṛṣadbhiḥ*—on rocks; *ca*—and; *bubhujuḥ*—enjoyed; *kṛta-bhājanāḥ*—as if they had made their plates for eating.

TRANSLATION

Among the cowherd boys, some placed their lunch on flowers, some on leaves, fruits, or bunches of leaves, some actually in their baskets, some on the bark of trees and some on rocks. This is what the children imagined to be their plates as they ate their lunch.

10.13.10

sarve mitho darśayantaḥ
sva-sva-bhojya-rucir pṛthak
hasanto hāsayantaś cā-
bhyavajahruḥ saheśvarāḥ

SYNONYMS

sarve—all the cowherd boys; *mithaḥ*—to one another; *darśayantaḥ*—showing; *sva-sva-bhojya-rucim pṛthak*—different varieties of foodstuffs brought from home, with their separate and different tastes; *hasantaḥ*—after tasting, they were all laughing; *hāsayantaḥ ca*—and making others laugh; *abhyavajahruḥ*—enjoyed lunch; *saha-īśvarāḥ*—along with Kṛṣṇa.

TRANSLATION

All the cowherd boys enjoyed their lunch with Kṛṣṇa, showing one another the different tastes of the different varieties of preparations they had brought from home. Tasting one another's preparations, they began to laugh and make one another laugh.

PURPORT

Sometimes one friend would say, "Kṛṣṇa, see how my food is relishable," and Kṛṣṇa would take some and laugh. Similarly, Balarāma, Sudāmā and other friends would taste one another's

food and laugh. In this way, the friends very jubilantly began to eat their respective preparations brought from home.

10.13.11

> *bibhrad veṇuṁ jaṭhara-paṭayoḥ śṛṅga-vetre ca kakṣe*
> *vāme pāṇau masṛṇa-kavalaṁ tat-phalāny aṅgulīṣu*
> *tiṣṭhan madhye sva-parisuhṛdo hāsayan narmabhiḥ*
> *svaiḥ*
> *svarge loke miṣati bubhuje yajña-bhug bāla-keliḥ*

SYNONYMS

bibhrat veṇum—keeping the flute; *jaṭhara-paṭayoḥ*—between the tight clothing and the abdomen; *śṛṅga-vetre*—both the horn bugle and the cow-driving stick; *ca*—also; *kakṣe*—on the waist; *vāme*—on the left-hand side; *pāṇau*—taking in hand; *masṛṇa-kavalam*—very nice food prepared with rice and first-class curd; *tat-phalāni*—suitable pieces of fruit like bael; *aṅgulīṣu*—between the fingers; *tiṣṭhan*—staying in this way; *madhye*—in the middle; *sva-pari-suhṛdaḥ*—His own personal associates; *hāsayan*—making them laugh; *narmabhiḥ*—with joking words; *svaiḥ*—His own; *svarge loke miṣati*—while the inhabitants of the heavenly planets, Svargaloka, were watching this wonderful scene; *bubhuje*—Kṛṣṇa enjoyed; *yajña-bhuk bāla-keliḥ*—although He accepts offerings in *yajña,* for the sake of childhood pastimes He was enjoying foodstuffs very jubilantly with His cowherd boyfriends.

TRANSLATION

Kṛṣṇa is yajña-bhuk—that is, He eats only offerings of yajña—but to exhibit His childhood pastimes, He now sat with His flute tucked between His waist and His tight cloth on His right side and with His horn bugle and cow-driving stick on His left. Holding in His hand a very nice preparation of yogurt and rice, with pieces of suitable fruit between His fingers, He sat like the whorl of a lotus flower, looking forward toward all His friends, personally joking with them and creating jubilant laughter among them as He ate. At that time, the denizens of heaven were watching, struck with wonder at how the Personality of Godhead, who eats only in yajña, was now eating with His friends in the forest.

PURPORT

When Kṛṣṇa was eating with His cowherd boyfriends, a certain bumblebee came there to take part in the eating. Thus Kṛṣṇa joked, "Why have you come to disturb My *brāhmaṇa* friend Madhumaṅgala? You want to kill a *brāhmaṇa*. This is not good." All the boys would laugh and enjoy, speaking such joking words while eating. Thus the inhabitants of the higher planets were astonished at how the Supreme Personality of Godhead, who eats only when *yajña* is offered, was now eating like an ordinary child with His friends in the forest.

10.13.12

bhārataivaṁ vatsa-peṣu
bhuñjāneṣv acyutātmasu
vatsās tv antar-vane dūraṁ
viviśus tṛṇa-lobhitāḥ

SYNONYMS

bhārata—O Mahārāja Parīkṣit; *evam*—in this way (while they were enjoying their lunch); *vatsa-peṣu*—along with all the boys tending the calves; *bhuñjāneṣu*—engaged in taking their food; *acyuta-ātmasu*—all of them being very near and dear to Acyuta, Kṛṣṇa; *vatsāḥ*—the calves; *tu*—however; *antaḥ-vane*—within the deep forest; *dūram*—far away; *viviśuḥ*—entered; *tṛṇa-lobhitāḥ*—being allured by green grass.

TRANSLATION

O Mahārāja Parīkṣit, while the cowherd boys, who knew nothing within the core of their hearts but Kṛṣṇa, were thus engaged in eating their lunch in the forest, the calves went far away, deep into the forest, being allured by green grass.

10.13.13

tān dṛṣṭvā bhaya-santrastān
ūce kṛṣṇo 'sya bhī-bhayam
mitrāṇy āśān mā viramate-
hāneṣye vatsakān aham

SYNONYMS

tān—that those calves were going away; *dṛṣṭvā*—seeing; *bhaya-santrastān*—to the cowherd boys, who were disturbed by fear that within the dense forest the calves would be attacked by some ferocious animals; *ūce*—Kṛṣṇa said; *kṛṣṇaḥ asya bhī-bhayam*—Kṛṣṇa, who is Himself the fearful element of all kinds of fear (when Kṛṣṇa is present, there is no fear); *mitrāṇi*—My dear friends; *āśāt*—from your enjoyment of eating; *mā viramata*—do not stop; *iha*—in this place, in this spot; *āneṣye*—I shall bring back; *vatsakān*—the calves; *aham*—I.

TRANSLATION

When Kṛṣṇa saw that His friends the cowherd boys were frightened, He, the fierce controller even of fear itself, said, just to mitigate their fear, "My dear friends, do not stop eating. I shall bring your calves back to this spot by personally going after them Myself."

PURPORT

In the presence of Kṛṣṇa's friendship, a devotee cannot have any fear. Kṛṣṇa is the supreme controller, the controller of even death, which is supposed to be the ultimate fear in this material world. *Bhayaṁ dvitīyābhiniveśataḥ syāt* (SB 11.2.37). This fear arises because of lack of Kṛṣṇa consciousness; otherwise there cannot be any fear. For one who has taken shelter of the lotus feet of Kṛṣṇa, this material world of fear becomes hardly dangerous at all.

> *bhavāmbudhir vatsa-padaṁ paraṁ padaṁ*
> *padaṁ padaṁ yad vipadāṁ na teṣām*

Bhavāmbudhiḥ, the material ocean of fear, becomes very easy to cross by the mercy of the supreme controller. This material world, in which there is fear and danger at every step (*padaṁ padaṁ yad vipadām*), is not meant for those who have taken shelter at Kṛṣṇa's lotus feet. Such persons are delivered from this fearful world.

> *samāśritā ye pada-pallava-plavaṁ*
> *mahat-padaṁ puṇya-yaśo murāreḥ*
> *bhavāmbudhir vatsa-padaṁ paraṁ padaṁ*
> *padaṁ padaṁ yad vipadāṁ na teṣām*
> *(SB 10.14.58)*

Everyone, therefore, should take shelter of the Supreme Person, who is the source of fearlessness, and thus be secure.

10.13.14

ity uktvādri-darī-kuñja-
gahvareṣv ātma-vatsakān
vicinvan bhagavān kṛṣṇaḥ
sapāṇi-kavalo yayau

SYNONYMS

iti uktvā—saying this ("Let Me bring your calves personally"); *adri-darī-kuñja-gahvareṣu*—everywhere in the mountains, the mountain caves, the bushes and narrow places; *ātma-vatsakān*—the calves belonging to His own personal friends; *vicinvan*—searching out; *bhagavān*—the Supreme Personality of Godhead; *kṛṣṇaḥ*—Lord Kṛṣṇa; *sa-pāṇi-kavalaḥ*—carrying His yogurt and rice in His hand; *yayau*—started out.

TRANSLATION

"Let Me go and search for the calves," Kṛṣṇa said. "Don't disturb your enjoyment." Then, carrying His yogurt and rice in His hand, the Supreme Personality of Godhead, Kṛṣṇa, immediately went out to search for the calves of His friends. To please His friends, He began searching in all the mountains, mountain caves, bushes and narrow passages.

PURPORT

The *Vedas* (*Śvetāśvatara Upaniṣad* 6.8) assert that the Supreme Personality of Godhead has nothing to do personally (*na tasya kāryaṁ karaṇaṁ ca vidyate*) because He is doing everything through His energies and potencies (*parāsya śaktir vividhaiva śrūyate [Cc. Madhya 13.65, purport]*). Nonetheless, here we see that He took personal care to find the calves of His friends. This was Kṛṣṇa's causeless mercy. *Mayādhyakṣeṇa prakṛtiḥ sūyate sa-carācaram: [[bg/9/10|[Bg. 9.10]]]* all the affairs of the entire world and the entire cosmic manifestation are working under His direction, through His different energies. Still, when there is a need to take care of His friends, He does this personally. Kṛṣṇa assured His friends, "Don't be afraid. I am going personally to search for your calves." This was Kṛṣṇa's causeless mercy.

10.13.15

ambhojanma-janis tad-antara-gato
māyārbhakasyeśitur
draṣṭuṁ mañju mahitvam anyad api tad-vatsān ito
vatsapān
nītvānyatra kurūdvahāntaradadhāt khe 'vasthito yaḥ
purā
dṛṣṭvāghāsura-mokṣaṇaṁ prabhavataḥ prāptaḥ
paraṁ vismayam

SYNONYMS

ambhojanma-janiḥ—Lord Brahmā, who was born from a lotus flower; *tat-antara-gataḥ*—now became entangled with the affairs of Kṛṣṇa, who was enjoying luncheon pastimes with His cowherd boys; *māyā-arbhakasya*—of the boys made by Kṛṣṇa's *māyā*; *īśituḥ*—of the supreme controller; *draṣṭum*—just to see; *mañju*—very pleasing; *mahitvam anyat api*—other glories of the Lord also; *tat-vatsān*—their calves; *itaḥ*—than that place where they were; *vatsa-pān*—and the cowherd boys taking care of the calves; *nītvā*—bringing them; *anyatra*—to a different place; *kurūdvaha*—O Mahārāja Parīkṣit; *antara-dadhāt*—kept hidden and invisible for some time; *khe avasthitaḥ yaḥ*—this person Brahmā, who was situated in the higher planetary system in the sky; *purā*—formerly; *dṛṣṭvā*—was observing; *aghāsura-mokṣaṇam*—the wonderful killing and deliverance of Aghāsura from material tribulation; *prabhavataḥ*—of the all-potent Supreme Person; *prāptaḥ param vismayam*—had become extremely astonished.

TRANSLATION

O Mahārāja Parīkṣit, Brahmā, who resides in the higher planetary system in the sky, had observed the activities of the most powerful Kṛṣṇa in killing and delivering Aghāsura, and he was astonished. Now that same Brahmā wanted to show some of his own power and see the power of Kṛṣṇa, who was engaged in His childhood pastimes, playing as if with ordinary cowherd boys. Therefore, in Kṛṣṇa's absence, Brahmā took all the boys

and calves to another place. Thus he became entangled, for in the very near future he would see how powerful Kṛṣṇa was.

PURPORT

When Aghāsura was being killed by Kṛṣṇa, who was accompanied by His associates, Brahmā was astonished, but when he saw that Kṛṣṇa was very much enjoying His pastimes of lunch, he was even more astonished and wanted to test whether Kṛṣṇa was actually there. Thus he became entangled in Kṛṣṇa's *māyā*. After all, Brahmā was born materially. As mentioned here, *ambhojanma janiḥ:* he was born of *ambhoja,* a lotus flower. It does not matter that he was born of a lotus and not of any man, animal or material father. A lotus is also material, and anyone born through the material energy must be subject to the four material deficiencies: *bhrama* (the tendency to commit mistakes), *pramāda* (the tendency to be illusioned), *vipralipsā* (the tendency to cheat) and *karaṇāpāṭava* (imperfect senses). Thus Brahmā also became entangled.

Brahmā, with his *māyā,* wanted to test whether Kṛṣṇa was actually present. These cowherd boys were but expansions of Kṛṣṇa's personal self (*ānanda-cinmaya-rasa-pratibhāvitābhiḥ* [Bs. 5.37]). Later Kṛṣṇa would show Brahmā how He expands Himself into everything as His personal pleasure, *ānanda-cinmaya-rasa. Hlādinī śaktir asmāt:* Kṛṣṇa has a transcendental potency called *hlādinī śakti*. He does not enjoy anything that is a

product of the material energy. Brahmā, therefore, would see Lord Kṛṣṇa expand His energy.

Brahmā wanted to take away Kṛṣṇa's associates, but instead he took away some other boys and calves. Rāvaṇa wanted to take away Sītā, but that was impossible, and instead he took away a *māyā* Sītā. Similarly, Brahmā took away *māyārbhakāḥ:* boys manifested by Kṛṣṇa's *māyā*. Brahmā could show some extraordinary opulence to the *māyārbhakāḥ;* but he could not show any extraordinary potency to Kṛṣṇa's associates. That he would see in the very near future. *Māyārbhakasya īśituḥ*. This bewilderment, this *māyā,* was caused by the supreme controller, *prabhavataḥ*—the all-potent Supreme person, Kṛṣṇa—and we shall see the result. Anyone materially born is subject to bewilderment. This pastime is therefore called *brahma-vimohana-līlā,* the pastime of bewildering Brahmā. *Mohitaṁ nābhijānāti mām ebhyaḥ param avyayam* (Bg. 7.13). Materially born persons cannot fully understand Kṛṣṇa. Even the demigods cannot understand Him (*muhyanti yat sūrayaḥ*). *Tene brahmā hṛdā ya ādi-kavaye* (SB 1.1.1). Everyone, from Brahmā down to the small insect, must take lessons from Kṛṣṇa.

10.13.16

tato vatsān adṛṣṭvaitya
puline 'pi ca vatsapān

ubhāv api vane kṛṣṇo
vicikāya samantataḥ

SYNONYMS

tataḥ—thereafter; *vatsān*—the calves; *adṛṣṭvā*—not seeing there within the forest; *etya*—after; *puline api*—to the bank of the Yamunā; *ca*—also; *vatsapān*—could not see the cowherd boys; *ubhau api*—both of them (the calves and the cowherd boys); *vane*—within the forest; *kṛṣṇaḥ*—Lord Kṛṣṇa; *vicikāya*—searched all over; *samantataḥ*—here and there.

TRANSLATION

Thereafter, when Kṛṣṇa was unable to find the calves, He returned to the bank of the river, but there He was also unable to see the cowherd boys. Thus He began to search for both the calves and the boys, as if He could not understand what had happened.

PURPORT

Kṛṣṇa could immediately understand that Brahmā had taken away both the calves and the boys, but as an innocent child He searched here and there so that Brahmā could not understand Kṛṣṇa's *māyā*. This was all a dramatic performance. A player knows everything, but still he plays on the stage in such a way that others do not understand him.

10.13.17

kvāpy adṛṣṭvāntar-vipine
vatsān pālāṁś ca viśva-vit
sarvaṁ vidhi-kṛtaṁ kṛṣṇaḥ
sahasāvajagāma ha

SYNONYMS

kva api—anywhere; *adṛṣṭvā*—not seeing at all; *antaḥ-vipine*—within the forest; *vatsān*—the calves; *pālān ca*—and their caretakers, the cowherd boys; *viśva-vit*—Kṛṣṇa, who is aware of everything going on throughout the whole cosmic manifestation; *sarvam*—everything; *vidhi-kṛtam*—was executed by Brahmā; *kṛṣṇaḥ*—Lord Kṛṣṇa; *sahasā*—immediately; *avajagāma ha*—could understand.

TRANSLATION

When Kṛṣṇa was unable to find the calves and their caretakers, the cowherd boys, anywhere in the forest, He could suddenly understand that this was the work of Lord Brahmā.

PURPORT

Although Kṛṣṇa is *viśva-vit,* the knower of everything happening in the entire cosmic manifestation, as an innocent child He showed ignorance of Brahmā's actions, although He could

immediately understand that these were the doings of Brahmā. This pastime is called *brahma-vimohana,* the bewilderment of Brahmā. Brahmā was already bewildered by Kṛṣṇa's activities as an innocent child, and now he would be further bewildered.

10.13.18

> *tataḥ kṛṣṇo mudaṁ kartuṁ*
> *tan-mātṝṇāṁ ca kasya ca*
> *ubhayāyitam ātmānaṁ*
> *cakre viśva-kṛd īśvaraḥ*

SYNONYMS

tataḥ—thereafter; *kṛṣṇaḥ*—the Supreme Personality of Godhead; *mudam*—pleasure; *kartum*—to create; *tat-mātṝṇām ca*—of the mothers of the cowherd boys and calves; *kasya ca*—and (the pleasure) of Brahmā; *ubhayāyitam*—expansion, both as the calves and as the cowherd boys; *ātmānam*—Himself; *cakre*—did; *viśva-kṛt īśvaraḥ*—it was not difficult for Him, for He is the creator of the whole cosmic manifestation.

TRANSLATION

Thereafter, just to create pleasure both for Brahmā and for the mothers of the calves and cowherd boys, Kṛṣṇa, the creator of the entire cosmic manifestation, expanded Himself as calves and boys.

PURPORT

Although Brahmā was already entangled in bewilderment, he wanted to show his power to the cowherd boys; but after he took away the boys and their calves and returned to his abode, Kṛṣṇa created further astonishment for Brahmā, and for the mothers of the boys, by establishing the lunch pastimes in the forest again and replacing all the calves and boys, just as they had appeared before. According to the *Vedas, ekaṁ bahu syām:* the Personality of Godhead can become many, many millions upon millions of calves and cowherd boys, as He did to bewilder Brahmā more and more.

10.13.19

> *yāvad vatsapa-vatsakālpaka-vapur yāvat karāṅghry-ādikaṁ*
> *yāvad yaṣṭi-viṣāṇa-veṇu-dala-śig yāvad vibhūṣāmbaram*
> *yāvac chīla-guṇābhidhākṛti-vayo yāvad vihārādikaṁ*
> *sarvaṁ viṣṇumayaṁ giro 'ṅga-vad ajaḥ sarva-svarūpo babhau*

SYNONYMS

yāvat vatsapa—exactly like the cowherd boys; *vatsaka-alpaka-vapuḥ*—and exactly like the tender bodies of the calves; *yāvat kara-aṅghri-ādikam*—exactly to the measurement of their particular

varieties of legs and hands; *yāvat yaṣṭi-viṣāṇa-veṇu-dala-śik*—not only like their bodies but exactly like their bugles, flutes, sticks, lunch bags and so on; *yāvat vibhūṣā-ambaram*—exactly like their ornaments and dress in all their varied particulars; *yāvat śīla-guṇa-abhidhā-ākṛti-vayaḥ*—their exact character, habits, features, attributes and explicit bodily features; *yāvat vihāra-ādikam*—exactly according to their tastes or amusements; *sarvam*—everything in detail; *viṣṇu-mayam*—expansions of Vāsudeva, Viṣṇu; *giraḥ aṅga-vat*—voices exactly like theirs; *ajaḥ*—Kṛṣṇa; *sarva-svarūpaḥ babhau*—created everything in detail as Himself, without any change.

TRANSLATION

By His Vāsudeva feature, Kṛṣṇa simultaneously expanded Himself into the exact number of missing cowherd boys and calves, with their exact bodily features, their particular types of hands, legs and other limbs, their sticks, bugles and flutes, their lunch bags, their particular types of dress and ornaments placed in various ways, their names, ages and forms, and their special activities and characteristics. By expanding Himself in this way, beautiful Kṛṣṇa proved the statement samagra-jagad viṣṇumayam: "Lord Viṣṇu is all-pervading."

PURPORT

As stated in the *Brahma-saṁhitā* (5.33):

> *advaitam acyutam anādim ananta-rūpam*
> *ādyaṁ purāṇa-puruṣaṁ nava-yauvanaṁ ca*

Kṛṣṇa, *paraṁ brahma,* the Supreme Personality of Godhead, is *ādyam,* the beginning of everything; He is *ādi-puruṣam,* the ever-youthful original person. He can expand Himself in more forms than one can imagine, yet He does not fall down from His original form as Kṛṣṇa; therefore He is called Acyuta. This is the Supreme Personality of Godhead. *Sarvaṁ viṣṇumayaṁ jagat. Sarvaṁ khalv idaṁ brahma.* Kṛṣṇa thus proved that He is everything, that He can become everything, but that still He is personally different from everything (*mat-sthāni sarva-bhūtāni na cāhaṁ teṣv avasthitaḥ* [[bg/9/4|[Bg. 9.4]]]). This is Kṛṣṇa, who is understood by *acintya-bhedābheda-tattva* philosophy. *pūrṇasya pūrṇam ādāya pūrṇam evāvaśiṣyate*/ [[books/iso/ob|[Īśo Invocation]]] Kṛṣṇa is always complete, and although He can create millions of universes, all of them full in all opulences, He remains as opulent as ever, without any change (*advaitam*). This is explained by different Vaiṣṇava *ācāryas* through philosophies such as *viśuddhādvaita, viśiṣṭādvaita* and *dvaitādvaita.* Therefore one must learn about Kṛṣṇa from the *ācāryas. Ācāryavān puruṣo veda*/ one who follows the path of the *ācāryas* knows things as they are. Such a person can know Kṛṣṇa as He is, at least to some extent, and as soon as one understands Kṛṣṇa (*janma karma ca me divyam evaṁ yo vetti tattvataḥ* [[bg/4/9|[Bg. 4.9]]]), one is liberated from material bondage (*tyaktvā dehaṁ punar janma naiti mām eti so 'rjuna*).

10.13.20

svayam ātmātma-govatsān
prativāryātma-vatsapaiḥ
krīḍann ātma-vihāraiś ca
sarvātmā prāviśad vrajam

SYNONYMS

svayam ātmā—Kṛṣṇa, who is personally the Supreme Soul, the Supersoul; *ātma-go-vatsān*—now expanded into calves that were also He Himself; *prativārya ātma-vatsapaiḥ*—again He Himself was represented as the cowherd boys controlling and commanding the calves; *krīḍan*—thus Himself constituting everything in these transcendental pastimes; *ātma-vihāraiḥ ca*—enjoying Himself by Himself in different ways; *sarva-ātmā*—the Supersoul, Kṛṣṇa; *prāviśat*—entered; *vrajam*—Vrajabhūmi, the land of Mahārāja Nanda and Yaśodā.

TRANSLATION

Now expanding Himself so as to appear as all the calves and cowherd boys, all of them as they were, and at the same time appear as their leader, Kṛṣṇa entered Vrajabhūmi, the land of His father, Nanda Mahārāja, just as He usually did while enjoying their company.

PURPORT

Kṛṣṇa usually stayed in the forest and pasturing ground, taking care of the calves and cows with His associates the cowherd boys. Now that the original group had been taken away by Brahmā, Kṛṣṇa Himself assumed the forms of every member of the group, without anyone's knowledge, even the knowledge of Baladeva, and continued the usual program. He was ordering His friends to do this and that, and He was controlling the calves and going into the forest to search for them when they went astray, allured by new grass, but these calves and boys were He Himself. This was Kṛṣṇa's inconceivable potency. As explained by Śrīla Jīva Gosvāmī, *rādhā kṛṣṇa-praṇaya-vikṛtir hlādinī śaktir asmāt*. Rādhā and Kṛṣṇa are the same. Kṛṣṇa, by expanding His pleasure potency, becomes Rādhārāṇī. The same pleasure potency (*ānanda-cinmaya-rasa*) was expanded by Kṛṣṇa when He Himself became all the calves and boys and enjoyed transcendental bliss in Vrajabhūmi. This was done by the *yogamāyā* potency and was inconceivable to persons under the potency of *mahāmāyā*.

10.13.21

tat-tad-vatsān pṛthaṅ nītvā
tat-tad-goṣṭhe niveśya saḥ
tat-tad-ātmābhavad rājaṁs
tat-tat-sadma praviṣṭavān

SYNONYMS

tat-tat-vatsān—the calves, which belonged to different cows; *pṛthak*—separately; *nītvā*—bringing; *tat-tat-goṣṭhe*—to their respective cow sheds; *niveśya*—entering; *saḥ*—Kṛṣṇa; *tat-tat-ātmā*—as originally different individual souls; *abhavat*—He expanded Himself in that way; *rājan*—O King Parīkṣit; *tat-tat-sadma*—their respective houses; *praviṣṭavān*—entered (Kṛṣṇa thus entered everywhere).

TRANSLATION

O Mahārāja Parīkṣit, Kṛṣṇa, who had divided Himself as different calves and also as different cowherd boys, entered different cow sheds as the calves and then different homes as different boys.

PURPORT

Kṛṣṇa had many, many friends, of whom Śrīdāmā, Sudāmā and Subala were prominent. Thus Kṛṣṇa Himself became Śrīdāmā, Sudāmā and Subala and entered their respective houses with their respective calves.

10.13.22

tan-mātaro veṇu-rava-tvarotthitā
utthāpya dorbhiḥ parirabhya nirbharam

sneha-snuta-stanya-payaḥ-sudhāsavaṁ
matvā paraṁ brahma sutān apāyayan

SYNONYMS

tat-mātaraḥ—the mothers of the respective cowherd boys; *veṇu-rava*—because of the sounds played on flutes and bugles by the cowherd boys; *tvara*—immediately; *utthitāḥ*—awakened from their respective household duties; *utthāpya*—immediately lifted their respective sons; *dorbhiḥ*—with their two arms; *parirabhya*—embracing; *nirbharam*—without feeling any weight; *sneha-snuta*—which was flowing because of intense love; *stanya-payaḥ*—their breast milk; *sudhā-āsavam*—tasting just like a nectarean beverage; *matvā*—accepting the milk like that; *param*—the Supreme; *brahma*—Kṛṣṇa; *sutān apāyayan*—began to feed their respective sons.

TRANSLATION

The mothers of the boys, upon hearing the sounds of the flutes and bugles being played by their sons, immediately rose from their household tasks, lifted their boys onto their laps, embraced them with both arms and began to feed them with their breast milk, which flowed forth because of extreme love specifically for Kṛṣṇa. Actually Kṛṣṇa is everything, but at that time, expressing extreme love and affection, they took special pleasure in feeding Kṛṣṇa, the Parabrahman, and Kṛṣṇa drank the milk from His respective mothers as if it were a nectarean beverage.

PURPORT

Although all the elderly *gopīs* knew that Kṛṣṇa was the son of mother Yaśodā, they still desired, "If Kṛṣṇa had become my son, I would also have taken care of Him like mother Yaśodā. "This was their inner ambition. Now, in order to please them, Kṛṣṇa personally took the role of their sons and fulfilled their desire. They enhanced their special love for Kṛṣṇa by embracing Him and feeding Him, and Kṛṣṇa tasted their breast milk to be just like a nectarean beverage. While thus bewildering Brahmā, He enjoyed the special transcendental pleasure created by *yogamāyā* between all the other mothers and Himself.

10.13.23

> *tato nṛponmardana-majja-lepanā-*
> *laṅkāra-rakṣā-tilakāśanādibhiḥ*
> *saṁlālitaḥ svācaritaiḥ praharṣayan*
> *sāyaṁ gato yāma-yamena mādhavaḥ*

SYNONYMS

tataḥ—thereafter; *nṛpa*—O King (Mahārāja Parīkṣit); *unmardana*—by massaging them with oil; *majja*—by bathing; *lepana*—by smearing the body with oil and sandalwood pulp; *alaṅkāra*—by decorating with ornaments; *rakṣā*—by chanting protective *mantras*; *tilaka*—by decorating the body with *tilaka* marks in twelve places; *aśana-ādibhiḥ*—and by feeding them sumptuously; *saṁlālitaḥ*—in

this way cared for by the mothers; *sva-ācaritaiḥ*—by their characteristic behavior; *praharṣa-yan*—making the mothers very much pleased; *sāyam*—evening; *gataḥ*—arrived; *yāma-yamena*—as the time of each activity passed; *mādhavaḥ*—Lord Kṛṣṇa.

TRANSLATION

Thereafter, O Mahārāja Parīkṣit, as required according to the scheduled round of His pastimes, Kṛṣṇa returned in the evening, entered the house of each of the cowherd boys, and engaged exactly like the former boys, thus enlivening their mothers with transcendental pleasure. The mothers took care of the boys by massaging them with oil, bathing them, smearing their bodies with sandalwood pulp, decorating them with ornaments, chanting protective mantras, decorating their bodies with tilaka and giving them food. In this way, the mothers served Kṛṣṇa personally.

10.13.24

gāvas tato goṣṭham upetya satvaraṁ
huṅkāra-ghoṣaiḥ parihūta-saṅgatān
svakān svakān vatsatarān apāyayan
muhur lihantyaḥ sravad audhasaṁ payaḥ

SYNONYMS

gāvaḥ—the calves; *tataḥ*—thereafter; *goṣṭham*—to the cow sheds; *upetya*—reaching; *satvaram*—very soon; *huṅkāra-ghoṣaiḥ*—by making jubilant mooing sounds; *parihūta-saṅgatān*—to call the cows; *svakān svakān*—following their respective mothers; *vatsatarān*—the respective calves; *apāyayan*—feeding them; *muhuḥ*—again and again; *lihantyaḥ*—licking the calves; *sravat audhasam payaḥ*—abundant milk flowing from their milk bags.

TRANSLATION

Thereafter, all the cows entered their different sheds and began mooing loudly, calling for their respective calves. When the calves arrived, the mothers began licking the calves' bodies again and again and profusely feeding them with the milk flowing from their milk bags.

PURPORT

All the dealings between the calves and their respective mothers taking care of them were enacted by Kṛṣṇa Himself.

10.13.25

> *go-gopīnāṁ mātṛtāsminn*
> *āsīt snehardhikāṁ vinā*

purovad āsv api hares
tokatā māyayā vinā

SYNONYMS

go-gopīnām—for both the cows and the *gopīs,* the elderly cowherd women; *mātṛtā*—motherly affection; *asmin*—unto Kṛṣṇa; *āsīt*—there ordinarily was; *sneha*—of affection; *ṛdhikām*—any increase; *vinā*—without; *puraḥ-vat*—like before; *āsu*—there was among the cows and *gopīs*; *api*—although; *hareḥ*—of Kṛṣṇa; *tokatā*—Kṛṣṇa is my son; *māyayā vinā*—without *māyā*.

TRANSLATION

Previously, from the very beginning, the gopīs had motherly affection for Kṛṣṇa. Indeed, their affection for Kṛṣṇa exceeded even their affection for their own sons. In displaying their affection, they had thus distinguished between Kṛṣṇa and their sons, but now that distinction disappeared.

PURPORT

The distinction between one's own son and another's son is not unnatural. Many elderly women have motherly affection for the sons of others. They observe distinctions, however, between those other sons and their own. But now the elderly *gopīs* could not distinguish between their own sons and Kṛṣṇa, for since their own sons had been taken by Brahmā, Kṛṣṇa had expanded as their sons. Therefore, their extra affection for their sons, who

were now Kṛṣṇa Himself, was due to bewilderment resembling that of Brahmā. Previously, the mothers of Śrīdāmā, Sudāmā, Subala and Kṛṣṇa's other friends did not have the same affection for one another's sons, but now the *gopīs* treated all the boys as their own. Śukadeva Gosvāmī, therefore, wanted to explain this increment of affection in terms of Kṛṣṇa's bewilderment of Brahmā, the *gopīs,* the cows and everyone else.

10.13.26

vrajaukasāṁ sva-tokeṣu
sneha-vally ābdam anvaham
śanair niḥsīma vavṛdhe
yathā kṛṣṇe tv apūrvavat

SYNONYMS

vraja-okasām—of all the inhabitants of Vraja, Vṛndāvana; *sva-tokeṣu*—for their own sons; *sneha-vallī*—the creeper of affection; *ā-abdam*—for one year; *anu-aham*—every day; *śanaiḥ*—gradually; *niḥsīma*—without limit; *vavṛdhe*—increased; *yathā kṛṣṇe*—exactly accepting Kṛṣṇa as their son; *tu*—indeed; *apūrva-vat*—as it had not been previously.

TRANSLATION

Although the inhabitants of Vrajabhūmi, the cowherd men and cowherd women, previously had more affection for Kṛṣṇa than for their own children, now,

for one year, their affection for their own sons continuously increased, for Kṛṣṇa had now become their sons. There was no limit to the increment of their affection for their sons, who were now Kṛṣṇa. Every day they found new inspiration for loving their children as much as they loved Kṛṣṇa.

10.13.27

ittham ātmātmanātmānaṁ
vatsa-pāla-miṣeṇa saḥ
pālayan vatsapo varṣaṁ
cikrīḍe vana-goṣṭhayoḥ

SYNONYMS

ittham—in this way; *ātmā*—the Supreme Soul, Kṛṣṇa; *ātmanā*—by Himself; *ātmānam*—Himself again; *vatsa-pāla-miṣeṇa*—with the forms of cowherd boys and calves; *saḥ*—Kṛṣṇa Himself; *pālayan*—maintaining; *vatsa-paḥ*—tending the calves; *varṣam*—continuously for one year; *cikrīḍe*—enjoyed the pastimes; *vana-goṣṭhayoḥ*—both in Vṛndāvana and in the forest.

TRANSLATION

In this way, Lord Śrī Kṛṣṇa, having Himself become the cowherd boys and groups of calves, maintained Himself by Himself. Thus He continued His pastimes, both in Vṛndāvana and in the forest, for one year.

PURPORT

Everything was Kṛṣṇa. The calves, the cowherd boys and their maintainer Himself were all Kṛṣṇa. In other words, Kṛṣṇa expanded Himself in varieties of calves and cowherd boys and continued His pastimes uninterrupted for one year. As stated in *Bhagavad-gītā,* Kṛṣṇa's expansion is situated in everyone's heart as the Supersoul. Similarly, instead of expanding Himself as the Supersoul, He expanded Himself as a portion of calves and cowherd boys for one continuous year.

10.13.28

ekadā cārayan vatsān
sa-rāmo vanam āviśat
pañca-ṣāsu tri-yāmāsu
hāyanāpūraṇīṣv ajaḥ

SYNONYMS

ekadā—one day; *cārayan vatsān*—while taking care of all the calves; *sa-rāmaḥ*—along with Balarāma; *vanam*—within the forest; *āviśat*—entered; *pañca-ṣāsu*—five or six; *tri-yāmāsu*—nights; *hāyana*—a whole year; *apūraṇīṣu*—not being fulfilled (five or six days before the completion of one year); *ajaḥ*—Lord Śrī Kṛṣṇa.

TRANSLATION

One day, five or six nights before the completion of the year, Kṛṣṇa, tending the calves, entered the forest along with Balarāma.

PURPORT

Up to this time, even Balarāma was captivated by the bewilderment that covered Brahmā. Even Balarāma did not know that all the calves and cowherd boys were expansions of Kṛṣṇa or that He Himself was also an expansion of Kṛṣṇa. This was disclosed to Balarāma just five or six days before the completion of the year.

10.13.29

tato vidūrāc carato
gāvo vatsān upavrajam
govardhanādri-śirasi
carantyo dadṛśus tṛṇam

SYNONYMS

tataḥ—thereafter; *vidūrāt*—from a not-distant place; *carataḥ*—while pasturing; *gāvaḥ*—all the cows; *vatsān*—and their respective calves; *upavrajam*—also pasturing near Vṛndāvana; *govardhana-adri-śirasi*—on the top of Govardhana Hill; *carantyaḥ*—while pasturing to find; *dadṛśuḥ*—saw; *tṛṇam*—tender grass nearby.

TRANSLATION

Thereafter, while pasturing atop Govardhana Hill, the cows looked down to find some green grass and saw their calves pasturing near Vṛndāvana, not very far away.

10.13.30

> *dṛṣṭvātha tat-sneha-vaśo 'smṛtātmā*
> *sa go-vrajo 'tyātmapa-durga-mārgaḥ*
> *dvi-pāt kakud-grīva udāsya-puccho*
> *'gād dhuṅkṛtair āsru-payā javena*

SYNONYMS

dṛṣṭvā—when the cows saw their calves below; *atha*—thereafter; *tat-sneha-vaśaḥ*—because of increased love for the calves; *asmṛta-ātmā*—as if they had forgotten themselves; *saḥ*—that; *go-vrajaḥ*—herd of cows; *ati-ātma-pa-durga-mārgaḥ*—escaping their caretakers because of increased affection for the calves, although the way was very rough and hard; *dvi-pāt*—pairs of legs together; *kakut-grīvaḥ*—their humps moving with their necks; *udāsya-pucchaḥ*—raising their heads and tails; *agāt*—came; *huṅkṛtaiḥ*—lowing very loudly; *āsru-payāḥ*—with milk flowing from the nipples; *javena*—very forcibly.

TRANSLATION

When the cows saw their own calves from the top of Govardhana Hill, they forgot themselves and their caretakers because of increased affection, and although the path was very rough, they ran toward their calves with great anxiety, each running as if with one pair of legs. Their milk bags full and flowing with milk, their heads and tails raised, and their humps moving with their necks, they ran forcefully until they reached their calves to feed them.

PURPORT

Generally the calves and cows are pastured separately. The elderly men take care of the cows, and the small children see to the calves. This time, however, the cows immediately forgot their position as soon as they saw the calves below Govardhana Hill, and they ran with great force, their tails erect and their front and hind legs joined, until they reached their calves.

10.13.31

sametya gāvo 'dho vatsān
vatsavatyo 'py apāyayan
gilantya iva cāṅgāni
lihantyaḥ svaudhasaṁ payaḥ

SYNONYMS

sametya—assembling; *gāvaḥ*—all the cows; *adhaḥ*—down at the foot of Govardhana Hill; *vatsān*—all their calves; *vatsa-vatyaḥ*—as if new calves had been born from them; *api*—even though new calves were present; *apāyayan*—fed them; *gilantyaḥ*—swallowing them; *iva*—as if; *ca*—also; *aṅgāni*—their bodies; *lihantyaḥ*—licking as they do when newborn calves are present; *sva-odhasam payaḥ*—their own milk flowing from the milk bags.

TRANSLATION

The cows had given birth to new calves, but while coming down from Govardhana Hill, the cows, because of increased affection for the older calves, allowed the older calves to drink milk from their milk bags and then began licking the calves' bodies in anxiety, as if wanting to swallow them.

10.13.32

gopās tad-rodhanāyāsa-
maughya-lajjoru-manyunā
durgādhva-kṛcchrato 'bhyetya
go-vatsair dadṛśuḥ sutān

SYNONYMS

gopāḥ—the cowherd men; *tat-rodhana-āyāsa*—of their attempt to stop the cows from going to their calves; *maughya*—on account of the frustration; *lajjā*—being ashamed; *uru-manyunā*—and at the same time becoming very angry; *durga-adhva-kṛcchrataḥ*—although they passed the very rough way with great difficulty; *abhyetya*—after reaching there; *go-vatsaiḥ*—along with the calves; *dadṛśuḥ*—saw; *sutān*—their respective sons.

TRANSLATION

The cowherd men, having been unable to check the cows from going to their calves, felt simultaneously ashamed and angry. They crossed the rough road with great difficulty, but when they came down and saw their own sons, they were overwhelmed by great affection.

PURPORT

Everyone was increasing in affection for Kṛṣṇa. When the cowherd men coming down from the hill saw their own sons, who were no one else than Kṛṣṇa, their affection increased.

10.13.33

> *tad-īkṣaṇotprema-rasāplutāśayā*
> *jātānurāgā gata-manyavo 'rbhakān*

uduhya dorbhiḥ parirabhya mūrdhani
ghrāṇair avāpuḥ paramāṁ mudaṁ te

SYNONYMS

tat-īkṣaṇa-utprema-rasa-āpluta-āśayāḥ—all the thoughts of the cowherd men merged in the mellow of paternal love, which was aroused by seeing their sons; *jāta-anurāgāḥ*—experiencing a great longing or attraction; *gata-manyavaḥ*—their anger disappeared; *arbhakān*—their young sons; *uduhya*—lifting; *dorbhiḥ*—with their arms; *parirabhya*—embracing; *mūrdhani*—on the head; *ghrāṇaiḥ*—by smelling; *avāpuḥ*—obtained; *paramām*—the highest; *mudam*—pleasure; *te*—those cowherd men.

TRANSLATION

At that time, all the thoughts of the cowherd men merged in the mellow of paternal love, which was aroused by the sight of their sons. Experiencing a great attraction, their anger completely disappearing, they lifted their sons, embraced them in their arms and enjoyed the highest pleasure by smelling their sons' heads.

PURPORT

After Brahmā stole the original cowherd boys and calves, Kṛṣṇa expanded Himself to become the boys and calves again. Therefore, because the boys were actually Kṛṣṇa's expansions, the cowherd men were especially attracted to them. At first the

cowherd men, who were on top of the hill, were angry, but because of Kṛṣṇa the boys were extremely attractive, and therefore the cowherd men immediately came down from the hill with special affection.

10.13.34

tataḥ pravayaso gopās
tokāśleṣa-sunirvṛtāḥ
kṛcchrāc chanair apagatās
tad-anusmṛty-udaśravaḥ

SYNONYMS

tataḥ—thereafter; *pravayasaḥ*—elderly; *gopāḥ*—cowherd men; *toka-āśleṣa-sunirvṛtāḥ*—became overjoyed by embracing their sons; *kṛcchrāt*—with difficulty; *śanaiḥ*—gradually; *apagatāḥ*—ceased from that embracing and returned to the forest; *tat-anusmṛti-uda-śravaḥ*—as they remembered their sons, tears began to roll down from their eyes.

TRANSLATION

Thereafter the elderly cowherd men, having obtained great feeling from embracing their sons, gradually and with great difficulty and reluctance ceased embracing them and returned to the forest. But as the men remembered their sons, tears began to roll down from their eyes.

PURPORT

In the beginning the cowherd men were angry that the cows were being attracted by the calves, but when the men came down from the hill, they themselves were attracted by their sons, and therefore the men embraced them. To embrace one's son and smell his head are symptoms of affection.

10.13.35

> *vrajasya rāmaḥ premardher*
> *vīkṣyautkaṇṭhyam anukṣaṇam*
> *mukta-staneṣv apatyeṣv apy*
> *ahetu-vid acintayat*

SYNONYMS

vrajasya—of the herd of cows; *rāmaḥ*—Balarāma; *prema-ṛdheḥ*—because of an increase of affection; *vīkṣya*—after observing; *aut-kaṇṭhyam*—attachment; *anu-kṣaṇam*—constantly; *mukta-staneṣu*—who had grown up and were no longer drawing milk from their mothers; *apatyeṣu*—in regard to those calves; *api*—even; *ahetu-vit*—not understanding the reason; *acintayat*—began to consider as follows.

TRANSLATION

Because of an increase of affection, the cows had constant attachment even to those calves that were

grown up and had stopped sucking milk from their mothers. When Baladeva saw this attachment, He was unable to understand the reason for it, and thus He began to consider as follows.

PURPORT

The cows had younger calves who had started sucking milk from their mothers, and some of the cows had newly given birth, but now, because of love, the cows enthusiastically showed their affection for the older calves, which had left off milking. These calves were grown up, but still the mothers wanted to feed them. Therefore Balarāma was a little surprised, and He wanted to inquire from Kṛṣṇa about the reason for their behavior. The mothers were actually more anxious to feed the older calves, although the new calves were present, because the older calves were expansions of Kṛṣṇa. These surprising events were taking place by the manipulation of *yogamāyā*. There are two *māyās* working under the direction of Kṛṣṇa—*mahāmāyā,* the energy of the material world, and *yogamāyā,* the energy of the spiritual world. These uncommon events were taking place because of the influence of *yogamāyā*. From the very day on which Brahmā stole the calves and boys, *yogamāyā* acted in such a way that the residents of Vṛndāvana, including even Lord Balarāma, could not understand how *yogamāyā* was working and causing such uncommon things to happen. But as *yogamāyā* gradually acted, Balarāma in particular was able to understand what was happening, and therefore He inquired from Kṛṣṇa.

10.13.36

kim etad adbhutam iva
vāsudeve 'khilātmani
vrajasya sātmanas tokeṣv
apūrvaṁ prema vardhate

SYNONYMS

kim—what; *etat*—this; *adbhutam*—wonderful; *iva*—just as; *vāsudeve*—in Vāsudeva, Lord Śrī Kṛṣṇa; *akhila-ātmani*—the Supersoul of all living entities; *vrajasya*—of all the inhabitants of Vraja; *sa-ātmanaḥ*—along with Me; *tokeṣu*—in these boys; *apūrvam*—unprecedented; *prema*—affection; *vardhate*—is increasing.

TRANSLATION

What is this wonderful phenomenon? The affection of all the inhabitants of Vraja, including Me, toward these boys and calves is increasing as never before, just like our affection for Lord Kṛṣṇa, the Supersoul of all living entities.

PURPORT

This increase of affection was not *māyā;* rather, because Kṛṣṇa had expanded Himself as everything and because the whole life of everyone in Vṛndāvana was meant for Kṛṣṇa, the cows,

because of affection for Kṛṣṇa, had more affection for the older calves than for the new calves, and the men increased in their affection for their sons. Balarāma was astonished to see all the residents of Vṛndāvana so affectionate toward their own children, exactly as they had been for Kṛṣṇa. Similarly, the cows had grown affectionate toward their calves—as much as toward Kṛṣṇa. Balarāma was surprised to see the acts of *yogamāyā*. Therefore He inquired from Kṛṣṇa, "What is happening here? What is this mystery?"

10.13.37

keyaṁ vā kuta āyātā
daivī vā nāry utāsurī
prāyo māyāstu me bhartur
nānyā me 'pi vimohinī

SYNONYMS

kā—who; *iyam*—this; *vā*—or; *kutaḥ*—from where; *āyātā*—has come; *daivī*—whether demigod; *vā*—or; *nārī*—woman; *uta*—or; *āsurī*—demoness; *prāyaḥ*—in most cases; *māyā*—illusory energy; *astu*—she must be; *me*—My; *bhartuḥ*—of the master, Lord Kṛṣṇa; *na*—not; *anyā*—any other; *me*—My; *api*—certainly; *vimohinī*—bewilderer.

TRANSLATION

Who is this mystic power, and where has she come from? Is she a demigod or a demoness? She must be the illusory energy of My master, Lord Kṛṣṇa, for who else can bewilder Me?

PURPORT

Balarāma was surprised. This extraordinary show of affection, He thought, was something mystical, performed either by the demigods or some wonderful man. Otherwise, how could this wonderful change take place? "This *māyā* might be some *rākṣasī-māyā,*"He thought, "but how can *rākṣasī-māyā* have any influence upon Me? This is not possible. Therefore it must be the *māyā* of Kṛṣṇa." He thus concluded that the mystical change must have been caused by Kṛṣṇa, whom Balarāma considered His worshipable Personality of Godhead. He thought, "It was arranged by Kṛṣṇa, and even I could not check its mystic power." Thus Balarāma understood that all these boys and calves were only expansions of Kṛṣṇa.

10.13.38

iti sañcintya dāśārho
vatsān sa-vayasān api
sarvān ācaṣṭa vaikuṇṭhaṁ
cakṣuṣā vayunena saḥ

SYNONYMS

iti sañcintya—thinking in this way; *dāśārhaḥ*—Baladeva; *vatsān*—the calves; *sa-vayasān*—along with His companions; *api*—also; *sarvān*—all; *ācaṣṭa*—saw; *vaikuṇṭham*—as Śrī Kṛṣṇa only; *cakṣuṣā vayunena*—with the eye of transcendental knowledge; *saḥ*—He (Baladeva).

TRANSLATION

Thinking in this way, Lord Balarāma was able to see, with the eye of transcendental knowledge, that all these calves and Kṛṣṇa's friends were expansions of the form of Śrī Kṛṣṇa.

PURPORT

Every individual is different. There are even differences between twin brothers. Yet when Kṛṣṇa expanded Himself as the boys and calves, each boy and each calf appeared in its own original feature, with the same individual way of acting, the same tendencies, the same color, the same dress, and so on, for Kṛṣṇa manifested Himself with all these differences. This was Kṛṣṇa's opulence.

10.13.39

naite sureśā ṛṣayo na caite
tvam eva bhāsīśa bhid-āśraye 'pi

sarvaṁ pṛthak tvaṁ nigamāt kathaṁ vadety
uktena vṛttaṁ prabhuṇā balo 'vait

SYNONYMS

na—not; *ete*—these boys; *sura-īśāḥ*—the best of the demigods; *ṛṣayaḥ*—great sages; *na*—not; *ca*—and; *ete*—these calves; *tvam*—You (Kṛṣṇa); *eva*—alone; *bhāsi*—are manifesting; *īśa*—O supreme controller; *bhit-āśraye*—in the existence of varieties of difference; *api*—even; *sarvam*—everything; *pṛthak*—existing; *tvam*—You (Kṛṣṇa); *nigamāt*—briefly; *katham*—how; *vada*—please explain; *iti*—thus; *uktena*—having been requested (by Baladeva); *vṛttam*—the situation; *prabhuṇā*—(having been explained) by Lord Kṛṣṇa; *balaḥ*—Baladeva; *avait*—understood.

TRANSLATION

Lord Baladeva said, "O supreme controller! These boys are not great demigods, as I previously thought. Nor are these calves great sages like Nārada. Now I can see that You alone are manifesting Yourself in all varieties of difference. Although one, You are existing in the different forms of the calves and boys. Please briefly explain this to Me." Having thus been requested by Lord Baladeva, Kṛṣṇa explained the whole situation, and Baladeva understood it.

PURPORT

Inquiring from Kṛṣṇa about the actual situation, Lord Balarāma said, "My dear Kṛṣṇa, in the beginning I thought that all these cows, calves and cowherd boys were either great sages and saintly persons or demigods, but at the present it appears that they are actually Your expansions. They are all You; You Yourself are playing as the calves and cows and boys. What is the mystery of this situation? Where have those other calves and cows and boys gone? And why are You expanding Yourself as the cows, calves and boys? Will You kindly tell Me what is the cause?" At the request of Balarāma, Kṛṣṇa briefly explained the whole situation: how the calves and boys were stolen by Brahmā and how He was concealing the incident by expanding Himself so that people would not know that the original cows, calves and boys were missing. Balarāma understood, therefore, that this was not *māyā* but Kṛṣṇa's opulence. Kṛṣṇa has all opulences, and this was but another opulence of Kṛṣṇa.

"At first," Lord Balarāma said, "I thought that these boys and calves were a display of the power of great sages like Nārada, but now I see that all these boys and calves are You." After inquiring from Kṛṣṇa, Lord Balarāma understood that Kṛṣṇa Himself had become many. That the Lord can do this is stated in the *Brahma-saṁhitā* (5.33). *Advaitam acyutam anādim ananta-rūpam:* although He is one, He can expand Himself in so many forms. According to the Vedic version, *ekaṁ bahu syām:* He can expand Himself into many thousands and millions but still remain one. In that sense, everything is spiritual because

everything is an expansion of Kṛṣṇa; that is, everything is an expansion either of Kṛṣṇa Himself or of His potency. Because the potency is nondifferent from the potent, the potency and the potent are one (*śakti-śaktimatayor abhedaḥ*). The Māyāvādīs, however, say, *cid-acit-samanvayaḥ:* spirit and matter are one. This is a wrong conception. Spirit (*cit*) is different from matter (*acit*), as explained by Kṛṣṇa Himself in *Bhagavad-gītā* (7.4-5):

> *bhūmir āpo 'nalo vāyuḥ*
> *khaṁ mano buddhir eva ca*
> *ahaṅkāra itīyaṁ me*
> *bhinnā prakṛtir aṣṭadhā*

> *apareyam itas tv anyāṁ*
> *prakṛtiṁ viddhi me parām*
> *jīva-bhūtāṁ mahā-bāho*
> *yayedaṁ dhāryate jagat*

"Earth, water, fire, air, ether, mind, intelligence and false ego—all together these eight comprise My separated material energies. But besides this inferior nature, O mighty-armed Arjuna, there is a superior energy of Mine, which consists of all living entities who are struggling with material nature and are sustaining the universe." Spirit and matter cannot be made one, for actually they are superior and inferior energies, yet the Māyāvādīs, or Advaita-vādīs, try to make them one. This is wrong. Although spirit and matter ultimately come from the same one source, they cannot be made one. For example, there

are many things that come from our bodies, but although they come from the same source, they cannot be made one. We should be careful to note that although the supreme source is one, the emanations from this source should be separately regarded as inferior and superior. The difference between the Māyāvāda and Vaiṣṇava philosophies is that the Vaiṣṇava philosophy recognizes this fact. Śrī Caitanya Mahāprabhu's philosophy, therefore, is called *acintya-bhedābheda*—simultaneous oneness and difference. For example, fire and heat cannot be separated, for where there is fire there is heat and where there is heat there is fire. Nonetheless, although we cannot touch fire, heat we can tolerate. Therefore, although they are one, they are different.

10.13.40

> *tāvad etyātmabhūr ātma-*
> *mānena truṭy-anehasā*
> *purovad ābdaṁ krīḍantaṁ*
> *dadṛśe sa-kalaṁ harim*

SYNONYMS

tāvat—for so long; *etya*—after returning; *ātma-bhūḥ*—Lord Brahmā; *ātma-mānena*—by his (Brahmā's) own measurement; *truṭi-anehasā*—by a moment's time; *puraḥ-vat*—just as previously; *ā-abdam*—for one year (by human measurement of time); *krīḍantam*—playing; *dadṛśe*—he saw; *sa-kalam*—along with His expansions; *harim*—Lord Hari (Śrī Kṛṣṇa).

TRANSLATION

When Lord Brahmā returned after a moment of time had passed (according to his own measurement), he saw that although by human measurement a complete year had passed, Lord Kṛṣṇa, after all that time, was engaged just as before in playing with the boys and calves, who were His expansions.

PURPORT

Lord Brahmā had gone away for only a moment of his time, but when he returned, a year of human time had passed. On different planets, the calculation of time is different. To give an example, a man-made satellite may orbit the earth in an hour and twenty-five minutes and thus complete one full day, although a day ordinarily takes twenty-four hours for those living on earth. Therefore, what was but a moment for Brahmā was one year on earth. Kṛṣṇa continued to expand Himself in so many forms for one year, but by the arrangement of *yogamāyā* no one could understand this but Balarāma.

After one moment of Brahmā's calculation, Brahmā came back to see the fun caused by his stealing the boys and calves. But he was also afraid that he was playing with fire. Kṛṣṇa was his master, and he had played mischief for fun by taking away Kṛṣṇa's calves and boys. He was really anxious, so he did not stay away very long; he came back after a moment (of his calculation). When Brahmā returned, he saw that all the boys, calves and cows

were playing with Kṛṣṇa in the same way as when he had come upon them; by Kṛṣṇa's display of *yogamāyā,* the same pastimes were going on without any change.

On the day when Lord Brahmā had first come, Baladeva could not go with Kṛṣṇa and the cowherd boys, for it was His birthday, and His mother had kept Him back for the proper ceremonial bath, called *śāntika-snāna*. Therefore Lord Baladeva was not taken by Brahmā at that time. Now, one year later, Brahmā returned, and because he returned on exactly the same day, Baladeva was again kept at home for His birthday. Therefore, although this verse mentions that Brahmā saw Kṛṣṇa and all the cowherd boys, Baladeva is not mentioned. It was five or six days earlier that Baladeva had inquired from Kṛṣṇa about the extraordinary affection of the cows and cowherd men, but now, when Brahmā returned, Brahmā saw all the calves and cowherd boys playing with Kṛṣṇa as expansions of Kṛṣṇa, but he did not see Baladeva. As in the previous year, Lord Baladeva did not go to the woods on the day Lord Brahmā appeared there.

10.13.41

yāvanto gokule bālāḥ
sa-vatsāḥ sarva eva hi
māyāśaye śayānā me
nādyāpi punar utthitāḥ

SYNONYMS

yāvantaḥ—whatsoever, as many as; *gokule*—in Gokula; *bālāḥ*—boys; *sa-vatsāḥ*—along with their calves; *sarve*—all; *eva*—indeed; *hi*—because; *māyā-āśaye*—on the bed of *māyā*; *śayānāḥ*—are sleeping; *me*—my; *na*—not; *adya*—today; *api*—even; *punaḥ*—again; *utthitāḥ*—have risen.

TRANSLATION

Lord Brahmā thought: Whatever boys and calves there were in Gokula, I have kept them sleeping on the bed of my mystic potency, and to this very day they have not yet risen again.

PURPORT

For one year Lord Brahmā kept the calves and boys lying down in a cave by his mystic power. Therefore when Brahmā saw Lord Kṛṣṇa still playing with all the cows and calves, he began trying to reason about what was happening. "What is this?" he thought. "Maybe I took those calves and cowherd boys away but now they have been taken from that cave. Is this what has happened? Has Kṛṣṇa brought them back here?" Then, however, Lord Brahmā saw that the calves and boys he had taken were still in the same mystic *māyā* into which he had put them. Thus he concluded that the calves and cowherd boys now playing with Kṛṣṇa were different from the ones in the cave. He could understand that although the original calves and boys were still in the cave where he had put them, Kṛṣṇa had expanded Himself and so the

present demonstration of calves and boys consisted of expansions of Kṛṣṇa. They had the same features, the same mentality and the same intentions, but they were all Kṛṣṇa.

10.13.42

ita ete 'tra kutratyā
man-māyā-mohitetare
tāvanta eva tatrābdaṁ
krīḍanto viṣṇunā samam

SYNONYMS

itaḥ—for this reason; *ete*—these boys with their calves; *atra*—here; *kutratyāḥ*—where have they come from; *mat-māyā-mohita-itare*—different from those who were mystified by my illusory potency; *tāvantaḥ*—the same number of boys; *eva*—indeed; *tatra*—there; *ā-abdam*—for one year; *krīḍantaḥ*—are playing; *viṣṇunā samam*—along with Kṛṣṇa.

TRANSLATION

A similar number of boys and calves have been playing with Kṛṣṇa for one whole year, yet they are different from the ones illusioned by my mystic potency. Who are they? Where did they come from?

PURPORT

Although appearing like calves, cows and cowherd boys, these were all Viṣṇu. Actually they were *viṣṇu-tattva,* not *jīva-tattva*. Brahmā was surprised. "The original cowherd boys and cows," he thought, "are still where I put them last year. So who is it that is now keeping company with Kṛṣṇa exactly as before? Where have they come from?" Brahmā was surprised that his mystic power had been neglected. Without touching the original cows and cowherd boys kept by Brahmā, Kṛṣṇa had created another assembly of calves and boys, who were all expansions of *viṣṇu-tattva*. Thus Brahmā's mystic power was superseded.

10.13.43

evam eteṣu bhedeṣu
ciraṁ dhyātvā sa ātma-bhūḥ
satyāḥ ke katare neti
jñātuṁ neṣṭe kathañcana

SYNONYMS

evam—in this way; *eteṣu bhedeṣu*—between these boys, who were existing separately; *ciram*—for a long time; *dhyātvā*—after thinking; *saḥ*—he; *ātma-bhūḥ*—Lord Brahmā; *satyāḥ*—real; *ke*—who; *katare*—who; *na*—are not; *iti*—thus; *jñātum*—to understand; *na*—not; *iṣṭe*—was able; *kathañcana*—in any way at all.

TRANSLATION

Thus Lord Brahmā, thinking and thinking for a long time, tried to distinguish between those two sets of boys, who were each separately existing. He tried to understand who was real and who was not real, but he couldn't understand at all.

PURPORT

Brahmā was puzzled. "The original boys and calves are still sleeping as I have kept them," he thought, "but another set is here playing with Kṛṣṇa. How has this happened?" Brahmā could not grasp what was happening. Which boys were real, and which were not real? Brahmā was unable to come to any definite conclusion. He pondered the matter for a long while. "How can there be two sets of calves and boys at the same time? Have the boys and calves here been created by Kṛṣṇa, or has Kṛṣṇa created the ones lying asleep? Or are both merely creations of Kṛṣṇa?" Brahmā thought about the subject in many different ways. "After I go to the cave and see that the boys and calves are still there, does Kṛṣṇa go take them away and put them here so that I come here and see them, and does Kṛṣṇa then take them from here and put them there?" Brahmā could not figure out how there could be two sets of calves and cowherd boys exactly alike. Although thinking and thinking, he could not understand at all.

10.13.44

evaṁ sammohayan viṣṇuṁ
vimohaṁ viśva-mohanam
svayaiva māyayājo 'pi
svayam eva vimohitaḥ

SYNONYMS

evam—in this way; *sammohayan*—wanting to mystify; *viṣṇum*—the all-pervading Lord Kṛṣṇa; *vimoham*—who can never be mystified; *viśva-mohanam*—but who mystifies the entire universe; *svayā*—by his (Brahmā's) own; *eva*—indeed; *māyayā*—by mystic power; *ajaḥ*—Lord Brahmā; *api*—even; *svayam*—himself; *eva*—certainly; *vimohitaḥ*—was put into bewilderment, became mystified.

TRANSLATION

Thus because Lord Brahmā wanted to mystify the all-pervading Lord Kṛṣṇa, who can never be mystified, but who, on the contrary, mystifies the entire universe, he himself was put into bewilderment by his own mystic power.

PURPORT

Brahmā wanted to bewilder Kṛṣṇa, who bewilders the entire universe. The whole universe is under Kṛṣṇa's mystic power (*mama māyā duratyayā* [[bg/7/14|[Bg. 7.14]]]), but Brahmā

wanted to mystify Him. The result was that Brahmā himself was mystified, just as one who wants to kill another may himself be killed. In other words, Brahmā was defeated by his own attempt. In a similar position are the scientists and philosophers who want to overcome the mystic power of Kṛṣṇa. They challenge Kṛṣṇa, saying, "What is God? We can do this, and we can do that." But the more they challenge Kṛṣṇa in this way, the more they are implicated in suffering. The lesson here is that we should not try to overcome Kṛṣṇa. Rather, instead of endeavoring to surpass Him, we should surrender to Him (*sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja* [[bg/18/66|[Bg. 18.66]]]).

Instead of defeating Kṛṣṇa, Brahmā himself was defeated, for he could not understand what Kṛṣṇa was doing. Since Brahmā, the chief person within this universe, was so bewildered, what is to be said of so-called scientists and philosophers? *Sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja*. We should give up all our tiny efforts to defy the arrangement of Kṛṣṇa. Instead, whatever arrangements He proposes, we should accept. This is always better, for this will make us happy. The more we try to defeat the arrangement of Kṛṣṇa, the more we become implicated in Kṛṣṇa's *māyā* (*daivī hy eṣā guṇa-mayī mama māyā duratyayā*). But one who has reached the point of surrendering to the instructions of Kṛṣṇa (*mām eva ye prapadyante*) is liberated, free from *kṛṣṇa-māyā* (*māyām etāṁ taranti te* [[bg/7/14|[Bg. 7.14]]]). The power of Kṛṣṇa is just like a government that cannot be overcome. First of all there are

laws, and then there is police power, and beyond that is military power. Therefore, what is the use of trying to overcome the power of the government? Similarly, what is the use of trying to challenge Kṛṣṇa?

From the next verse it is clear that Kṛṣṇa cannot be defeated by any kind of mystic power. If one gets even a little power of scientific knowledge, one tries to defy God, but actually no one is able to bewilder Kṛṣṇa. When Brahmā, the chief person within the universe, tried to bewilder Kṛṣṇa, he himself was bewildered and astonished. This is the position of the conditioned soul. Brahmā wanted to mystify Kṛṣṇa, but he himself was mystified.

The word *viṣṇum* is significant in this verse. Viṣṇu pervades the entire material world, whereas Brahmā merely occupies one subordinate post.

> *yasyaika-niśvasita-kālam athāvalambya*
> *jīvanti loma-vila-jā jagadaṇḍa-nāthāḥ*
> *(Bs. 5.48)*

The word *nāthāḥ,* which refers to Lord Brahmā, is plural because there are innumerable universes and innumerable Brahmās. Brahmā is but a tiny force. This was exhibited in Dvārakā when Kṛṣṇa called for Brahmā. One day when Brahmā came to see Kṛṣṇa at Dvārakā, the doorman, at Lord Kṛṣṇa's request, asked, "Which Brahmā are you?" Later, when Brahmā inquired from Kṛṣṇa whether this meant that there was more than one Brahmā, Kṛṣṇa smiled and at once called for many

Brahmās from many universes. The four-headed Brahmā of this universe then saw innumerable other Brahmās coming to see Kṛṣṇa and offer their respects. Some of them had ten heads, some had twenty, some had a hundred and some had a million heads. Upon seeing this wonderful exhibition, the four-headed Brahmā became nervous and began to think of himself as no more than a mosquito in the midst of many elephants. Therefore, what can Brahmā do to bewilder Kṛṣṇa?

10.13.45

tamyāṁ tamovan naihāraṁ
khadyotārcir ivāhani
mahatītara-māyaiśyaṁ
nihanty ātmani yuñjataḥ

SYNONYMS

tamyām—on a dark night; *tamaḥ-vat*—just as darkness; *naihāram*—produced by snow; *khadyota-arciḥ*—the light of a glowworm; *iva*—just as; *ahani*—in the daytime, in the sunlight; *mahati*—in a great personality; *itara-māyā*—inferior mystic potency; *aiśyam*—the ability; *nihanti*—destroys; *ātmani*—in his own self; *yuñjataḥ*—of the person who attempts to use.

TRANSLATION

As the darkness of snow on a dark night and the light of a glowworm in the light of day have no value, the mystic

power of an inferior person who tries to use it against a person of great power is unable to accomplish anything; instead, the power of that inferior person is diminished.

PURPORT

When one wants to supersede a superior power, one's own inferior power becomes ludicrous. Just as a glowworm in the daytime and snow at night have no value, Brahmā's mystic power became worthless in the presence of Kṛṣṇa, for greater mystic power condemns inferior mystic power. On a dark night, the darkness produced by snow has no meaning. The glowworm appears very important at night, but in the daytime its glow has no value; whatever little value it has is lost. Similarly, Brahmā became insignificant in the presence of Kṛṣṇa's mystic power. Kṛṣṇa's *māyā* was not diminished in value, but Brahmā's *māyā* was condemned. Therefore, one should not try to exhibit one's insignificant opulence before a greater power.

10.13.46

> *tāvat sarve vatsa-pālāḥ*
> *paśyato 'jasya tat-kṣaṇāt*
> *vyadṛśyanta ghana-śyāmāḥ*
> *pīta-kauśeya-vāsasaḥ*

SYNONYMS

tāvat—so long; *sarve*—all; *vatsa-pālāḥ*—both the calves and the boys tending them; *paśyataḥ*—while he was watching; *ajasya*—of Lord Brahmā; *tat-kṣaṇāt*—immediately; *vyadṛśyanta*—were seen; *ghana-śyāmāḥ*—as having a complexion resembling bluish rainclouds; *pīta-kauśeya-vāsasaḥ*—and dressed in yellow silk garments.

TRANSLATION

Then, while Lord Brahmā looked on, all the calves and the boys tending them immediately appeared to have complexions the color of bluish rainclouds and to be dressed in yellow silken garments.

PURPORT

While Brahmā was contemplating, all the calves and cowherd boys immediately transformed into *viṣṇu-mūrtis,* having bluish complexions and wearing yellow garments. Brahmā was contemplating his own power and the immense, unlimited power of Kṛṣṇa, but before he could come to a conclusion, he saw this immediate transformation.

10.13.47-48

> *catur-bhujāḥ śaṅkha-cakra-*
> *gadā-rājīva-pāṇayaḥ*

kirīṭinaḥ kuṇḍalino
hāriṇo vana-mālinaḥ

śrīvatsāṅgada-do-ratna-
kambu-kaṅkaṇa-pāṇayaḥ
nūpuraiḥ kaṭakair bhātāḥ
kaṭi-sūtrāṅgulīyakaiḥ

SYNONYMS

catuḥ-bhujāḥ—having four arms; *śaṅkha-cakra-gadā-rājīva-pāṇa-yaḥ*—holding conchshell, disc, club and lotus flower in Their hands; *kirīṭinaḥ*—bearing helmets on Their heads; *kuṇḍalinaḥ*—wearing earrings; *hāriṇaḥ*—wearing pearl necklaces; *vana-mālinaḥ*—wearing garlands of forest flowers; *śrīvatsa-aṅgada-do-ratna-kambu-kaṅkaṇa-pāṇayaḥ*—bearing the emblem of the goddess of fortune on Their chests, armlets on Their arms, the Kaustubha gem on Their necks, which were marked with three lines like a conchshell, and bracelets on Their hands; *nūpuraiḥ*—with ornaments on the feet; *kaṭakaiḥ*—with bangles on Their ankles; *bhātāḥ*—appeared beautiful; *kaṭi-sūtra-aṅgulī-yakaiḥ*—with sacred belts around the waist and with rings on the fingers.

TRANSLATION

All those personalities had four arms, holding conchshell, disc, mace and lotus flower in Their hands. They wore helmets on Their heads, earrings on Their ears and garlands of forest flowers around Their necks.

On the upper portion of the right side of Their chests was the emblem of the goddess of fortune. Furthermore, They wore armlets on Their arms, the Kaustubha gem around Their necks, which were marked with three lines like a conchshell, and bracelets on Their wrists. With bangles on Their ankles, ornaments on Their feet, and sacred belts around Their waists, They all appeared very beautiful.

PURPORT

All the Viṣṇu forms had four arms, with conchshell and other articles, but these characteristics are also possessed by those who have attained *sārūpya-mukti* in Vaikuṇṭha and who consequently have forms exactly like the form of the Lord. However, these Viṣṇu forms appearing before Lord Brahmā also possessed the mark of Śrīvatsa and the Kaustubha gem, which are special characteristics possessed only by the Supreme Lord Himself. This proves that all these boys and calves were in fact directly expansions of Viṣṇu, the Personality of Godhead, not merely His associates of Vaikuṇṭha. Viṣṇu Himself is included within Kṛṣṇa. All the opulences of Viṣṇu are already present in Kṛṣṇa, and consequently for Kṛṣṇa to demonstrate so many Viṣṇu forms was actually not very astonishing.

The Śrīvatsa mark is described by the *Vaiṣṇava-toṣaṇī* as being a curl of fine yellow hair on the upper portion of the right side of Lord Viṣṇu's chest. This mark is not for ordinary devotees. It is a special mark of Viṣṇu or Kṛṣṇa.

10.13.49

āṅghri-mastakam āpūrṇās
tulasī-nava-dāmabhiḥ
komalaiḥ sarva-gātreṣu
bhūri-puṇyavad-arpitaiḥ

SYNONYMS

ā-aṅghri-mastakam—from the feet up to the top of the head; *āpūrṇāḥ*—fully decorated; *tulasī-nava-dāmabhiḥ*—with garlands of fresh *tulasī* leaves; *komalaiḥ*—tender, soft; *sarva-gātreṣu*—on all the limbs of the body; *bhūri-puṇyavat-arpitaiḥ*—which were offered by devotees engaged in the greatest pious activity, worshiping the Supreme Lord by hearing, chanting and so on.

TRANSLATION

Every part of Their bodies, from Their feet to the top of Their heads, was fully decorated with fresh, tender garlands of tulasī leaves offered by devotees engaged in worshiping the Lord by the greatest pious activities, namely hearing and chanting.

PURPORT

The word *bhūri-puṇyavad-arpitaiḥ* is significant in this verse. These forms of Viṣṇu were worshiped by those who had performed pious activities (*sukṛtibhiḥ*) for many births and who

were constantly engaged in devotional service (*śravaṇaṁ kīrtanaṁ viṣṇoḥ* [[sb/7/5/23-24|[SB 7.5.23]]]). Bhakti, devotional service, is the engagement of those who have performed highly developed pious activities. The accumulation of pious activities has already been mentioned elsewhere in the *Śrīmad-Bhāgavatam* (10.12.11), where Śukadeva Gosvāmī says,

> *itthaṁ satāṁ brahma-sukhānubhūtyā*
> *dāsyaṁ gatānāṁ para-daivatena*
> *māyāśritānāṁ nara-dārakeṇa*
> *sākaṁ vijahruḥ kṛta-puṇya-puñjāḥ*

"Those who are engaged in self-realization, appreciating the Brahman effulgence of the Lord, and those engaged in devotional service, accepting the Supreme Personality of Godhead as master, as well as those who are under the clutches of *māyā,* thinking the Lord an ordinary person, cannot understand that certain exalted personalities—after accumulating volumes of pious activities—are now playing with the Lord in friendship as cowherd boys."

In our Kṛṣṇa-Balarāma Temple in Vṛndāvana, there is a *tamāla* tree that covers an entire corner of the courtyard. Before there was a temple the tree was lying neglected, but now it has developed very luxuriantly, covering the whole corner of the courtyard. This is a sign of *bhūri-puṇya*.

10.13.50

candrikā-viśada-smeraiḥ
sāruṇāpāṅga-vīkṣitaiḥ
svakārthānām iva rajaḥ-
sattvābhyāṁ sraṣṭṛ-pālakāḥ

SYNONYMS

candrikā-viśada-smeraiḥ—by pure smiling like the full, increasing moonlight; *sa-aruṇa-apāṅga-vīkṣitaiḥ*—by the clear glances of Their reddish eyes; *svaka-arthānām*—of the desires of His own devotees; *iva*—just as; *rajaḥ-sattvābhyām*—by the modes of passion and goodness; *sraṣṭṛ-pālakāḥ*—were creators and protectors.

TRANSLATION

Those Viṣṇu forms, by Their pure smiling, which resembled the increasing light of the moon, and by the sidelong glances of Their reddish eyes, created and protected the desires of Their own devotees, as if by the modes of passion and goodness.

PURPORT

Those Viṣṇu forms blessed the devotees with Their clear glances and smiles, which resembled the increasingly full light of the moon (*śreyaḥ-kairava-candrikā-vitaraṇam*). As maintainers,

They glanced upon Their devotees, embracing them and protecting them by smiling. Their smiles resembled the mode of goodness, protecting all the desires of the devotees, and the glancing of Their eyes resembled the mode of passion. Actually, in this verse the word *rajaḥ* means not "passion" but "affection." In the material world, *rajo-guṇa* is passion, but in the spiritual world it is affection. In the material world, affection is contaminated by *rajo-guṇa* and *tamo-guṇa,* but in the *śuddha-sattva* the affection that maintains the devotees is transcendental.

The word *svakārthānām* refers to great desires. As mentioned in this verse, the glance of Lord Viṣṇu creates the desires of the devotees. A pure devotee, however, has no desires. Therefore Sanātana Gosvāmī comments that because the desires of devotees whose attention is fixed on Kṛṣṇa have already been fulfilled, the Lord's sidelong glances create variegated desires in relation to Kṛṣṇa and devotional service. In the material world, desire is a product of *rajo-guṇa* and *tamo-guṇa,* but desire in the spiritual world gives rise to a variety of everlasting transcendental service. Thus the word *svakārthānām* refers to eagerness to serve Kṛṣṇa.

In Vṛndāvana there is a place where there was no temple, but a devotee desired, "Let there be a temple and *sevā,* devotional service." Therefore, what was once an empty corner has now become a place of pilgrimage. Such are the desires of a devotee.

10.13.51

ātmādi-stamba-paryantair
mūrtimadbhiś carācaraiḥ
nṛtya-gītādy-anekārhaiḥ
pṛthak pṛthag upāsitāḥ

SYNONYMS

ātma-ādi-stamba-paryantaiḥ—from Lord Brahmā to the insignificant living entity; *mūrti-madbhiḥ*—assuming some form; *cara-acaraiḥ*—both the moving and the nonmoving; *nṛtya-gīta-ādi-aneka-arhaiḥ*—by many varied means of worship, such as dancing and singing; *pṛthak pṛthak*—differently; *upāsitāḥ*—who were being worshiped.

TRANSLATION

All beings, both moving and nonmoving, from the four-headed Lord Brahmā down to the most insignificant living entity, had taken forms and were differently worshiping those viṣṇu-mūrtis, according to their respective capacities, with various means of worship, such as dancing and singing.

PURPORT

Innumerable living entities are engaged in different types of worship of the Supreme, according to their abilities and *karma,*

but everyone is engaged (*jīvera 'svarūpa' haya-kṛṣṇera 'nitya-dāsa'* [[cc/madhya/20/108-109|[Cc. Madhya 20.108]]]); there is no one who is not serving. Therefore the *mahā-bhāgavata,* the topmost devotee, sees everyone as being engaged in the service of Kṛṣṇa; only himself does he see as not engaged. We have to elevate ourselves from a lower position to a higher position, and the topmost position is that of direct service in Vṛndāvana. But everyone is engaged in service. Denial of the service of the Lord is *māyā*.

> *ekale īśvara kṛṣṇa, āra saba bhṛtya*
> *yāre yaiche nācāya, se taiche kare nṛtya*

"Only Kṛṣṇa is the supreme master, and all others are His servants. As Kṛṣṇa desires, everyone dances according to His tune.' (Cc. Ādi 5.142)

There are two kinds of living entities—the moving and the nonmoving. Trees, for example, stand in one place, whereas ants move. Brahmā saw that all of them, down to the smallest creatures, had assumed different forms and were accordingly engaged in the service of Lord Viṣṇu.

One receives a form according to the way one worships the Lord. In the material world, the body one receives is guided by the demigods. This is sometimes referred to as the influence of the stars. As indicated in *Bhagavad-gītā* (Bg. 3.27) by the words *prakṛteḥ kriyamāṇāni,* according to the laws of nature one is controlled by the demigods.

All living entities are serving Kṛṣṇa in different ways, but when they are Kṛṣṇa conscious, their service is fully manifest. As a flower in the bud gradually fructifies and yields its desired aroma and beauty, so when a living entity comes to the platform of Kṛṣṇa consciousness, the beauty of his real form comes into full blossom. That is the ultimate beauty and the ultimate fulfillment of desire.

10.13.52

aṇimādyair mahimabhir
ajādyābhir vibhūtibhiḥ
catur-viṁśatibhis tattvaiḥ
parītā mahad-ādibhiḥ

SYNONYMS

aṇimā-ādyaiḥ—headed by *aṇimā*; *mahimabhiḥ*—by opulences; *ajā-ādyābhiḥ*—headed by Ajā; *vibhūtibhiḥ*—by potencies; *catuḥ-viṁśatibhiḥ*—twenty-four in number; *tattvaiḥ*—by elements for the creation of the material world; *parītāḥ*—(all the *viṣṇu-mūrtis*) were surrounded; *mahat-ādibhiḥ*—headed by the *mahat-tattva*.

TRANSLATION

All the viṣṇu-mūrtis were surrounded by the opulences, headed by aṇimā-siddhi; by the mystic potencies, headed by Ajā; and by the twenty-four elements for the

creation of the material world, headed by the mahat-tattva.

PURPORT

In this verse the word *mahimabhiḥ* means *aiśvarya,* or opulence. The Supreme Personality of Godhead can do whatever He likes. That is His *aiśvarya*. No one can command Him, but He can command everyone. *Sad-aiśvarya-pūrṇam*. The Lord is full in six opulences. The *yoga-siddhis,* the perfections of *yoga,* such as the ability to become smaller than the smallest (*aṇimā-siddhi*) or bigger than the biggest (*mahimā-siddhi*), are present in Lord Viṣṇu. *Sad-aiśvaryaiḥ pūrṇo ya iha bhagavān* (Cc. Ādi 1.3). The word *ajā* means *māyā,* or mystic power. Everything mysterious is in full existence in Viṣṇu.

The twenty-four elements mentioned are the five working senses (*pañca-karmendriya*), the five senses for obtaining knowledge (*pañca-jñānendriya*), the five gross material elements (*pañca-mahābhūta*), the five sense objects (*pañca-tanmātra*), the mind (*manas*), the false ego (*ahaṅkāra*), the *mahat-tattva,* and material nature (*prakṛti*). All twenty-four of these elements are employed for the manifestation of this material world. The *mahat-tattva* is divided into different subtle categories, but originally it is called the *mahat-tattva*.

10.13.53

kāla-svabhāva-saṁskāra-
kāma-karma-guṇādibhiḥ
sva-mahi-dhvasta-mahibhir
mūrtimadbhir upāsitāḥ

SYNONYMS

kāla—by the time factor; *svabhāva*—own nature; *saṁskāra*—reformation; *kāma*—desire; *karma*—fruitive action; *guṇa*—the three modes of material nature; *ādibhiḥ*—and by others; *sva-mahi-dhvasta-mahibhiḥ*—whose own independence was subordinate to the potency of the Lord; *mūrti-madbhiḥ*—possessing form; *upāsitāḥ*—were being worshiped.

TRANSLATION

Then Lord Brahmā saw that kāla (the time factor), svabhāva (one's own nature by association), saṁskāra (reformation), kāma (desire), karma (fruitive activity) and the guṇas (the three modes of material nature), their own independence being completely subordinate to the potency of the Lord, had all taken forms and were also worshiping those viṣṇu-mūrtis.

PURPORT

No one but Viṣṇu has any independence. If we develop consciousness of this fact, then we are in actual Kṛṣṇa consciousness. We should always remember that Kṛṣṇa is the only supreme master and that everyone else is His servant (*ekale īśvara kṛṣṇa, āra saba bhṛtya*). Be one even Nārāyaṇa or Lord Śiva, everyone is subordinate to Kṛṣṇa (*śiva-viriñci-nutam*). Even Baladeva is subordinate to Kṛṣṇa. This is a fact.

> *ekale īśvara kṛṣṇa, āra saba bhṛtya*
> *yāre yaiche nācāya, se taiche kare nṛtya*
> *[[cc/adi/5/142|[Cc. Ādi 5.142]]]*

One should understand that no one is independent, for everything is part and parcel of Kṛṣṇa and is acting and moving by the supreme desire of Kṛṣṇa. This understanding, this consciousness, is Kṛṣṇa consciousness.

> *yas tu nārāyaṇaṁ devaṁ*
> *brahma-rudrādi-daivataiḥ*
> *samatvenaiva vīkṣeta*
> *sa pāṣaṇḍī bhaved dhruvam*
> *[[cc/madhya/18/116|[Cc. Madhya 18.116]]]*

"A person who considers demigods like Brahmā and Śiva to be on an equal level with Nārāyaṇa must certainly be considered an offender." No one can compare to Nārāyaṇa, or Kṛṣṇa. Kṛṣṇa is Nārāyaṇa, and Nārāyaṇa is also Kṛṣṇa, for Kṛṣṇa is the original

Nārāyaṇa. Brahmā himself addressed Kṛṣṇa, *nārāyaṇas tvaṁ na hi sarva-dehinām:* "You are also Nārāyaṇa. Indeed, You are the original Nārāyaṇa." (SB 10.14.14)

Kāla, or the time factor, has many assistants, such as *svabhāva, saṁskāra, kāma, karma* and *guṇa. Svabhāva,* or one's own nature, is formed according to the association of the material qualities. *Kāraṇaṁ guṇa-saṅgo 'sya sad-asad-yoni janmasu* (Bg. 13.22). *Sat* and *asat-svabhāva*—one's higher or lower nature—is formed by association with the different qualities, namely *sattva-guṇa, rajo-guṇa* and *tamo-guṇa.* We should gradually come to the *sattva-guṇa,* so that we may avoid the two lower *guṇas.* This can be done if we regularly discuss *Śrīmad-Bhāgavatam* and hear about Kṛṣṇa's activities. *Naṣṭa-prāyeṣv abhadreṣu nityaṁ bhāgavata-sevayā* (SB 1.2.18). All the activities of Kṛṣṇa described in *Śrīmad-Bhāgavatam,* beginning even with the pastimes concerning Pūtanā, are transcendental. Therefore, by hearing and discussing *Śrīmad-Bhāgavatam,* the *rajo-guṇa* and *tamo-guṇa* are subdued, so that only *sattva-guṇa* remains. Then *rajo-guṇa* and *tamo-guṇa* cannot do us any harm.

Varṇāśrama-dharma, therefore, is essential, for it can bring people to *sattva-guṇa. Tadā rajas-tamo-bhāvāḥ kāma-lobhādayaś ca ye* (SB 1.2.19). *Tamo-guṇa* and *rajo-guṇa* increase lust and greed, which implicate a living entity in such a way that he must exist in this material world in many, many forms. That is very dangerous. One should therefore be brought

to *sattva-guṇa* by the establishment of *varṇāśrama-dharma* and should develop the brahminical qualifications of being very neat and clean, rising early in the morning and seeing *maṅgala-ārātrika,* and so on. In this way, one should stay in *sattva-guṇa,* and then one cannot be influenced by *tamo-guṇa* and *rajo-guṇa*.

> *tadā rajas-tamo-bhāvāḥ*
> *kāma-lobhādayaś ca ye*
> *ceta etair anāviddhaṁ*
> *sthitaṁ sattve prasīdati*
> *(SB 1.2.19)*

The opportunity for this purification is the special feature of human life; in other lives, this is not possible. Such purification can be achieved very easily by *rādhā-kṛṣṇa-bhajana,* devotional service rendered to Rādhā and Kṛṣṇa, and therefore Narottama dāsa Ṭhākura sings, *hari hari viphale janama goṅāinu,* indicating that unless one worships Rādhā-Kṛṣṇa, one's human form of life is wasted. *Vāsudeve bhagavati bhakti-yogaḥ prayojitaḥ/ janayaty āśu vairāgyam* (SB 1.2.7). By engagement in the service of Vāsudeva, one very quickly renounces material life. The members of the Kṛṣṇa consciousness movement, for example, being engaged in *vāsudeva-bhakti,* very quickly come to the stage of being nice Vaiṣṇavas, so much so that people are surprised that *mlecchas* and *yavanas* are able to come to this stage. This is possible by *vāsudeva-bhakti.* But if we do not come to the stage of *sattva-guṇa* in this human life, then, as

Narottama dāsa Ṭhākura sings, *hari hari viphale janama goṅāinu*—there is no profit in gaining this human form of life.

Śrī Vīrarāghava Ācārya comments that each of the items mentioned in the first half of this verse is a cause for material entanglement. *Kāla,* or the time factor, agitates the modes of material nature, and *svabhāva* is the result of association with these modes. Therefore Narottama dāsa Ṭhākura says, *bhakta-sane vāsa*. If one associates with *bhaktas,* then one's *svabhāva,* or nature, will change. Our Kṛṣṇa consciousness movement is meant to give people good association so that this change may take place, and we actually see that by this method people all over the world are gradually becoming devotees.

As for *saṁskāra,* or reformation, this is possible by good association, for by good association one develops good habits, and habit becomes second nature. Therefore, *bhakta-sane vāsa:* let people have the chance to live with *bhaktas*. Then their habits will change. In the human form of life one has this chance, but as Narottama dāsa Ṭhākura sings, *hari hari viphale janama goṅāinu:* if one fails to take advantage of this opportunity, one's human life is wasted. We are therefore trying to save human society from degradation and actually elevate people to the higher nature.

As for *kāma* and *karma*—desires and activities—if one engages in devotional service, one develops a different nature than if one engages in activities of sense gratification, and of course the result is also different. According to the association of

different natures, one receives a particular type of body. *Kāraṇaṁ guṇa-saṅgo 'sya sad-asad-yoni janmasu* (Bg. 13.22). Therefore we should always seek good association, the association of devotees. Then our life will be successful. A man is known by his company. If one has the chance to live in the good association of devotees, one is able to cultivate knowledge, and naturally one's character or nature will change for one's eternal benefit.

10.13.54

> *satya-jñānānantānanda-*
> *mātraika-rasa-mūrtayaḥ*
> *aspṛṣṭa-bhūri-māhātmyā*
> *api hy upaniṣad-dṛśām*

SYNONYMS

satya—eternal; *jñāna*—having full knowledge; *ananta*—unlimited; *ānanda*—fully blissful; *mātra*—only; *eka-rasa*—always existing; *mūrtayaḥ*—forms; *aspṛṣṭa-bhūri-māhātmyāḥ*—whose great glory is not touched; *api*—even; *hi*—because; *upaniṣat-dṛśām*—by those *jñānīs* who are engaged in studying the *Upaniṣads*.

TRANSLATION

The viṣṇu-mūrtis all had eternal, unlimited forms, full of knowledge and bliss and existing beyond the influence of time. Their great glory was not even to be

touched by the jñānīs engaged in studying the Upaniṣads.

PURPORT

Mere *śāstra jñāna,* or knowledge in the *Vedas,* does not help anyone understand the Personality of Godhead. Only one who is favored or shown mercy by the Lord can understand Him. This is also explained in the *Upaniṣads* (*Muṇḍaka Upaniṣad* 3.2.3):

> *nāyam ātmā pravacanena labhyo*
> *na medhasā na bahunā śrutena*
> *yam evaiṣa vṛṇute tena labhyas*
> *tasyaiṣa ātmā vivṛṇute tanuṁ svām*

"The Supreme Lord is not obtained by expert explanations, by vast intelligence, or even by much hearing. He is obtained only by one whom He Himself chooses. To such a person, He manifests His own form."

One description given of Brahman is *satyaṁ brahma, ānanda-rūpam:* "Brahman is the Absolute Truth and complete *ānanda,* or bliss." The forms of Viṣṇu, the Supreme Brahman, were one, but They were manifested differently. The followers of the *Upaniṣads,* however, cannot understand the varieties manifested by Brahman. This proves that Brahman and Paramātmā can actually he understood only through devotion, as confirmed by the Lord Himself in *Śrīmad-Bhāgavatam: bhaktyāham ekayā grāhyaḥ* (SB 11.14.21). To establish that

Brahman indeed has transcendental form, Śrīla Viśvanātha Cakravartī Ṭhākura gives various quotations from the *śāstras*. In the *Śvetāśvatara Upaniṣad* (3.8), the Supreme is described as *āditya-varṇaṁ tamasaḥ parastāt,* "He whose self-manifest form is luminous like the sun and transcendental to the darkness of ignorance." *Ānanda-mātram ajaraṁ purāṇam ekaṁ santaṁ bahudhā dṛśyamānam:* "The Supreme is blissful, with no tinge of unhappiness. Although He is the oldest, He never ages, and although one, He is experienced in different forms." *Sarve nityāḥ śāśvatāś ca dehās tasya parātmanaḥ:* "All the forms of that Supreme Person are eternal." (*Mahā-varāha Purāṇa*) The Supreme Person has a form, with hands and legs and other personal features, but His hands and legs are not material. *Bhaktas* know that the form of Kṛṣṇa, or Brahman, is not at all material. Rather, Brahman has a transcendental form, and when one is absorbed in it, being fully developed in *bhakti,* one can understand Him (*premāñjana-cchurita-bhakti-vilocanena* [Bs. 5.38]). The Māyāvādīs, however, cannot understand this transcendental form, for they think that it is material.

Transcendental forms of the Supreme Personality of Godhead in His person are so great that the impersonal followers of the *Upaniṣads* cannot reach the platform of knowledge to understand them. Particularly, the transcendental forms of the Lord are beyond the reach of the impersonalists, who can only understand, through the studies of the *Upaniṣads,* that the Absolute Truth is not matter and that the Absolute Truth is not materially restricted by limited potency.

Yet although Kṛṣṇa cannot be seen through the *Upaniṣads,* in some places it is said that Kṛṣṇa can in fact be known in this way. *Aupaniṣadaṁ puruṣam:* "He is known by the *Upaniṣads*." This means that when one is purified by Vedic knowledge, one is then allowed to enter into devotional understanding (*mad-bhaktiṁ labhate parām* [[bg/18/54|[Bg. 18.54]]]).

> *tac chraddadhānā munayo*
> *jñāna-vairagya-yuktayā*
> *paśyanty ātmani cātmānaṁ*
> *bhaktyā śruta-gṛhītayā*

"The seriously inquisitive student or sage, well equipped with knowledge and detachment, realizes that Absolute Truth by rendering devotional service in terms of what he has heard from the *Vedānta-śruti*."(SB 1.2.12) The word *śruta-gṛhītayā* refers to *Vedānta* knowledge, not sentimentality. *Śruta-gṛhīta* is sound knowledge.

Lord Viṣṇu, Brahmā thus realized, is the reservoir of all truth, knowledge and bliss. He is the combination of these three transcendental features, and He is the object of worship for the followers of the *Upaniṣads*. Brahmā realized that all the different forms of cows, boys and calves transformed into Viṣṇu forms were not transformed by mysticism of the type that a *yogī* or demigod can display by specific powers invested in him. The cows, calves and boys transformed into *viṣṇu-mūrtis,* or Viṣṇu forms, were not displays of *viṣṇu-māyā,* or Viṣṇu energy, but

were Viṣṇu Himself. The respective qualifications of Viṣṇu and *viṣṇu-māyā* are just like those of fire and heat. In heat there is the qualification of fire, namely warmth; and yet heat is not fire. The manifestation of the Viṣṇu forms of the boys, cows and calves was not like the heat, but rather like the fire—they were all actually Viṣṇu. Factually, the qualification of Viṣṇu is full truth, full knowledge and full bliss. Another example may be given with material objects, which may be reflected in many, many forms. For example, the sun is reflected in many waterpots, but the reflections of the sun in many pots are not actually the sun. There is no actual heat and light from the sun in the pot, although it appears as the sun. But each and every one of the forms Kṛṣṇa assumed was fully Viṣṇu.

We should discuss *Śrīmad-Bhāgavatam* daily as much as possible, and then everything will be clarified, for *Bhāgavatam* is the essence of all Vedic literature (*nigama-kalpa-taror galitaṁ phalam* [[sb/1/1/3|[SB 1.1.3]]]). It was written by Vyāsadeva (*mahā-muni-kṛte*) when he was self-realized. Thus the more we read *Śrīmad-Bhāgavatam,* the more its knowledge becomes clear. Each and every verse is transcendental.

10.13.55

> *evaṁ sakṛd dadarśājaḥ*
> *para-brahmātmano 'khilān*

yasya bhāsā sarvam idaṁ
vibhāti sa-carācaram

SYNONYMS

evam—thus; *sakṛt*—at one time; *dadarśa*—saw; *ajaḥ*—Lord Brahmā; *para-brahma*—of the Supreme Absolute Truth; *ātmanaḥ*—expansions; *akhilān*—all the calves and boys, etc.; *yasya*—of whom; *bhāsā*—by the manifestation; *sarvam*—all; *idam*—this; *vibhāti*—is manifested; *sa-cara-acaram*—whatever is moving and nonmoving.

TRANSLATION

Thus Lord Brahmā saw the Supreme Brahman, by whose energy this entire universe, with its moving and nonmoving living beings, is manifested. He also saw at the same time all the calves and boys as the Lord's expansions.

PURPORT

By this incident, Lord Brahmā was able to see how Kṛṣṇa maintains the entire universe in different ways. It is because Kṛṣṇa manifests everything that everything is visible.

10.13.56

tato 'tikutukodvṛtya-
stimitaikādaśendriyaḥ

tad-dhāmnābhūd ajas tūṣṇīṁ
pūr-devy-antīva putrikā

SYNONYMS

tataḥ—then; *atikutuka-udvṛtya-stimita-ekādaśa-indriyaḥ*—whose eleven senses had all been jolted by great astonishment and then stunned by transcendental bliss; *tad-dhāmnā*—by the effulgence of those *viṣṇu-mūrtis*; *abhūt*—became; *ajaḥ*—Lord Brahmā; *tūṣṇīm*—silent; *pūḥ-devī-anti*—in the presence of a village deity (*grāmya-devatā*); *iva*—just as; *putrikā*—a clay doll made by a child.

TRANSLATION

Then, by the power of the effulgence of those viṣṇu-mūrtis, Lord Brahmā, his eleven senses jolted by astonishment and stunned by transcendental bliss, became silent, just like a child's clay doll in the presence of the village deity.

PURPORT

Brahmā was stunned because of transcendental bliss (*muhyanti yat sūrayaḥ*). In his astonishment, all his senses were stunned, and he was unable to say or do anything. Brahmā had considered himself absolute, thinking himself the only powerful deity, but now his pride was subdued, and he again became merely one of the demigods—an important demigod, of course, but a demigod nonetheless. Brahmā, therefore, cannot be compared to God—

Kṛṣṇa, or Nārāyaṇa. It is forbidden to compare Nārāyaṇa even to demigods like Brahmā and Śiva, what to speak of others.

> *yas tu nārāyaṇaṁ devaṁ*
> *brahma-rudrādi-daivataiḥ*
> *samatvenaiva vīkṣeta*
> *sa pāṣaṇḍī bhaved dhruvam*
> *[[cc/madhya/18/116|[Cc. Madhya 18.116]]]*

"One who considers demigods like Brahmā and Śiva to be on an equal level with Nārāyaṇa must certainly be considered an offender." We should not equate the demigods with Nārāyaṇa, for even Śaṅkarācārya has forbidden this (*nārāyaṇaḥ paro'vyaktāt*). Also, as mentioned in the *Vedas, eko nārāyaṇa āsīn na brahmā neśānaḥ:* "In the beginning of creation there was only the Supreme Personality, Nārāyaṇa, and there was no existence of Brahmā or Śiva." Therefore, one who at the end of his life remembers Nārāyaṇa attains the perfection of life (*ante nārāyaṇa-smṛtiḥ* [[sb/2/1/6|[SB 2.1.6]]]).

10.13.57

> *itīreśe 'tarkye nija-mahimani sva-pramitike*
> *paratrājāto 'tan-nirasana-mukha-brahmaka-mitau*
> *anīśe 'pi draṣṭuṁ kim idam iti vā muhyati sati*
> *cacchādājo jñātvā sapadi paramo 'jā-javanikām*

SYNONYMS

iti—thus; *irā-īśe*—Lord Brahmā, the lord of Sarasvatī (Irā); *atarkye*—beyond; *nija-mahimani*—whose own glory; *sva-pramitike*—self-manifest and blissful; *paratra*—beyond; *ajātaḥ*—the material energy (*prakṛti*); *atat*—irrelevant; *nirasana-mukha*—by the rejection of that which is irrelevant; *brahmaka*—by the crest jewels of the *Vedas*; *mitau*—in whom there is knowledge; *anīśe*—not being able; *api*—even; *draṣṭum*—to see; *kim*—what; *idam*—is this; *iti*—thus; *vā*—or; *muhyati sati*—being mystified; *cacchāda*—removed; *ajaḥ*—Lord Śrī Kṛṣṇa; *jñātvā*—after understanding; *sapadi*—at once; *paramaḥ*—the greatest of all; *ajā-javanikām*—the curtain of *māyā*.

TRANSLATION

The Supreme Brahman is beyond mental speculation, He is self-manifest, existing in His own bliss, and He is beyond the material energy. He is known by the crest jewels of the Vedas by refutation of irrelevant knowledge. Thus in relation to that Supreme Brahman, the Personality of Godhead, whose glory had been shown by the manifestation of all the four-armed forms of Viṣṇu, Lord Brahmā, the lord of Sarasvatī, was mystified. "What is this?" he thought, and then he was not even able to see. Lord Kṛṣṇa, understanding Brahmā's position, then at once removed the curtain of His yogamāyā.

PURPORT

Brahmā was completely mystified. He could not understand what he was seeing, and then he was not even able to see. Lord Kṛṣṇa, understanding Brahmā's position, then removed that *yogamāyā* covering. In this verse, Brahmā is referred to as *ireśa*. *Irā* means Sarasvatī, the goddess of learning, and Ireśa is her husband, Lord Brahmā. Brahmā, therefore, is most intelligent. But even Brahmā, the lord of Sarasvatī, was bewildered about Kṛṣṇa. Although he tried, he could not understand Lord Kṛṣṇa. In the beginning the boys, the calves and Kṛṣṇa Himself had been covered by *yogamāyā,* which later displayed the second set of calves and boys, who were Kṛṣṇa's expansions, and which then displayed so many four-armed forms. Now, seeing Brahmā's bewilderment, Lord Kṛṣṇa caused the disappearance of that *yogamāyā*. One may think that the *māyā* taken away by Lord Kṛṣṇa was *mahāmāyā,* but Śrīla Viśvanātha Cakravartī Ṭhākura comments that it was *yogamāyā,* the potency by which Kṛṣṇa is sometimes manifest and sometimes not manifest. The potency which covers the actual reality and displays something unreal is *mahāmāyā,* but the potency by which the Absolute Truth is sometimes manifest and sometimes not is *yogamāyā*. Therefore, in this verse the word *ajā* refers to *yogamāyā*.

Kṛṣṇa's energy—His *māyā-śakti,* or *svarūpa-śakti*—is one, but it is manifested in varieties. *parāsya śaktir vividhaiva śrūyate* (*Śvetāśvatara Upaniṣad* 6.8 [Cc. Madhya 13.65, purport]). The difference between Vaiṣṇavas and Māyāvādīs is that Māyāvādīs say that this *māyā* is one, whereas Vaiṣṇavas

recognize its varieties. There is unity in variety. For example, in one tree, there are varieties of leaves, fruits and flowers. Varieties of energy are required for performing the varieties of activity within the creation. To give another example, in a machine all the parts may be iron, but the machine includes varied activities. Although the whole machine is iron, one part works in one way, and other parts work in other ways. One who does not know how the machine is working may say that it is all iron; nonetheless, in spite of its being iron, the machine has different elements, all working differently to accomplish the purpose for which the machine was made. One wheel runs this way, another wheel runs that way, functioning naturally in such a way that the work of the machine goes on. Consequently we give different names to the different parts of the machine, saying, "This is a wheel," "This is a screw," "This is a spindle," "This is the lubrication," and so on. Similarly, as explained in the *Vedas*,

> *parāsya śaktir vividhaiva śrūyate*
> *svābhāvikī jñāna-bala-kriyā ca*
> *[Cc. Madhya 13.65, purport]*

Kṛṣṇa's power is variegated, and thus the same *śakti,* or potency, works in variegated ways. *Vividhā* means "varieties." There is unity in variety. Thus *yogamāyā* and *mahāmāyā* are among the varied individual parts of the same one potency, and all of these individual potencies work in their own varied ways. The *saṁvit, sandhinī* and *āhlādinī* potencies—Kṛṣṇa's potency for existence, His potency for knowledge and His potency for

pleasure—are distinct from *yogamāyā*. Each is an individual potency. The *āhlādinī* potency is Rādhārāṇī. As Svarūpa Dāmodara Gosvāmī has explained, *rādhā kṛṣṇa-praṇaya-vikṛtir hlādinī śaktir asmāt* (Cc. Ādi 1.5). The *āhlādinī-śakti* is manifested as Rādhārāṇī, but Kṛṣṇa and Rādhārāṇī are the same, although one is potent and the other is potency.

Brahmā was mystified about Kṛṣṇa's opulence (*nija-mahimani*) because this opulence was *atarkya,* or inconceivable. With one's limited senses, one cannot argue about that which is inconceivable. Therefore the inconceivable is called *acintya,* that which is beyond *cintya,* our thoughts and arguments. *Acintya* refers to that which we cannot contemplate but have to accept. Śrīla Jīva Gosvāmī has said that unless we accept *acintya* in the Supreme, we cannot accommodate the conception of God. This must be understood. Therefore we say that the words of *śāstra* should be taken as they are, without change, since they are beyond our arguments. *Acintyāḥ khalu ye bhāvā na tāṁs tarkeṇa yojayet:* "That which is *acintya* cannot be ascertained by argument." People generally argue, but our process is not to argue but to accept the Vedic knowledge as it is. When Kṛṣṇa says, "This is superior, and this is inferior," we accept what He says. It is not that we argue, "Why is this superior and that inferior?" If one argues, for him the knowledge is lost.

This path of acceptance is called *avaroha-panthā* The word *avaroha* is related to the word *avatāra,* which means"that which descends." The materialist wants to understand everything by

the *āroha-panthā*—by argument and reason—but transcendental matters cannot be understood in this way. Rather, one must follow the *avaroha-panthā,* the process of descending knowledge. Therefore one must accept the *paramparā* system. And the best *paramparā* is that which extends from Kṛṣṇa (*evaṁ paramparā-prāptam* [[bg/4/2|[Bg. 4.2]]]). What Kṛṣṇa says, we should accept (*imaṁ rājarṣayo viduḥ*). This is called the *avaroha-panthā*.

Brahmā, however, adopted the *āroha-panthā*. He wanted to understand Kṛṣṇa's mystic power by his own limited, conceivable power, and therefore he himself was mystified. Everyone wants to take pleasure in his own knowledge, thinking, "I know something." But in the presence of Kṛṣṇa this conception cannot stand, for one cannot bring Kṛṣṇa within the limitations of *prakṛti*. One must submit. There is no alternative. *Na tāṁs tarkeṇa yojayet*. This submission marks the difference between Kṛṣṇa-ites and Māyāvādīs.

The phrase *atan-nirasana* refers to the discarding of that which is irrelevant. (*Atat* means "that which is not a fact.") Brahman is sometimes described as *asthūlam anaṇv ahrasvam adīrgham,* "that which is not large and not small, not short and not long." (*Bṛhad-āraṇyaka Upaniṣad* 5.8.8) *Neti neti:* "It is not this, it is not that." But what is it? In describing a pencil, one may say, "It is not this; it is not that," but this does not tell us what it is. This is called definition by negation. In *Bhagavad-gītā,* Kṛṣṇa also explains the soul by giving negative definitions. *Na jāyate*

mriyate vā: "It is not born, nor does it die. You can hardly understand more than this." But what is it? It is eternal. *Ajo nityaḥ śāśvato 'yaṁ purāṇo na hanyate hanyamāne śarīre:* "It is unborn, eternal, ever-existing, undying and primeval. It is not slain when the body is slain." (Bg. 2.20) In the beginning the soul is difficult to understand, and therefore Kṛṣṇa has given negative definitions:

> *nainaṁ chindanti śastrāṇi*
> *nainaṁ dahati pāvakaḥ*
> *na cainaṁ kledayanty āpo*
> *na śoṣayati mārutaḥ*

"The soul can never be cut into pieces by any weapon, nor can it be burned by fire, nor moistened by water, nor withered by the wind." (Bg. 2.23) Kṛṣṇa says, "It is not burned by fire." Therefore, one has to imagine what it is that is not burned by fire. This is a negative definition.

10.13.58

> *tato 'rvāk pratilabdhākṣaḥ*
> *kaḥ paretavad utthitaḥ*
> *kṛcchrād unmīlya vai dṛṣṭīr*
> *ācaṣṭedaṁ sahātmanā*

SYNONYMS

tataḥ—then; *arvāk*—externally; *pratilabdha-akṣaḥ*—having revived his consciousness; *kaḥ*—Lord Brahmā; *pareta-vat*—just like a dead man; *utthitaḥ*—stood up; *kṛcchrāt*—with great difficulty; *unmīlya*—opening up; *vai*—indeed; *dṛṣṭīḥ*—his eyes; *ācaṣṭa*—he saw; *idam*—this universe; *saha-ātmanā*—along with himself.

TRANSLATION

Lord Brahmā's external consciousness then revived, and he stood up, just like a dead man coming back to life. Opening his eyes with great difficulty, he saw the universe, along with himself.

PURPORT

We actually do not die. At death, we are merely kept inert for some time, just as during sleep. At night we sleep, and all our activities stop, but as soon as we arise, our memory immediately returns, and we think, "Oh, where am I? What do I have to do?" This is called *suptotthita-nyāya*. Suppose we die. "Die" means that we become inert for some time and then again begin our activities. This takes place life after life, according to our *karma,* or activities, and *svabhāva,* or nature by association. Now, in the human life, if we prepare ourselves by beginning the activity of our spiritual life, we return to our real life and attain perfection. Otherwise, according to *karma, svabhāva, prakṛti* and so on, our varieties of life and activity continue, and so also do our birth and death. As explained by Bhaktivinoda Ṭhākura, *māyāra vaśe,*

yāccha bhese', khāccha hābuḍubu bhāi: "My dear brothers, why are you being washed away by the waves of *māyā*?" One should come to the spiritual platform, and then one's activities will be permanent. *Kṛta-puṇya-puñjāḥ:* [[sb/10/12/7-11|[SB 10.12.11]]] this stage is attained after one accumulates the results of pious activities for many, many lives. *Janma-koṭi-sukṛtair na labhyate* (Cc. Madhya 8.70). The Kṛṣṇa consciousness movement wants to stop *koṭi-janma,* repeated birth and death. In one birth, one should rectify everything and come to permanent life. This is Kṛṣṇa consciousness.

10.13.59

> *sapady evābhitaḥ paśyan*
> *diśo 'paśyat puraḥ-sthitam*
> *vṛndāvanaṁ janājīvya-*
> *drumākīrṇaṁ samā-priyam*

SYNONYMS

sapadi—immediately; *eva*—indeed; *abhitaḥ*—on all sides; *paśyan*—looking; *diśaḥ*—in the directions; *apaśyat*—Lord Brahmā saw; *puraḥ-sthitam*—situated in front of him; *vṛndāvanam*—Vṛndāvana; *jana-ājīvya-druma-ākīrṇam*—dense with trees, which were the means of living for the inhabitants; *samā-priyam*—and which was equally pleasing in all seasons.

TRANSLATION

Then, looking in all directions, Lord Brahmā immediately saw Vṛndāvana before him, filled with trees, which were the means of livelihood for the inhabitants and which were equally pleasing in all seasons.

PURPORT

Janājīvya-drumākīrṇam: trees and vegetables are essential, and they give happiness all year round, in all seasons. That is the arrangement in Vṛndāvana. It is not that in one season the trees are pleasing and in another season not pleasing; rather, they are equally pleasing throughout the seasonal changes. Trees and vegetables provide the real means of livelihood recommended for everyone. *Sarva-kāma-dughā mahī* (SB 1.10.4). Trees and vegetables, not industry, provide the real means of life.

10.13.60

yatra naisarga-durvairāḥ
sahāsan nṛ-mṛgādayaḥ
mitrāṇīvājitāvāsa-
druta-ruṭ-tarṣakādikam

SYNONYMS

yatra—where; *naisarga*—by nature; *durvairāḥ*—living in enmity; *saha āsan*—live together; *nṛ*—human beings; *mṛga-ādayaḥ*—and animals; *mitrāṇi*—friends; *iva*—like; *ajita*—of Lord Śrī Kṛṣṇa; *āvāsa*—residence; *druta*—gone away; *ruṭ*—anger; *tarṣaka-ādikam*—thirst and so on.

TRANSLATION

Vṛndāvana is the transcendental abode of the Lord, where there is no hunger, anger or thirst. Though naturally inimical, both human beings and fierce animals live there together in transcendental friendship.

PURPORT

The word *vana* means "forest." We are afraid of the forest and do not wish to go there, but in Vṛndāvana the forest animals are as good as demigods, for they have no envy. Even in this material world, in the forest the animals live together, and when they go to drink water they do not attack anyone. Envy develops because of sense gratification, but in Vṛndāvana there is no sense gratification, for the only aim is Kṛṣṇa's satisfaction. Even in this material world, the animals in Vṛndāvana are not envious of the *sādhus* who live there. The *sādhus* keep cows and supply milk to the tigers, saying, "Come here and take a little milk." Thus envy and malice are unknown in Vṛndāvana. That is the difference between Vṛndāvana and the ordinary world. We are horrified to

hear the name of *vana,* the forest, but in Vṛndāvana there is no such horror. Everyone there is happy by pleasing Kṛṣṇa. *Kṛṣṇotkīrtana-gāna-nartana-parau.* Whether a *gosvāmī* or a tiger or other ferocious animal, everyone's business is the same—to please Kṛṣṇa. Even the tigers are also devotees. This is the specific qualification of Vṛndāvana. In Vṛndāvana everyone is happy. The calf is happy, the cat is happy, the dog is happy, the man is happy—everyone. Everyone wants to serve Kṛṣṇa in a different capacity, and thus there is no envy. One may sometimes think that the monkeys in Vṛndāvana are envious, because they cause mischief and steal food, but in Vṛndāvana we find that the monkeys are allowed to take butter, which Kṛṣṇa Himself distributes. Kṛṣṇa personally demonstrates that everyone has the right to live. This is Vṛndāvana life. Why should I live and you die? No. That is material life. The inhabitants of Vṛndāvana think, "Whatever is given by Kṛṣṇa, let us divide it as *prasāda* and eat." This mentality cannot appear all of a sudden, but it will gradually develop with Kṛṣṇa consciousness; by *sādhana,* one can come to this platform.

In the material world one may collect funds all over the world in order to distribute food freely, yet those to whom the food is given may not even feel appreciative. The value of Kṛṣṇa consciousness, however, will gradually be very much appreciated. For instance, in an article about the temple of the Hare Kṛṣṇa movement in Durban, South Africa, the *Durban Post* reported, "All the devotees here are very active in the service of Lord Kṛṣṇa, and the results are obvious to see: happiness, good

health, peace of mind, and the development of all good qualities." This is the nature of Vṛndāvana. *Harāv abhaktasya kuto mahad-guṇāḥ:* without Kṛṣṇa consciousness, happiness is impossible; one may struggle, but one cannot have happiness. We are therefore trying to give human society the opportunity for a life of happiness, good health, peace of mind and all good qualities through God consciousness.

10.13.61

> *tatrodvahat paśupa-vaṁśa-śiśutva-nāṭyaṁ*
> *brahmādvayaṁ param anantam agādha-bodham*
> *vatsān sakhīn iva purā parito vicinvad*
> *ekaṁ sa-pāṇi-kavalaṁ parameṣṭhy acaṣṭa*

SYNONYMS

tatra—there (in Vṛndāvana); *udvahat*—assuming; *paśupa-vaṁśa-śiśutva-nāṭyam*—the play of being a child in a family of cowherd men (another of Kṛṣṇa's names is Gopāla, "He who maintains the cows"); *brahma*—the Absolute Truth; *advayam*—without a second; *param*—the Supreme; *anantam*—unlimited; *agādha-bodham*—possessing unlimited knowledge; *vatsān*—the calves; *sakhīn*—and His friends, the boys; *iva purā*—just as before; *paritaḥ*—everywhere; *vicinvat*—searching; *ekam*—alone, all by Himself; *sa-pāṇi-kavalam*—with a morsel of food in His hand; *parameṣṭhī*—Lord Brahmā; *acaṣṭa*—saw.

TRANSLATION

Then Lord Brahmā saw the Absolute Truth—who is one without a second, who possesses full knowledge and who is unlimited—assuming the role of a child in a family of cowherd men and standing all alone, just as before, with a morsel of food in His hand, searching everywhere for the calves and His cowherd friends.

PURPORT

The word *agādha-bodham,* meaning "full of unlimited knowledge," is significant in this verse. The Lord's knowledge is unlimited, and therefore one cannot touch where it ends, just as one cannot measure the ocean. What is the extent of our intelligence in comparison to the vast expanse of water in the ocean? On my passage to America, how insignificant the ship was, like a matchbox in the midst of the ocean. Kṛṣṇa's intelligence resembles the ocean, for one cannot imagine how vast it is. The best course, therefore, is to surrender to Kṛṣṇa. Don't try to measure Kṛṣṇa.

The word *advayam,* meaning "one without a second," is also significant. Because Brahmā was overcast by Kṛṣṇa's *māyā,* he was thinking himself the Supreme. In the material world, everyone thinks, "I am the best man in this world. I know everything." One thinks, "Why should I read *Bhagavad-gītā? I* know everything. I have my own interpretation." Brahmā, however, was able to understand that the Supreme Personality is

Kṛṣṇa. *Īśvaraḥ paramaḥ kṛṣṇaḥ* [Bs. 5.1]. Another of Kṛṣṇa's names, therefore, is *parameśvara*.

Now Brahmā saw Kṛṣṇa, the Supreme Personality of Godhead, appearing as a cowherd boy in Vṛndāvana, not demonstrating His opulence but standing just like an innocent boy with some food in His hand, loitering with His cowherd boyfriends, calves and cows. Brahmā did not see Kṛṣṇa as *catur-bhuja,* the opulent Nārāyaṇa; rather, he simply saw an innocent boy. Nonetheless, he could understand that although Kṛṣṇa was not demonstrating His power, He was the same Supreme person. people generally do not appreciate someone unless he shows something wonderful, but here, although Kṛṣṇa did not manifest anything wonderful, Brahmā could understand that the same wonderful person was present like an ordinary child, although He was the master of the whole creation. Thus Brahmā prayed, *govindam ādi-puruṣaṁ tam ahaṁ bhajāmi :* "You are the original person, the cause of everything. I bow down to You." This was his realization. *Tam ahaṁ bhajāmi.* This is what is wanted. *Vedeṣu durlabham:* one cannot reach Kṛṣṇa merely by Vedic knowledge. *Adurlabham ātma-bhaktau:* but when one becomes a devotee, then one can realize Him. Brahmā, therefore, became a devotee. In the beginning he was proud of being Brahmā, the lord of the universe, but now he understood, "Here is the Lord of the universe. I am simply an insignificant agent. *Govindam ādi-puruṣaṁ tam ahaṁ bhajāmi ."*

Kṛṣṇa was playing like a dramatic actor. Because Brahmā had some false prestige, thinking that he had some power, Kṛṣṇa showed him his real position. A similar incident occurred when Brahmā went to see Kṛṣṇa in Dvārakā. When Kṛṣṇa's doorman informed Lord Kṛṣṇa that Lord Brahmā had arrived, Kṛṣṇa responded, "Which Brahmā? Ask him which Brahmā." The doorman relayed this question, and Brahmā was astonished. "Is there another Brahmā besides me?" he thought. When the doorman informed Lord Kṛṣṇa, "It is four-headed Brahmā," Lord Kṛṣṇa said, "Oh, four-headed. Call others. Show him." This is Kṛṣṇa's position. For Kṛṣṇa the four-headed Brahmā is insignificant, to say nothing of "four-headed scientists." Materialistic scientists think that although this planet earth is full of opulence, all others are vacant. Because they simply speculate, this is their scientific conclusion. But from the *Bhāgavatam* we understand that the entire universe is full of living entities everywhere. Thus it is the folly of the scientists that although they do not know anything, they mislead people by presenting themselves as scientists, philosophers and men of knowledge.

10.13.62

> *dṛṣṭvā tvareṇa nija-dhoraṇato 'vatīrya*
> *pṛthvyāṁ vapuḥ kanaka-daṇḍam ivābhipātya*
> *spṛṣṭvā catur-mukuṭa-koṭibhir aṅghri-yugmaṁ*
> *natvā mud-aśru-sujalair akṛtābhiṣekam*

SYNONYMS

dṛṣṭvā—after seeing; *tvareṇa*—with great speed, hastily; *nija-dhoraṇataḥ*—from his swan carrier; *avatīrya*—descended; *pṛthvyām*—on the ground; *vapuḥ*—his body; *kanaka-daṇḍam iva*—like a golden rod; *abhipātya*—fell down; *spṛṣṭvā*—touching; *catuḥ-mukuṭa-koṭi-bhiḥ*—with the tips of his four crowns; *aṅghri-yugmam*—the two lotus feet; *natvā*—making obeisances; *mut-aśru-su-jalaiḥ*—with the water of his tears of joy; *akṛta*—performed; *abhiṣekam*—the ceremony of bathing His lotus feet.

TRANSLATION

After seeing this, Lord Brahmā hastily got down from his swan carrier, fell down like a golden rod and touched the lotus feet of Lord Kṛṣṇa with the tips of the four crowns on his heads. Offering his obeisances, he bathed the feet of Kṛṣṇa with the water of his tears of joy.

PURPORT

Lord Brahmā bowed down like a stick, and because Lord Brahmā's complexion is golden, he appeared to be like a golden stick lying down before Lord Kṛṣṇa. When one falls down before a superior just like a stick, one's offering of obeisances is called *daṇḍavat*. *Daṇḍa* means "stick," and *vat* means "like." It is not that one should simply say, "*daṇḍavat*." Rather, one must fall down. Thus Brahmā fell down, touching his foreheads to the

lotus feet of Kṛṣṇa, and his crying in ecstasy is to be regarded as an *abhiṣeka* bathing ceremony of Kṛṣṇa's lotus feet.

He who appeared before Brahmā as a human child was in fact the Absolute Truth, Parabrahman (*brahmeti paramātmeti bhagavān iti śabdyate* [[sb/1/2/11|[SB 1.2.11]]]). The Supreme Lord is *narākṛti;* that is, He resembles a human being. It is not that He is four-armed (*catur-bāhu*). Nārāyaṇa is *catur-bāhu,* but the Supreme Person resembles a human being. This is also confirmed in the Bible, where it is said that man was made in the image of God.

Lord Brahmā saw that Kṛṣṇa, in His form as a cowherd boy, was Parabrahman, the root cause of everything, but was now appearing as a human child, loitering in Vṛndāvana with a morsel of food in His hand. Astonished, Lord Brahmā hastily got down from his swan carrier and let his body fall to the earth. Usually, the demigods never touch the ground, but Lord Brahmā, voluntarily giving up his prestige as a demigod, bowed down on the ground before Kṛṣṇa. Although Brahmā has one head in each direction, he voluntarily brought all his heads to the ground and touched Kṛṣṇa's feet with the tips of his four helmets. Although his intelligence works in every direction, he surrendered everything before the boy Kṛṣṇa.

It is mentioned that Brahmā washed the feet of Kṛṣṇa with his tears, and here the word *sujalaiḥ* indicates that his tears were purified. As soon as *bhakti* is present, everything is purified (*sarvopādhi-vinirmuktam* [[cc/madhya/19/170|[Cc. Madhya

19.170]]]). Therefore Brahmā's crying was a form of *bhakty-anubhāva,* a transformation of transcendental ecstatic love.

10.13.63

> *utthāyotthāya kṛṣṇasya*
> *cirasya pādayoḥ patan*
> *āste mahitvaṁ prāg-dṛṣṭaṁ*
> *smṛtvā smṛtvā punaḥ punaḥ*

SYNONYMS

utthāya utthāya—rising repeatedly; *kṛṣṇasya*—of Lord Kṛṣṇa; *cirasya*—for a long time; *pādayoḥ*—at the lotus feet; *patan*—falling down; *āste*—remained; *mahitvam*—the greatness; *prāk-dṛṣṭam*—which he had previously seen; *smṛtvā smṛtvā*—remembering and remembering; *punaḥ punaḥ*—again and again.

TRANSLATION

Rising and falling again and again at the lotus feet of Lord Kṛṣṇa for a long time, Lord Brahmā remembered over and over the Lord's greatness he had just seen.

PURPORT

As stated in one prayer,

> *śrutim apare smṛtim itare bhāratam anye bhajantu bhava-bhītāḥ*
> *aham iha nandaṁ vande yasyālinde paraṁ brahma*

"Let others study the *Vedas, smṛti* and *Mahābhārata,* fearing material existence, but I shall worship Nanda Mahārāja, in whose courtyard is crawling the Supreme Brahman. Nanda Mahārāja is so great that the Parabrahman is crawling in his yard, and therefore I shall worship him." (*Padyāvalī* 126)

Brahmā was falling down in ecstasy. Because of the presence of the Supreme Personality of Godhead, who exactly resembled a human child, Brahmā was naturally astonished. Therefore with a faltering voice he offered prayers, understanding that here was the Supreme Person.

10.13.64

> *śanair athotthāya vimṛjya locane*
> *mukundam udvīkṣya vinamra-kandharaḥ*
> *kṛtāñjaliḥ praśrayavān samāhitaḥ*
> *sa-vepathur gadgadayailatelayā*

SYNONYMS

śanaiḥ—gradually; *atha*—then; *utthāya*—rising; *vimṛjya*—wiping; *locane*—his two eyes; *mukundam*—at Mukunda, Lord Śrī Kṛṣṇa; *udvīkṣya*—looking up; *vinamra-kandharaḥ*—his neck bent; *kṛta-*

añjaliḥ—with folded hands; *praśraya-vān*—very humble; *samāhitaḥ*—his mind concentrated; *sa-vepathuḥ*—his body trembling; *gadgadayā*—faltering; *ailata*—Brahmā began to offer praise; *īlayā*—with words.

TRANSLATION

Then, rising very gradually and wiping his two eyes, Lord Brahmā looked up at Mukunda. Lord Brahmā, his head bent low, his mind concentrated and his body trembling, very humbly began, with faltering words, to offer praises to Lord Kṛṣṇa.

PURPORT

Brahmā, being very joyful, began to shed tears, and he washed the lotus feet of Kṛṣṇa with his tears. Repeatedly he fell and rose as he recalled the wonderful activities of the Lord. After repeating obeisances for a long time, Brahmā stood up and smeared his hands over his eyes. Śrīla Viśvanātha Cakravartī Ṭhākura comments that the word *locane* indicates that with his two hands he wiped the two eyes on each of his four faces. Seeing the Lord before him, Brahmā began to offer prayers with great humility, respect and attention.

Thus end the Bhaktivedanta purports of the Tenth Canto, Thirteenth Chapter, of the *Śrīmad-Bhāgavatam,* entitled "The Stealing of the Boys and Calves by Brahmā."